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# JOURNAL

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THIRTY-FIRST ANNUAL COUNCIL

OF THE

Protestant Episcopal Church

IN THE

DIOCESE OF LOUISIANA.

HELD IN

St. Paul's Church, New Orleans,

on the 10th, 11th, 12th and 13th days of April, A.D. 1872.

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NEW ORLEANS:

J. GRAHAM & CO., PRINTERS, 73 CAMP ST., (SECOND FLOOR.)

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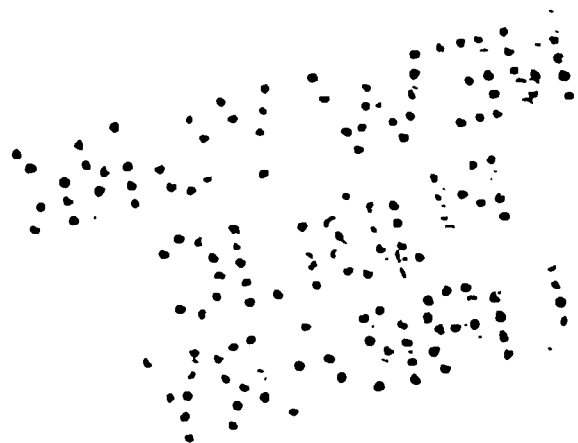
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# LIST OF THE CLERGY

OF

## THE DIOCESE OF LOUISIANA.

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1. **RT. REV. JOSEPH PERE BELL WILMER, D. D.,** Bishop of the Diocese, New Orleans.
2. **Rev. William F. Adams,** Rector of St. Paul's Church, New Orleans.
3.     **“ Alexander Gordon Bakewell,** Rector of St. Andrew's Church, Clinton.
4.     **“ Elisha Spruille Burford, M. A.,** Rector of St. James' Church, Alexandria.
5.     **“ Charles A. Cameron,** Deacon, Minister of Christ Church, Assumption.
6.     **“ Charles Buckingham Champlin, B. A.,** Deacon, Minister of St. John's Church, New Orleans.
7.     **“ Alfred Severiano Clark,** Deacon, New Orleans.
8.     **“ W. T. Dickinson Dalzell, D. D.,** Rector of St. Mark's Church, Shreveport.
9.     **“ Marmaduke M. Dillon, M. A.,** Rector of the Church of the Ascension, Donaldsonville.
10.    **“ Joseph Wood Dunn,** Brazil.
11.    **“ Herman Cope Duncan, M. A.,** Rector of the Church of the Incarnation, Amite City.
12.    **“ Campbell Fair, M. A.,** Assistant Minister of Christ Church, New Orleans.
13.    **“ Edward Fontaine,** New Orleans.
14.    **“ John Francis Girault,** Rector of St. Anna's Chapel, New Orleans.
15.    **“ Charles Goodrich, D. D.,** Maryland.
16.    **“ Samuel S. Harris, M. A.,** Rector of Trinity Church, New Orleans.
17.    **“ James S. Harrison, M. D.,** New Orleans.

18. Rev. Charles W. Hilton, Rector of Mount Olivet Church, New Orleans.
19. " Louis Y. Jessup, Rector of Epiphany Church, New Iberia.
20. " William Johnson, Rector of St. Joseph's Church, St. Joseph.
21. " Thomas B. Lawson, D. D., Diocesan Missionary, Monroe.
22. " William T. Leacock, D. D., Rector of Christ Church, New Orleans.
23. " Daniel S. Lewis, D. D.
24. " Charles F. D. Lyne, M. A., Rector St. John's Church, Thibodeaux.
25. " Alexander Marks, Rector of Grace Parish, New Orleans.
26. " William McCallen, M. D., Rector of Christ Church, Bastrop.
27. " Richard Wildo Micon, B. A., Deacon, Minister of St. Mary's Church, Franklin.
28. " William Miller, Rector of the Church of the Redeemer, Prairie Jefferson.
29. " Charles Morison, M. A., Rector of St. Mark's Church, New Orleans.
30. " Abner Nash Ogden, Jr., Deacon, Minister of Mount Olivet Church, Pineville.
31. " John Percival, Rector of the Church of the Annunciation, New Orleans.
32. " James Philson, Rector of St. Matthew's Church, Houma.
33. " John Philson.
34. " Charles Ritter, Rector of Emmanuel Church, New Orleans.
35. " Henry Noble Strong, D. D., LL. D., Rector of St. James' Church, Baton Rouge.
36. " George Randolph Upton, Deacon, Minister of Trinity Church, Cheneyville.
37. " John Henry Weddell, B. A., Rector of Grace Church, Monroe.

## List of Parishes in the Diocese of Louisiana

*In union with the Council, with dates of admission, under the pastoral charge of whom; together with names of Lay Delegates.*

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Those in *italics* were present at the Council.

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NOTE.—Christ Church, New Orleans, was organized in 1805; Grace Church, St. Francisville, in 1827. These Parishes, together with St. Paul's Church, New Orleans, constituted the PRIMARY Convention, which assembled in 1838, and led to the formation of Louisiana into an independent Diocese.

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### Parish of Ascension.

Donaldsonville—Church of the Ascension, 1852—*Rev. M. M. Dillon—Hon. E. M. Mason, and Christian Klyne, Esq.*

### Parish of Assumption.

Napoleonville—Christ Church, 1854—*Rev. C. A. Cameron, Deacon.*

### Parish of East Baton Rouge.

Baton Rouge—St. James Church, 1844—Rev. H. N. Strong, D. D., LL. D.—Col. Wm. Markham, Dr. T. J. Buffington, J. W. McMain, Prof. Edw. Cunningham, Jr., and Arthur D. Bayles.

### Parish of West Baton Rouge.

West Baton Rouge—St. John's Church, 1844.  
Rosedale—Church of the Nativity, 1859.

### Caddo Parish.

Shreveport—St. Mark's Church, 1851—*Rev. W. T. D. Dalzell, D. D.—Col. George Williamson, Major J. C. Moncure, J. W. Duncan, Esq., Capt. John W. Jones, and J. Arnold, Esq.*

### De Soto Parish.

Mansfield—Christ Church, 1866—Rev. John Sandels—*Dr. R. T. Gibbs.*

*Thirty-First Annual Council,*

## Parish of East Feliciana.

Clinton—St. Andrew's Church, 1852—*Rev. A. G. Bakewell.*  
 Jackson—St. Alban's Church, 1854—*Rev. A. G. Bakewell.*

## Parish of West Feliciana.

St. Francisville—Grace Church, 1838.  
 St. Mary's Church, 1858.

## Iberia Parish.

New Iberia—Epiphany Church, 1857—*Rev. L. Y. Jessup—*  
*Jonas Marsh, Daniel D. Avery, and E. H. Lombard.*

## Iberville Parish.

Bayou Goula—St. Mary's Church, 1844.

## Lafayette Parish.

Vermillionville—St. Luke's Church, 1847.

## Lafourche Parish.

Thibodeaux—St. John's Church, 1844—*Rev. C. F. D. Lyne—*  
*P. Lansdale Cox, and Lewis Guion.*

## Morehouse Parish.

Bastrop—Christ Church, 1861—*Rev. Wm. McCallen, M. D.*  
 Prairie Jefferson—Church of the Redeemer, 1866—*Rev. Wil-*  
*liam Miller.*  
 Prairie Merouge—St. Andrew's Church, 1866—*Rev. W. Miller.*

## Natchitoches Parish.

Natchitoches—Trinity Church, 1843—*Rev. John Sandels.*

## Parish of Orleans.

New Orleans—Christ Church, 1838—*Rev. W. T. Leacock, D. D.—*  
*James Grimshaw, John T. Butler, B. M. Har-*  
*rod, Hon. W. W. Howe, Gen. M. Grivot, and*  
*Richard Nugent.*  
 “ “ St. Paul's Church, 1838—*Rev. Wm. F. Adams—*  
*Thomas Henderson, James McConnell, Esq.,*  
*W. G. Coyle, D. P. Logan, and L. R. Coleman.*  
 “ “ Church of the Annunciation, 1845—*Rev. John*  
*Percival—L. E. Collins, G. P. Harrison, and*  
*Dr. J. C. Stickney.*  
 “ “ L'Eglise Protestant Français, 1848.

- New Orleans**—Trinity Church, 1848—*Rev. S. S. Harris—A. P. Cleveland, W. McW. Wright, Col. George W. Race, George S. Kausler, and Robt. Y. Black.*
- “ “ Mount Olivet Church, 1853—*Rev. C. W. Hilton—W. H. Seymour, A. W. Starbuck, and N. G. Gunnegle.*
- “ “ Calvary Church, 1861—*Edward Phillips, H. E. Shropshire, T. T. Moore, H. M. Van Solingen, and Wilmer H. Zimmerman.*
- “ “ Emmanuel Church, 1861—*Rev. Charles Ritter—B. J. West, Col. George G. Garner, and Dr. George W. Tucker.*
- “ “ St. Anna's Chapel, 1870—*Rev. John F. Girault—Thomas Kelly, A. J. Lewis, Ulric Bettison, James Butler, and Dr. E. S. Lewis.*
- “ “ St. Mark's Church, 1871—*Rev. Chs. Morison—R. W. Young, John T. Lowe, O. H. Allen, J. G. Walker, and R. L. Preston.*
- “ “ Grace Parish—*Rev. Alexander Marks—Dr. S. S. Herrick, H. W. Palfrey, and M. M. Moore.*

• **Ouachita Parish.**

**Monroe**—Grace Church, 1866—*Rev. J. H. Weddell—T. Purcell, John G. Sanders, and Thomas O. Benton.*

• **Parish of Plaquemines.**

**Pointe Celeste**—Emmanuel Church, 1851.

**Parish of Point Coupee.**

**Williamsport**—St. Stephen's Church, 1855.  
*The Atchafalaya*—Grace Church, 1857.

**Parish of Rapides.**

**Alexandria**—St. James' Church, 1844—*Rev. E. S. Burford—Gen. Geo. M. Graham, Maj. Fred. Seip, and Capt. L. Texada.*

**Parish of St. Landry.**

**Opelousas**—Epiphany Church, 1856.

**Parish of St. Martin.**

**St. Martinsville**—Zion Church, 1847—*Rev. L. Y. Jessup.*

**Parish of St. Mary.**

**Franklin**—St. Mary's Church, 1847—*Rev. R. W. Micou, Deacon—Alfred Gates.*



## Parish of St. Tammany.

Covington—Christ Church, 1847.

## Parish of Tangipahoa.

Amite City—Church of the Incarnation, 1871—*Rev. H. C. Duncan—W. A. MacKay*, Dudley Calhoun, and B. D. Gullett.Ponchatoula—Church of the Annunciation, 1871—*Rev. H. C. Duncan—S. M. Wiggins*, and William Akers, Esq.Arcola—St. Jude's Church, 1872—*Rev. H. C. Duncan*.

## Terrebonne Parish.

Houma—St. Matthew's Church, 1858—*Rev. James Philson—Col. D. S. Cage*, Col. J. R. Bisland, and *Henry C. Minor, Esq.*

## CHURCHES AND MISSIONS

## NOT IN UNION WITH THE COUNCIL.

—— Church, Holmesville; Avoyelles Parish—*Rev. S. G. Upton*.—— Church, Columbia; Caldwell Parish—*Rev. T. B. Lawson, D. D.*  
Grace Church, Lake Providence; Carroll Parish.—— Church, Homer; Claiborne Parish—*Rev. T. B. Lawson, D. D.*

—— Church, Vidalia; Concordia Parish.

Trinity Church, ——; De Soto Parish—*Rev. J. Sandels*.—— Church, Kiachee, De Soto Parish—*Rev. J. Sandels*.

—— Church, Laurel Hill; West Feliciana Parish.

Emmanuel Church, Plaquemines; Iberville Parish.

—— Church, Delta; Madison Parish—*Rev. T. B. Lawson, D. D.*—— Church, Tattula; Madison Parish—*Rev. T. B. Lawson, D. D.*St. John's Church, New Orleans; Orleans Parish—*Rev. C. B. Champlin*.—— Church, Trenton; Ouachita Parish—*Rev. T. B. Lawson, D. D.*

—— Church, Whitehall; Plaquemines Parish.

—— Church, Pilot Town; Plaquemines Parish.

Mount Olivet Church, Pineville; Rapides Parish—*Rev. A. N. Ogden*.St. John's Church, ——; Rapides Parish—*Rev. A. N. Ogden*.—— Church, Evergreen; Rapides Parish—*Rev. G. R. Upton*.—— Church, Rayville; Richland Parish—*Rev. T. B. Lawson, D. D.*

St. John in the Wilderness Church, Washington; St. Landry Parish.

—— Church, Brashear; St. Mary's Parish.

—— Church, Mandeville, St. Tammany Parish.

Holy Spirit Church, Houstonia; Tangipahoa Parish—*Rev. H. C. Duncan*.Grace Church, Hammond; Tangipahoa Parish—*Rev. H. C. Duncan*.St. Joseph's Church, St. Joseph; Tensas Parish—*Rev. Wm. Johnson*.—— Church, Minden; Webster Parish—*Rev. T. B. Lawson, D. D.*

# JOURNAL OF PROCEEDINGS.

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ST. PAUL'S CHURCH, NEW ORLEANS, }  
SECOND WEDNESDAY AFTER EASTER, BEING APRIL 10, 1872. }

The Thirty-First Annual Council of the Church in the Diocese of Louisiana assembled, by appointment, in St. Paul's Church, New Orleans, at 10½ A. M.

Morning Prayer was read by the Rev. Alex. Marks, Rector of Grace Parish, New Orleans, and the Rev. Campbell Fair, Assistant Minister of Christ Church, New Orleans; assisted in the Lessons by the Rev. Richard W. Micon, Minister of St. Mary's Church, Franklin; and the Rev. Herman C. Duncan, Rector of St. Jude's Church, Arcola; the Litany being read by the Rev. M. M. Dillon, Rector of the Church of the Ascension, Donaldsonville.

In the administration of the Holy Communion, the Rt. Rev. J. P. B. Wilmer, D. D., Bishop of the Diocese, acted as Celebrant. He was assisted in the office by the Rev. James Philson, Rector of St. Matthew's Church, Houma; Rev. Thomas B. Lawson, D. D., Rev. Samuel S. Harris, Rector of Trinity Church, New Orleans; Rev. Charles Morison, Rector of St. Mark's Church, New Orleans; Rev. M. M. Dillon, and the Rev. John Francis Girault, Rector of St. Anna's Chapel, New Orleans.

The Sermon was preached by the Rev. E. Spruille Burford, Rector of St. James' Church, Alexandria, from 2 Cor. x, 34.

After the celebration of Divine Service, the Council was called to order by the Bishop.

A list of the clergy of Louisiana entitled to seats in the Council, was called, as follows :

Rev. Wm. F. Adams,	Rev. A. Gordon Bakewell,
Rev. Elisha S. Burford, M. A.,	Rev. Charles A. Cameron,
Rev. Charles B. Champlin, B. A.,	Rev. Alfred S. Clark,
Rev. W. T. D. Dalzell, D. D.,	Rev. Marmaduke M. Dillon,
Rev. Joseph Wood Dunn,	Rev. Herman Cope Duncan, M. A.,
Rev. Campbell Fair, M. A.,	Rev. Edward Fontaine,
Rev. John Francis Girault,	Rev. Charles Goodrich, D. D.,
Rev. Samuel S. Harris, M. A.,	Rev. James S. Harrison, M. D.,
Rev. Charles W. Hilton,	Rev. Louis Y. Jessup,
Rev. William Johnson,	Rev. Thomas B. Lawson, D. D.,
Rev. Wm. T. Leacock, D. D.,	Rev. Daniel S. Lewis, D. D.,
Rev. Charles F. D. Lyne, M. A.,	Rev. Alexander Marks,
Rev. William McCallen, M. D.,	Rev. Richard W. Micon, B. A.,
Rev. William Miller,	Rev. Charles Morison, M. A.,
Rev. Abner N. Ogden, Jr.,	Rev. John Percival,
Rev. James Philson,	Rev. John Philson,
Rev. Charles Ritter,	Rev. John Saudels,
Rev. Henry N. Strong, D. D., L.L.D.,	Rev. George R. Upton,
Rev. John Henry Weddell, B. A.	

The following answered to their names and took their seats :

Rev. Wm. F. Adams,	Rev. Elisha S. Burford, M. A.,
Rev. Charles B. Champlin, B. A.,	Rev. Alfred S. Clark,
Rev. Marmaduke M. Dillon,	Rev. Herman Cope Duncan, M. A.,
Rev. Campbell Fair, M. A.,	Rev. John Francis Girault,
Rev. Samuel S. Harris, M. A.,	Rev. James S. Harrison, M. D.,
Rev. Charles W. Hilton,	Rev. William Johnson,
Rev. Thomas B. Lawson, D. D.,	Rev. Wm. T. Leacock, D. D.,
Rev. Alexander Marks,	Rev. William McCallen, M. D.,
Rev. Richard W. Micon, B. A.,	Rev. Charles Morison, M. A.,
Rev. James Philson,	Rev. Charles Ritter,
Rev. George R. Upton,	Rev. John Henry Weddell, B. A.

The President appointed the Rev. E. S. Burford and Mr. A. Wilson Starbuck, to assist the Secretary in examining the credentials of the Lay Delegates.

The Committee reported the following as entitled to seats as Lay Delegates to this Council :

From the Church of the Ascension, Donaldsonville—Hon. E. W. Mason and Christian Klyne, Esq.

From Christ Church, Mansfield—Dr. R. T. Gibbs.

**From St. John's Church, Thibodeaux—P. Lansdale Cox and Lewis Guion.**

**From Christ Church, New Orleans—James Grimshaw, John T. Butler, B. M. Harrod, Hon. W. W. Howe, and Gen. M. Grivot.**

**From St. Paul's Church, New Orleans—Thomas Henderson, D. P. Logan, James McConnell, Esq., Lloyd R. Coleman, and W. G. Coyle.**

**From the Church of the Annunciation, New Orleans—L. E. Collins, George P. Harrison, and Dr. J. C. Stickney.**

**From Trinity Church, New Orleans—A. P. Cleveland, George S. Kausler, George W. Race, W. McW. Wright, and Robert Y. Black.**

**From Mount Olivet Church, New Orleans—A. Wilson Starbuck, Wm. H. Seymour, and N. G. Gunnegle.**

**From Calvary Church, New Orleans—H. E. Shropshire, T. T. Moore, Edward Phillips, H. M. Van Solingen, and Wilmer H. Zimmerman.**

**From Emmanuel Church, New Orleans—B. J. West, Col. Geo. G. Garner, and Dr. Geo. W. Tucker.**

**From St. Anna's Chapel, New Orleans—A. J. Lewis, Ulric Bettison, Thomas Kelley, James Butler, and Dr. E. S. Lewis.**

**From St. Mark's Church, New Orleans—J. G. Walker, R. L. Preston, C. H. Allen, J. F. Lowe, and R. W. Young.**

**From Grace Church, Monroe—T. Purcell, John G. Sanders, and Thomas O. Benton.**

**From St. James' Church, Alexandria—Gen. George Mason Graham, Maj. Frederic Seip, and Capt. Lewis Texada.**

**From St. Mary's Church, Franklin—Alfred Gates.**

**From the Church of the Incarnation, Amite City—W. Alex. MacKay, Dudley Calhoun, and B. D. Gullett.**

**From the Church of the Annunciation, Pouchatoula—S. M. Wiggans and William Akers, Esq.**

**From St. Matthew's Church, Houma—Col. Duncan S. Cage, Col. John R. Bisland, and H. C. Minor, Esq.**

**Whereupon the roll of names was called, and the following Delegates appeared and took their seats :**

**Church of the Ascension, Donaldsonville—Christian Klyne, Esq.**

**Christ Church, Mansfield—Dr. R. T. Gibbs.**

**St. John's Church, Thibodeaux—P. Lansdale Cox.**

**Christ Church, New Orleans—James Grimshaw, John T. Butler, Hon. W. W. Howe, and Gen. M. Grivot.**

**St. Paul's Church, New Orleans—Thos. Henderson, James McConnell, Esq., Lloyd R. Coleman, and W. G. Coyle.**

**Church of the Annunciation, New Orleans—L. E. Collins, and Dr. J. C. Stickney.**

**Trinity Church, New Orleans—A. P. Cleveland, Geo. S. Kausler, Geo. W. Race, Esq., W. McW. Wright, and Robert Y. Black.**

Mt. Olivet Church, New Orleans—A. Wilson Starbuck, and Wm. H. Seymour.

Calvary Church, New Orleans—Edward Phillips, Esq., H. M. Van Solingen, and Wilmer H. Zimmerman.

Emmanuel Church, New Orleans—B. J. West, Col. Geo. G. Garner, and Dr. Geo. W. Tucker.

St. Anna's Chapel, New Orleans—Thos. Kelley.

St. Mark's Church, New Orleans—C. H. Allen, J. F. Lowe, and R. W. Young.

St. Mary's Church, Franklin—Alfred Gates.

St. Matthew's Church, Houma—H. C. Minor, Esq.

Twenty parishes being represented, the President declared the Council duly organized.

On motion of Rev. Mr. Burford,

*Resolved*, That the following be adopted by this Council as their

### RULES OF ORDER.

I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the lay deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the lay deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may ap-

point an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to wit:

1. Committe on New Parishes.
2. " on Elections.
3. " on State of the Church.
4. " on Canons.
5. " on Reports and Accounts of Treasurers.
6. " on Unfinished Business.
7. " on Incorporations.
8. " on Assessments.
9. " on Parochial Reports.

VII. The delegates are to come prepared with quotas of Publication Fund and Support of the Bishop.

VIII. After daily morning prayer, the order of business shall be as follows:

- 1.—The reading, crrecting and approving of the minutes of the preceding day.
- 2,—Calling the names of absent members, and entering on the Journal those who appear.
- 3.—Reports from the various committces.
- 4.—Motions, resolutions and miscellaneous business.

IX. The Bishop's Address shall be in order at any time.

X. Every member who shall be present when a question is stated from the chair, shall vote thereon, unless excused by the House.

XI. No motion shall be put or debated unless seconded; and when seconded, it shall be stated by the President before debate; and every motion shall be reduced to writing when required by the President or any member.

XII. If the question in debate contains several distinct propositions, any member may have the same divided.

XIII. When a question is under debate, no motion shall be received, unless to postpone indefinitely; to postpone it to a certain day; to lay it on the table; to commit it, or amend it: and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate; and if it be negatived, it shall not be renewed until some new business has intervened.

XIV. A motion to lay on the table shall be decided without debate.

XV. On a question being put by the President, it shall be determined by the sound of the voices for or against it; but any member may require a count of the votes; and tellers for that purpose shall be appointed by the Chair; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling cler-



ical members and the churches represented, and the vote shall be entered on the Journal.

XVI. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the minutes.

XVII. No member shall speak more than twice on the same question, without leave of the House.

XVIII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision; nor shall any question be reconsidered more than once.

XIX. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot; and the Secretary of the Council, the Treasurer, all standing committees and the Delegates to the General Convention shall be appointed by ballot, unless the House shall unanimously direct otherwise.

XX. No standing rule or order shall be suspended, changed, or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

XXI. Before the final adjournment of any session of the Council, the minutes of the last day's proceedings shall be read, corrected and approved.

XXII. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the committee, shall be laid on the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

On motion of the Rev. Alexander Marks, the Rev. Herman C. Duncan was unanimously re-elected Secretary of the Council.

The Secretary announced the appointment of Mr. A. Wilson Starbuck as Assistant Secretary.

On motion of the Rev. E. S. Burford,

*Resolved*, That Clergymen residing in this Diocese not entitled to seats in this Council, Clergymen from other Dioceses present, and candidates for Holy Orders, be invited to honorary seats in this Council.

Whereupon the Rev. Edward W. Peet, D. D., of the Diocese of Massachusetts, and the Rev. Henry Forrester, of the Diocese of Mississippi, appeared and took seats.

The Parochial Reports were then called for and laid on the Secretary's table.

On motion of the Rev. Mr. Adams, the Council took a recess of ten minutes.

Upon re-assembling, the Secretary presented the following letter, as the reply of His Grace, the Right Reverend Lord Archbishop of Armagh, Primate of all Ireland, to the resolutions relative to the Irish Church, adopted by the Council of this Diocese in 1870 :

LONDON, }  
(GENERAL ADDRESS PALACE, ARMAGH, IRELAND.) }

*Reverend and Dear Sir and Brother in the Lord :*

I have received your letter and the resolutions of the Council of the Diocese of Louisiana, which your good Bishop has been kind enough to desire you to forward.

This is the first intimation of the matter which I have received. The former letters have miscarried, probably from the cause you indicate.

On behalf of our General Synod of the Church of Ireland, I beg to tender you our thanks for the kind interest the Council takes in our success, and to express the satisfaction we feel that our proceedings have met the approbation of our Transatlantic Brethren.

I shall forward the resolutions of the Council of the Diocese of Louisiana to the Secretary of our General Synod, to be presented at the next meeting in May, when the Synod doubtless will fully endorse the sentiments I have expressed on its behalf in an appropriate answer.

Present to your Bishop my kind regards and brotherly greeting, and to the Council, at its next meeting, my sense of their kindness and our desire to cultivate the closest relations with our Brother Churchmen in America.

Believe me, dear Sir and Brother,

Yours in the bonds of our common faith and with every good wish,

[Signed]

M. G. ARMAGH.

Rev'd Herman Cope Duncan, M. A.

The Treasurer of the Protestant Episcopal Association presented his report, which, on motion of the Rev. Mr. Duncan, was referred to the Committee on Reports and Accounts of Treasurers, when appointed.

On motion of the Rev. E. S. Burford,

*Resolved*, That the letter of the Rt. Rev. Father in God, the Bishop of Armagh, Ireland, acknowledging the action of this Council respecting the Irish Church, be spread upon the minutes.

The President announced the following committees :

NEW PARISHES.

Rev. T. B. Lawson, D. D.,

George W. Race, Esq.

STATE OF THE CHURCH.

Rev. Alexander Marks,

Rev. Campbell Fair,

Rev. Samuel S. Harris,

Robert Y. Black.

**CANONS.**

Rev. Wm. F. Adams,  
John T. Butler,

Rev. M. M. Dillon,  
P. Lansdale Cox.

**REPORTS AND ACCOUNTS.**

Dr. R. T. Gibbs,

L. E. Collins,  
W. G. Coyle.

**UNFINISHED BUSINESS.**

Rev. Charles Ritter,

George S. Kausler,  
George G. Garner.

**INCORPORATIONS.**

Hon. W. W. Howe,

Edward Phillips, Esq.,  
Christian Klyne, Esq.

**ASSESSMENTS.**

James Grimshaw,  
Rev. Wm. F. Adams,

B. J. West,  
W. McW. Wright.

The Standing Committee submitted the following report :

Your Committee report that they met to organize on the 22d day of April, 1871.

The Reverend W. T. Leacock, D. D., was elected President, and Henry V. Ogden, Secretary of the Committee.

The official acts of the Committee have been as follows :

On the 25th day of November the Rev. James S. Harrison, was recommended to the Bishop to be ordained to the Holy Order of Priest. George R. Upton and Alfred S. Clark were certified to the Bishop as suitable persons to be admitted to the Sacred Order of Deacons, and A. J. Tardy, Jr., was recommended to the Bishop to be recognized as a candidate for Holy Orders.

On the same day the Rev. Samuel S. Harris was elected a member of the Committee, in place of Rev. J. N. Galleher, left the Diocese.

On the 16th of December, Mr. Chas. B. Champlin was recommended to the Bishop for ordination to the Diaconate, and on the same day consent was given to the consecration of the Rev. Mark A. DeWolfe Howe, to be Bishop of Central Pennsylvania.

On the 19th day of February, Abner Nash Ogden, Jr., was recommended to the Bishop as a fit person to be admitted to the Sacred Order of Deacon.

All of which is respectfully submitted,

HENRY V. OGDEN, Secretary.

On motion, the report was received.

Grace Parish, New Orleans ; St. Jude's Church, Arcola, and St. Joseph's Church, St. Joseph, applied to be admitted into union with this Council.

On motion the applications were referred to the Committee on New Parishes.

The Registrar and Historian presented his report, as follows :

I respectfully report, that immediately upon the adjournment of the last Council I took under my care such of the archives of the Diocese as were in the Episcopal office, or held by the Secretary. They were found lamentable few in number, and mingled with a very miscellaneous assortment of pamphlets.

As this Diocese has not made any provision for the proper preservation of its archives, they have been placed on the floor of an open room. Twice during the year other hands—those of a porter—have endeavored to make a better arrangement than I had. I have therefore thrice assorted and arranged these journals, sermons, periodicals, and secular papers—some five or six hundred in number. Among the more valuable documents found, is the history of the connection of Bishop Chase with Christ Church, New Orleans. I respectfully recommend its republication.

There have been received during the year the following :

The Journals for the year 1871 of all the Dioceses, with the exception of those of Florida, Illinois and New York. The Journal of Oregon and Washington Jurisdiction; that of the proceedings of the General Theological Seminary, and of the University of the South; the Sermon of the Rev. Dr. Breck before the Convention of California; the Seventh Charge of the Bishop of Delaware; the Constitution and Canons of the Diocese of North Carolina; the Primary Charge of the Bishop of Maine; the Memorial pamphlet to Bishop Kemper; the Amendments to the Constitution and Canons of the General Convention; the Sermons of Bishops Selwyn and Johns before the General Convention; the Pastoral Letter of 1871 of the House of Bishops; and the Proceedings of the Twelfth Triennial Meeting of the Board of Missions.

The Journals of Louisiana '47-'49, from the *Rev. Albert Lyon*. Michigan, '44, '47, '48, '51-'53, '59, '61, '62, '70; Western New York, '49, '52, '53, '60, '61, '65; General Convention, '53; Texas, '57-'59; Kentucky, '54, '63; Iowa, '56; California, '64; Wisconsin, '49, '57, '62-'64; Missouri, '52; Maryland, '58, '63; New Jersey, '51 special; Minnesota, primary, '59; Delaware, '65; Connecticut, '54, '57; Vermont, '65; Massachusetts, '63, from the *Rev. Marcus Lane*. Rhode Island, 1790-1832, '43, '59-'62, '65-'67, '69, from the *Rev. Samuel H. Webb*. Louisiana, '58, '60, from the *Rev. William K. Douglass*. Albany, '68, '69, from the *Rev. George C. Pennell*. Central New York, '70, from the *Rev. Alfred B. Goodrich, D. D.* Long Island, '68, from the *Rev. T. Stafford Drowne, D. D.* New Hampshire, '60, '61, '63-'68, from *Mr. Horace A. Brown*. Kentucky, '61, '67, '71, from *Mr. William Cornwall*. General Convention, '62, '65; Louisiana, '56, '57 (2 copies), '58, '59 (2 copies), '60 (2 copies), '66, '67 (2 copies), '68, '69 (5 copies); sundry manuscript Documents of the Louisiana Conventions of '61 and '62, from *Mr. James Grimshaw*. Louisiana, '43, '48, '54-'56, '58-'61; Confederate General Council of October, 1861, from the *Library of Bishop Rutledge, through the Rev. John Hammond*. Western New York, '62-'64, from the *Rev. Charles L. Hutchins*. Michigan, '63-'67, from the *Rev. Thomas C. Pitkin, D. D.* Delaware, '62, '64, '66, from *Mr. Solomon M. Curtis*. Georgia, '68; Albany, '68; South Carolina, '67, '68; Pittsburg, '65, '66; Ohio, '67; Nebraska, '68; New Hampshire, '32, '68; Missouri, '68; Michigan, '65, '68; Mississippi, '68; Maine, '68; Maryland, '65-'67; Massachusetts, '68; Illinois, '66-'68; Connecticut, '65, '68; Delaware, '61, '63, '68; Vermont, '68; New Jersey, '34, '52 (special, regular and adjourned), '54, '56-'62, '64, '65, '67, from the *Rev. Stevens Parker*. Ohio, '21, '42, '44-'46, '48, '50, '52, '54-'67, from the *Rev. William C. French*. Conf. Gen. Council, July and Oct. '61 (2 copies) '62 from the *Rev. John M. Mitchell, D. D.* California, '66, '67, '69-'71, from the *Rev. William P. Tucker*. Georgia, '67, from the *Rev. William C. Williams, D. D.* Minnesota, '61, '63, '64, '67; Pittsburg, '67; North Carolina, '66, '67; Pennsylvania, '64; Illinois, '43, '51, '54, '56, '57, '64, '65, '70; New York, '34, '38, '43, '54-'56, '68, '60, '61, '65, '69, '70; Virginia, '42; Vermont, '39, '57, '67; Texas, '69; South Carolina, '51-'55; Central New York, (Primary and Special) '69; Georgia, '44, '49, '53, '59, '67; Delaware, '67; Connecticut, '17, '62-'64, '66, '67; Wisconsin, '50-'53; Mississippi, '50, '53, '54, '57, '67; Alabama, '67; Massachusetts, '47,

'55, '57, '62, '67; New Jersey, '47, '63; New Hampshire, '36, '41, '51-'53, '55, '56; Missouri, '43, '51, '55, '57, '59; California, '59, '63; Rhode Island, '49, '54 (Regular and Special), '55, '56, '63, '64; Maine, '47, '52-'66 (Regular and Special), '67; Michigan, '49, '50; Indiana, '53-'56, '59-'61, '63, '67; Iowa, '57, '59, '61-'63-'69; Oregon, '56, '67; Louisiana, '39, '40, '47; '69, '70, from the *Rev. Charles W. Hays*. Alabama, '39, '50; California, '57, (Special); Iowa, '54, '56, '71; New York, '36, '37, '41, '52, '56, '59; New Jersey, '51, '63, '66; New Hampshire, '65; Wisconsin, '49, '56; Ohio, '45, '51, '55; Eastern Diocese, '35, '40, '42; Florida, '41, '46, '48, '61, '69; Georgia, '42-'44, '46-'48, '53, '54, '56, '58, '59; Massachusetts, '42, (Special) '44, '45, '46, '48, '52, '57, '59; Virginia, '40, '59; Vermont, '49, '51; Tennessee, '47, '49, '50, '51; Texas, '50, '51; South Carolina, '45; Mississippi, '42, '44, '50; North Carolina, '44, '46, '48, '49, '51, '53, '55, '56; Rhode Island, '54, '47, '48, '50, '55, '59; Pennsylvania, '45, '48, '50, '55; Connecticut, '40, '41, '44, '50, '51, '56, '57, '59, '61, '65, '69; Delaware, '48, '51, '55; Michigan, '48, '51, '51, '63-'65; Indiana, '44, (Special), '48, '52, '55; Kansas, '70; Kentucky, '48, '50; Louisiana, '47, '48; Long Island, '70; Maine, '47, '48, '52-'54, '65; Maryland, '45, '49, '51; Missouri, '56, '60; Western New York, '33, '39, (Special), '40-'43, '46-'57, '59, '62-'65, '67-'70. From the *Rev. Wm. Stevens Perry, D. D.* Confederate General Council, '62 and '65; South Carolina, '56, '60-'62, '64 from the *Rev. John D. McCollough*. Louisiana, '36, from the *Rev. James A. Fox*. Missouri, '47, '49, '50-'55, '64 (adjourned) '69-'71, from the *Rev. Wm. F. Ferguson*. Gen. Conv. '38; Pastoral Letters of the House of Bishops of 1811, '17, '23, '26, '32, '35, '41, '54, '65, '68; Eastern Diocese, '30-'33, '35, '38-'42; Ohio, '34; New York, '39-'41, '44-'48, '50, '50 (Special); Maryland, '39 (Special), '40, '41, '43, '45, '54, '56; Tennessee, '57; New Hampshire, '49; Minnesota, '65; Delaware, '51, '54; Maine, '33; Rhode Island, '34, '35, '50; Louisiana, '47, '60; Pennsylvania, '37-'39, '41-'58, '61-'63, '65, '68, '70, Episcopal Address of '52; New Jersey, '40, '42, '43, '45, '46, '49, '53; Connecticut, '39-'47, '49, '50; Massachusetts, '39, '40, '41, '43; Vermont, '40, '41, '46-'50; South Carolina, '59, '60, from the *Rev. Herman C. Danco*.

In all 644 Journals and Pamphlets.

I have also the promise of an historical sketch of the Parishes of Grace Church, New Orleans, and St. John's Church, Thibodeaux, during the incumbency of the Rev. Dr. Crane, to be written by that gentleman; as also of Grace Church, Waterproof, by the Rev. Wm. R. Douglass, the first and only Rector thereof.

The minute of the proceedings of the Convention of this Diocese of 1869, I have had printed, the better to preserve it.

I have compiled a catalogue of the Churches that are, or have existed in this Diocese, arranged in the order of seniority of organization, with the names of the clergymen severally in charge; a list of all the clergy that have been connected with the Diocese; from this a list of the clergy now canonically resident, in order of seniority of residence; and a memorandum of all the ordinations by the Bishops of this Diocese, being from 1843-1871. Also, a Table illustrating the growth of the Diocese, from its organization in 1839 to the last Council; itemizing with reference to decades, viz: 1839-1848, 1848-1856, 1856 to 1861, when war began to desolate the church as well as the State; 1866, the year of reorganization of the Church, to and inclusive of 1871, or a half decade; and summarizing 1839-1861, and 1866-1871.

I respectfully submit the following items relative to the Parishes named, in order that the Council may revise the Parish List, so that it may be more accurate, and a truer exponent of the condition of the Diocese.

Grace Church, New Orleans, was a congregation without a church building, worshipping in a rented hall. Twenty-five thousand dollars was raised to erect a church, but objection was made to the site chosen, and the money received was returned to the subscribers. Twenty years ago the Parish became extinct.

Grace Church, Waterproof, ceased to exist about the same time. The site of the church, together with the homes of the parishioners, was swept away by the river, and the proud boast of endurance was thoroughly disproved.

Calvary Church, Livonia, was organized just previous to the war. That besom of destruction obliterated the parish.

The same may be said of St. Joseph's Church, Lake St. Joseph. Those of the parishioners who survived have connected themselves with the new parish now organized at the town of St. Joseph.

The numbering of the Councils of the Diocese also needs your attention. According to announcement you are now assembled in the "Thirty-First Annual Council"—whereas the record shows that the Primary Convention of the present Diocese of Louisiana was holden in the year 1838; the assembly of the following year (1839) was known as the "First Convention;" and also that there was a Special Convention in 1841—and that therefore the present Council should be known as "The Thirty-Fourth Annual Council," or else as "The Thirty-Third Council." This numbering resulting from considering the Diocese to have begun its reality as such with the establishment of the Episcopate, and regardless of anterior and inchoate attempts at organization.

I have received a most important letter from the Rev. James A. Fox. From it are gathered the following historical items, which are thus presented the better to insure their preservation. They have not heretofore been published. During a visit of Bishop Brownell, who was accompanied by the Rev. Mr. Richmond, in the early part of the year 1830, "it was thought advisable to organize the Diocese of Louisiana. A Convention was called. The Church in New Orleans, and the Church in St. Francisville (the only two churches then in the State) were represented by their Rectors (Rev. Mr. Hull and Rev. Mr. Bowman), and lay delegates from both." The Rev. Mr. Fox being a member also. "The Rt. Rev. Bishop Brownell was requested to preside. A Constitution and some Canons were adopted. Rev. Mr. Bowman was Secretary." In 1835 Bishop Brownell visited the South for the purpose of organizing a South Western Diocese, composed of Mississippi, Alabama and Louisiana. Previously to the holding of the Convention of Delegates from the three States, a Convention was held in New Orleans of the Clergy and Churches in Louisiana." The Diocese of Louisiana thus organized applied to be admitted into union with the Protestant Episcopal Church of the United States of America. This was declined on the adoption of a resolution by the General Convention of that Church in 1835, looking to "the appointment of a Missionary Bishop for the South West who was to have his residence in New Orleans." This scheme failed, because what was deemed sufficient means could not be obtained, and also because "Louisiana was only represented by *Lay Delegates* from Christ Church, New Orleans, in the Convention assembled for the purpose of carrying the project into effect."

It would be highly desirable to procure a copy of the proceedings of the first Convention of the Diocese of Louisiana, held in 1830, and also of the first and only Convention of the "South Western Diocese" held in 1835.

I respectfully submit and recommend the adoption of the following resolutions:

*Resolved*, That the thanks of this Council be tendered to those who have contributed to the archives of the Diocese.

*Resolved*, That the Secretary be instructed to subscribe, in the name of the Diocese, to the republication of the Journals of the General Convention.

*Resolved*, That the names of Grace Church, New Orleans; Grace Church, Waterproof; Calvary Church, Livonia; and St. Joseph's Church, Lake St. Joseph, be hereafter omitted from the list of parishes in union with this Diocese, these Churches having become extinct many years since.

*Resolved*, That the present Council be known and designated as the "Thirty-Fourth Annual Council."

On motion of the Rev. Mr. Burford, the report was referred to the Committee on the State of the Church.

The committee appointed to prepare an authenticated copy of the Constitution and Canons of the Diocese, made their



report, which, on motion of the Rev. Mr. Marks, was referred to the Committee on Canons.\*

The Treasurer of the Diocese submitted his report, which, on motion of Rev. Mr. Duncan, was referred to the Committee on Reports and Accounts.

On motion of the Rev. Mr. Girault,

*Resolved*, That it be referred to the Committee on Canons to consider and report whether or not there be a conflict between the last clause of Canon VII. paragraph 6, and the last clause of article 6 of the Constitution of the General Convention.

The Committee on New Parishes reported that they had examined the documents relating to Grace Parish, New Orleans, and St. Jude's Church, Arcola; and had found them both correct, and therefore recommend their admission into union with this Council. On motion of Rev. Mr. Duncan, the recommendation was adopted.

The Committee on Credentials reported that the following gentlemen were entitled to seats as Lay Delegates:

*From Grace Parish, New Orleans*—Dr. S. S. Herrick, Henry W. Palfrey and M. M. Moore.

Their names being called, H. W. Palfrey and M. M. Moore appeared and took their seats.

Jas. McConnell, Esq. offered the following resolution, which, on his motion, was laid over for future consideration:

*Resolved*, That it is the sense of this Council that the "Hymnal," as prepared and submitted by the Committee of the General Convention of the Church, is objectionable in many features; and that a Committee of five be appointed to examine the same and report at the next annual Council of this Diocese.

Rev. E. S. Burford offered the following resolution:

*Resolved*, That the arrearages due on assessments by St. James' Church, Alexandria, Grace Church, Monroe, and St. Peter's Church, New Orleans, be referred to the Committee on Assessments.

On motion of the Rev. Mr. Adams, the resolution was referred to the Committee on Assessments.

Rev. Mr. Duncan offered the following resolution, which, on his motion, was referred to the Committee on Canons:

*Resolved*, That in Canon VI the words "The Twenty-ninth Canon of the General Convention of 1832" be stricken out, and that the words, "Title I, Canon 15, § 1 of the Digest of the Canons of the General Convention" be substituted therefor.

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\* This report was founded upon the supposition that the Convention of 1853 (vide Journal, pages 22, 38 and 39) had declared null and void certain amendments to the Constitution said to have been adopted in 1852.

On motion of the Rev. Mr. Marks, the Council adjourned till 9 A. M., to-morrow.

ST. PAUL'S CHURCH,

NEW ORLEANS, THURSDAY, APRIL 11, 1872.

The Council met pursuant to adjournment.

On motion of the Rev. Mr. Adams,

*Resolved*, That the first clause of the 8th Rule of Order be suspended during the present session.

The minutes of yesterday's proceedings were then read and approved.

The roll was then called and the following answered to their names :

Rev. William F. Adams,	Rev. William Johnson,
Rev. Elisha S. Burford, M. A.,	Rev. Thomas B. Lawson, D. D.,
Rev. Alfred S. Clark,	Rev. Charles F. D. Lyne, M. A.,
Rev. W. T. D. Dalzell, D. D.,	Rev. Alexander Marks,
Rev. Marmaduke M. Dillon,	Rev. William McCallen, M. D.,
Rev. Herman Cope Duncan, M. A.,	Rev. Richard W. Micou, B. A.,
Rev. Campbell Fair, M. A.,	Rev. Charles Morison, M. A.,
Rev. John Francis Girault,	Rev. James Philson,
Rev. Samuel S. Harris, M. A.,	Rev. Charles Ritter,
Rev. James S. Harrison, M. D.,	Rev. George R. Upton,
Rev. Charles W. Hilton,	Rev. John Henry Weddell, B. A.

*Christ Church, Mansfield*—Dr. R. T. Gibbs.

*St. John's Church, Thibodeaux*—P. Lansdale Cox and Lewis Guion.

*Christ Church, New Orleans*—James Grimshaw, Hon. W. W. Howe, and Gen. M. Grivot.

*St. Paul's Church, New Orleans*—D. P. Logan.

*Annunciation Church, New Orleans*—L. E. Collins.

*Trinity Church, New Orleans*—A. P. Cleveland, and George W. Race, Esq.

*Mount Olivet Church, New Orleans*—A. Wilson Starbuck, William H. Seymour, and N. G. Gunnegle.

*Calvary Church, New Orleans*—Edward Phillips, Esq.

*Emmanuel Church, New Orleans*—Col. George G. Garner, and Dr. George T. Tucker.

*St. Mary's Church, Franklin*—Alfred Gates.

*Church of the Annunciation, Ponchatoula*—S. M. Wiggans.

*St. Matthew's Church, Houma*—H. C. Minor, Esq.

The Committee on Credentials reported the following gentlemen entitled to seats as Lay Delegates :

*From St. Mark's Church, Shreveport*—Col. George Williamson, Major J. C. Moncure, J. W. Duncan, Esq., Capt. John W. Jones, and J. Arnold, Esq.



The Committee on the State of the Church reported that, having examined the report of the Registrar and Historian, they recommend the reception of the report and the adoption of the resolutions appended thereto, with the exception of the last.

On motion, the same were adopted.

On motion of the Hon. W. W. Howe,

*Resolved*, That the Secretary be authorized to appoint an assistant, who shall prepare for the principal daily newspapers of New Orleans a brief report of the proceedings of each day, including yesterday.

The Rev. J. S. Harrison offered the following preamble and resolution :

**WHEREAS**, We do not believe that the interests of God's Church demand the employment of any measures for raising funds for the extension of Christ's Kingdom in the earth, upon which His special blessing cannot be invoked in humble prayer ; Therefore,

*Resolved*, That as a Council of the Protestant Episcopal Church, we disapprove of, and recommend to our Churches in the Diocese of Louisiana, the *disuse* of all Church *Fairs*, *Fêtes Champêtres*, and the like, in which practices are encouraged of very doubtful morality.

On motion of the Rev. Mr. Harris, the same were referred to a special committee.

Whereupon the Bishop appointed Rev. Mr. Harris, Rev. Dr. Dalzell, Rev. Mr. Adams, Mr. Edward Phillips, and Mr. P. Lansdale Cox, as said committee.

Rev. Mr. Burford offered the following resolutions :

*Resolved*, That the Protestant Episcopal Church of Louisiana in Council assembled, do most heartily commend the course pursued by the General Convention, in its expression of sympathy with the struggles of the present Continental Reformers.

*Resolved*, That a subscription list be opened to aid in the support and establishment of the journal of Père Hyacinthe, published in Rome.

On motion of the Rev. Mr. Adams, the Council took a recess for the purpose of attending Divine Service.

The Morning Prayer was read by the Rev. William McCallen, Rector of Christ Church, Bastrop ; the Rev. Herman O. Duncan, Rector of the Church of the Annunciation, Ponchartroula, and the Rev. E. S. Burford, Rector of St. James' Church, Alexandria.

The Bishop then read his Address.

## BISHOP'S ADDRESS.

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### **MY BRETHREN OF THE CLERGY AND LAITY:**

Every year I welcome your presence in Council, with increased interest and satisfaction. We are no longer strangers to each other. Through long years we have struggled together for the comfort and prosperity of our suffering Church. God has made our life one for weal and for woe.

All your interests are mine, your sorrows are mine, your aim and your honor are mine, and I welcome the hope that your future will be mine also.

I am permitted, under God's Providence, to continue the record of my official services performed since our last Council.

*Second Sunday after Easter*—St. Mark's Church, New Orleans.—Preached and confirmed twenty persons.

*Evening*—Trinity Church.—Attended a missionary meeting, at which addresses were made by several of the clergy, designed to give information of the necessities and progress of the Church in the Diocese, and to encourage habits of systematic benevolence.

*April 26*—At Christ Church, administered the right of confirmation to fifteen persons:

*April 27*.—Left for Vidalia, opposite to Natchez. At the latter place the Convention of Mississippi was in session. I was glad to be present on the occasion. At the request of the Bishop, I addressed the Convention, and on the Sunday following preached an ordination sermon.

On Monday, accompanied by Rev. Mr. Girault, and other brethren from Mississippi, I inaugurated at Vidalia, the services of the Church; preached, and organized the parish. On the same day, the town was incorporated. It happened that the Mayor and Council were chosen vestrymen. An auspicious coincidence, when the same hour gave birth to the City and the Church.

Monday evening, I preached again in Natchez.

Returning to New Orleans by the river, I lingered one day in the city, and then proceeded on my visitation to North Louisiana.

*Fourth Sunday after Easter*—Grace Church, Monroe.—I preached and confirmed ten persons.

*Afternoon*—I preached in Trenton, and baptized one infant.

*Evening*—Preached again in Monroe.

*Tuesday following*—Preached in “the Colony,” and confirmed four persons

*Thursday*—On Dessierd Island officiated in the morning service; baptized one infant; preached, and administered the Holy Communion.

*On Saturday following*, I preached at Christ Church, Bastrop.

*Fifth Sunday after Easter*—In the same Church I preached and confirmed two persons.

*On Monday*—Officiated at Prairie M  rouge, St. Andrew’s Church.

*On Tuesday*—Church of the Redeemer, Prairie Jefferson—I preached and confirmed two persons.

*The next day*, I was joined on the Red River by the Rev. Dr. Lawson, who accompanied me to a new Missionary Station, which, under his care, will, I hope, soon report itself an organized Church. A portion of the journey through Prairie Jefferson I traveled under a terrific storm in search of a family which had been reported to me as belonging to the Church, in a secluded region of the Parish. The experience of this family, which had been excluded for years from the privilege of public worship, filled me with painful reflections. How often, in this age, are the best interests of a Christian household sacrificed to the spirit of adventure, regardless of the means of grace and religious culture. At every step in my journeyings I am made to feel the importance to a religious family of choosing an abode in a religious community. People often blame the Church for neglecting them, when they ought rather to blame themselves for neglecting and forsaking the Church. I am strengthened in these impressions by the testimony of a venerable friend, from whom I had just parted. He was in the act of removing from North Carolina. He had not finally selected his home; but there was one condition from which he had determined not to swerve for any earthly advantage. It was that his family should have convenient and constant access to the Episcopal Church.

*Sunday after Ascension*—I preached in Trinity Church, New Orleans.

*Evening*—Preached at Christ Church.

An important trust, connected with the General Theological Seminary, requiring my presence in New York, I left for that city, where I remained in conference for some days with the Standing Committee of that Institution.

*June 25*—I attended a meeting of the Board of Trustees.

*June 27*—I preached the sermon before the students at the Annual Commencement.

*August 5*—I returned to New Orleans, and on the eighth Sunday after Trinity I preached at St. Anna's Chapel.

During my stay in the city, I was thankful to complete the necessary arrangements for the organization of the Church Home. In the selection of a lady to preside over that institution, we have reason to feel that we were guided by a Gracious Providence.

*August 18*—In Montgomery, Ala., I preached in the absence of the Rector of the Church.

*October 4*—I attended the opening services of the General Convention and participated in the administration of the Holy Communion, to the assembled Clergy and Laity on that memorable occasion. During the session of the Convention I preached several times in the city of Baltimore and its vicinity.

*Twenty-second Sunday after Trinity*—In Trinity Church, New Orleans, I participated in the services of the day, when the Rev. Samuel S. Harris officiated for the first time as Rector of the Parish. The loss sustained by this congregation in the departure of their late Rector, was felt by many to be almost irreparable. His ability as a preacher—his social virtues—his modest and prudent administration of the Parish—had won for him the esteem of the congregation, as well as of the Bishop and Clergy of the Diocese. Few men could be expected to combine all the qualifications to fill his place. I cannot, therefore, too cordially congratulate the congregation upon their choice of a successor. Most heartily do we all welcome him among us, and invoke for him the wisdom and grace required for a position of such grave responsibility.

*Twenty-Third Sunday after Trinity*—I preached in Calvary Church. In the evening I preached in Trinity Chapel, New Orleans.

*November 14*—Confirmed, in private, a sick person.

*Twenty-Fourth Sunday after Trinity*—In St. Anna's Chapel—Preached and admitted to the Diaconate, Mr. Alfred S. Clark and Mr. G. Randolph Upton; the candidates being presented by the Rev. J. F. Girault.

In the afternoon, preached in Emmanuel Church and confirmed nine persons.

At night, preached in St. John's Church. This new enterprise will be known for the first time to the present Council. Located in the midst of a community remote from existing churches, it enlarges the sphere of our ecclesiastical organization in this city. It is only a just tribute to unselfish worth and piety, to add that this Church is largely indebted to the Rev. Dr. Harrison, who, assisted by his estimable family, devoted his time and labors, without any salary, to its infant growth and edification.

*Thanksgiving Day*—Preached in St. Paul's Church.

*Twenty-Fifth Sunday after Trinity.*—Preached in Christ Church.

*Evening*—Preached in St. Paul's Church.

*First Sunday in Advent*—In Grace Church, St. Francisville, I preached and confirmed fourteen persons. The preaching of the Gospel has been supplemented in this Parish by the liberal distribution of Church books, through the active agency of the Rector. The effect is visible in the increased intelligence and strength of the congregation.

*December 6*—In St. Mary's Church, West Feliciana, I preached and confirmed six persons.

*December 8—Friday.*—In St. Alban's Church, Jackson, I preached and confirmed two persons, baptized one infant, and administered the Holy Communion. In traversing these parishes, and in all these services, I was indebted for assistance to the kindness of the Rev. M. M. Dillon.

*Second Sunday in Advent*—In St. Andrew's Church, Clinton, I preached morning and evening, baptized three adults, one child, and confirmed eight persons. The church edifice I was glad to find approaching completion, and when finished it will be an ornament to the town and a graceful memorial of the pious zeal which made it a bequest to the Parish.

*Third Sunday in Advent*—Preached in St. Paul's Church, New Orleans.

*Fourth Sunday in Advent*—I preached in Trinity Church, New Orleans, and admitted to the Priesthood the Rev. J. S. Harrison, M. D., and to the Diaconate, Mr. Charles Buckingham Champlin, B. A. The candidates were presented by the Rev. C. W. Hilton, and the Rev. S. S. Harris.

*In the afternoon*, I preached in St. Mark's Church, and confirmed three persons.

*Christmas Day*—I preached in Christ Church, New Orleans, and united with the venerable Rector in the administration of the Holy Communion.

*First Sunday after Christmas*—Preached again in Christ Church, and confirmed fifty-six persons.

*Evening*—Preached in the Church of the Annunciation, and confirmed three persons.

*Second Sunday after Christmas*—Preached in Mt. Olivet Church, New Orleans, and confirmed eleven persons; one in private.

*In the evening*, I preached in St. Paul's Church, New Orleans.

*First Sunday after Epiphany*—At Church of the Incarnation, Amite, I read the service and preached. The active efforts which are in progress at this place, and at other stations along the line of the Jackson Railroad, will be duly chronicled in the report of the Rev. H. C. Duncan, who is the Minister in charge. His success in this field of labor is already attested in the erection of several new churches, and the organization of as many Parishes where none existed before.

On the Sundays following, I officiated in the several Churches of New Orleans, preaching morning and evening.

*Sexagesima Sunday*—At St. John's Church, Thibodeaux, I preached. Owing to the inclemency of the weather, confirmation and other services were postponed.

*Quinquagesima Sunday*—In Trinity Church, New Orleans, I preached and confirmed twenty-six persons, having previously confirmed one in private.

*In the afternoon*, at Emmanuel Church, I preached and confirmed nine persons.

*Ash Wednesday*—At St. Anna's Chapel, I preached in the morning.

*First Sunday in Lent*—I officiated in St. Stephen's Church, Williamsport. The death of their late Rector was unknown to many of the congregation until my arrival at the church. The impression produced by the sad event, was soon visible in the emblems of mourning suddenly devised by the quick instincts of womanly sympathy. Every one present felt the bereavement, and the silent tears of many attested their reverence for the memory of the dead. The condition of this Parish is an affecting one. Added to the loss of their pastor, whose occasional visits had preserved the Church from decay, they were now left without one lay communicant to read the service. Under these circumstances, I was asked if a lady could perform this duty; for with a constancy unparalleled, this little congregation had never remitted the habit of assembling for public divine worship. My answer was given to this effect: If it were nothing inconsistent for a woman to lead in the music of the church, her modesty ought not to be offended to retain her seat in the midst of the congregation, and lead in the other parts of the Church service. I suggested that a youth from the Sunday School should be chosen to read the Lessons, from the Lectern. The suggestion was gladly accepted, and we have here a beautiful little Church, without a clergyman and without a lay reader, enabled to maintain public worship, and to contribute its voice to swell the general strain of prayer and praise, which ascends from the scattered heritage of Zion.

My next visit was to a Parish in a very different condition. Landing at Alexandria, I took a carriage and crossed the country about fifty miles, to Evergreen. This is a new field, just opened to the Church, chiefly through the instrumentality of Mr. Wilkinson, a candidate for orders, who is a resident in the neighborhood. Through his faithful efforts, aided by one or two families, the Sunday School had been established, and the Church service read to a growing congregation, in the Academy, until the arrival of Mr. Upton, the present Deacon in charge, at Cheneyville. On Tuesday night I officiated in the presence of a goodly congregation, gathered through a raging storm. Wednesday, I preached again, administered the Holy Communion, and confirmed ten persons. For the music on this occa-

sion, We were indebted to the presence of a dear and cherished circle of friends, who had come from a distance, and who accompanied us to Cheueyville, fifteen miles distant, adding greatly to the interest and effect of this visitation.

*On Thursday*, I preached at Trinity Church, Cheueyville, and baptized two children, administered the Holy Communion, and confirmed six persons.

*St. Matthias' Day*—In St. James' Church, Alexandria, I preached and admitted to the Diaconate, Mr. A. N. Ogden, Jr.; an occasion of great interest to this community. On Sunday, I preached in the same church and confirmed thirty-three persons.

*In the afternoon*, I preached at Mt. Olivet Church, Pineville. In these services I was assisted by the Rev. S. Burford, the Rev. Mr. Bacon, and the Rev. Mr. Ogden. In connection with my visit to this Parish, I desire to recall my experience. The prosperity of every Church in this Diocese is affected by nothing so much as by pastoral labor, prudently, tenderly, and faithfully administered. The effect of such a ministry is no where more visible than in this Parish.

*At Natchitoches*, I officiated on Tuesday night in Trinity Church. Also on Wednesday morning I preached in the same church. In the afternoon, lectured to a class on the Sacraments. On Thursday morning, preached, baptized five children, and confirmed two persons. The Roman Catholic Bishop has his seat in this place, and the intensity of his rule has stimulated the whole Protestant interest to combine in support of this Church, which is the great refuge from the intolerance and insolent pretensions of the Church of Rome. Great progress has been made in preparing and completing the church edifice, for which the congregation is indebted to its late Rector, the Rev. Charles Ritter, and largely to his own personal skill, which has everywhere left its memorial in this beautiful structure. The accession of a new Rector to this Parish, and to the neighboring Churches, at Mansfield and De Soto, has lifted the gloom from this portion of the Diocese.

*Second Sunday in Lent*—In St. Mark's Church, Shreveport, preached.

*In the afternoon*, administered the Communion to a sick person.

*At night*, I preached and confirmed twenty-two persons. The services closed with a Missionary Address from the Rector, to which I added my testimony. The Offertory amounted to nearly \$80, from a congregation taxed almost to exhaustion in sustaining its own Minister. This token of liberality is deserving of an honorable recognition.

Accompanied by the Rev. John Sandels, I visited Trinity Church, De Soto; preached in the morning, and otherwise administered to the several families in this community.

*At Mansfield*—I officiated in the Methodist Church, morning



and evening. The District Court, being then in session, adjourned to allow its members to attend the services—an act of courtesy which I have had frequent occasion to acknowledge in this State. I am thankful to believe it is no unmerited tribute to the influence of our religion in purging society of those hostile elements which impede the ends of justice.

*Fifth Sunday in Lent*—I preached in Trinity Church, New Orleans.

*In the evening*, at Calvary Church, and confirmed nine persons. The resignation of the venerable Rector of this Church, exhausted by the labors of forty years, has made a chasm in the ranks of our Clergy, which can only be healed by his return in improved health and spirits.

*Tuesday*—I read service and lectured in St. Paul's Church.

*Thursday Night*—I preached in Mount Olivet Church.

*Friday*—I preached in Trinity Church.

*In the afternoon*, I visited the Calvary Parish School, one of the many Church Schools which, under the care of educated and faithful women, are fulfilling their quiet ministry in this city. To give the history of each of these Schools, would be to rehearse the same story of patient zeal and devotion, in struggling to resist the adverse influences of a creedless education.

*Sixth Sunday in Lent*—I preached in St. John's Church, Thibodeaux, and confirmed three persons.

During the week following, I lectured in the several churches in the city.

*On Good Friday*—I preached in St. Paul's Church.

*Good Friday Night*—I preached in Christ Church, and confirmed fifty-six persons, making 112 persons confirmed in this Church since the last Council.

*Easter Eve*—I preached in St. Paul's Church and confirmed thirty-one persons.

*Easter Sunday*—I preached in St. Anna's Chapel and confirmed twenty-three persons.

*In the afternoon*, in Trinity Chapel, after a sermon by the Rev. Mr. Lawrance, I confirmed fourteen persons.

*At night*, in Annunciation Church, I preached and confirmed twenty-one persons.

*Friday, April 5*—In St. Paul's Church, New Orleans, I confirmed two persons.

*First Sunday after Easter*—In St. Mark's Church, New Orleans, I preached and confirmed ten persons.

During the year I have given my canonical consent to the consecration of the Rev. William Bell White Howe, D. D., as Assistant Bishop of South Carolina, and Rev. Mark Anthony DeWolfe Howe, D. D., as Bishop of Central Pennsylvania.

*Ordinations During the year:*

*Priests*—Rev. James S. Harrison, M. D.

*Deacons*—Alfred Severiano Clark; George Randolph Upton; Charles Buckingham Champlin, B. A.; Abner Nash Ogden, Jr.



*Candidates for Orders*—Charles J. Wingate, Henry Todzmer, Joseph Biddle Wilkinson, Jr., Wm. Wright Thompson, P. Macfarland, A. J. Tardy, Jr.

*Deaths*—Rev. Richard Johnson.

In the death of the Rev. Richard Johnson, we are called upon to lament the loss of a man of remarkable powers. His familiarity with the Holy Scriptures, and with ancient authors; his robust intellect and gifts of memory, made him an able champion in the field of controversy and a successful preacher. Few men with his endowments were so little known to the Church. His individuality was stronger than his ambition, and to indulge his idiosyncrasies of taste and temper he was content to end his ministry where he began it—in a country Parish. For some years his health had been growing feeble, and long after men of ordinary vigor would have yielded to the infirmities of age, he was on horseback, going his long and weary round of missionary duty, and fulfilling his appointments with scrupulous fidelity. His death was in harmony with his life—a testimony to his sincerity and truth.

I have received on letters dismissory: Rev. Richard Johnson, from Georgia, May 1, 1871; Rev. Charles Ritter, from New Jersey, June 12, 1871; Rev. Richard W. Micou, Deacon, from Alabama, June 14, 1871; Rev. Campbell Fair, from Chester, England, July, 1871; Rev. Samuel S. Harris, from Georgia, November 6, 1871.

I have granted letters to: Rev. Otis Hackett, to Texas, October, 1871; Rev. John N. Galleher, to Maryland, Oct., 1871; Rev. M. R. St. James Dillon, to W. New York, March 20, 1872.

I have to report one marriage and one funeral service in New Orleans.

You will not expect me to close this address without some allusion to the late General Convention.

Prominent among the subjects to which the attention of the House of Bishops was invited, was a change in the Prayer Book. Recent events had called attention to the office of the Baptism of Infants, which was in danger of being transferred from the Church and the home to the cold domain of polemical Theology. Good men had, in the strife, become irritated and estranged from each other. The language of the Prayer Book had almost lost its unction, under the rude treatment to which it had been exposed in the heat of controversy. Because some had been understood to exaggerate the effects of Baptism, the temptation with others was to unspiritualize and degrade it. Because the language of some was interpreted to favor the

doctrine of a personal and inherent righteousness communicated in that sacrament to the nature of the infant; others were provoked to affirm that the child departed from the Font destitute of any inward and spiritual blessing. Because it was a false and dangerous doctrine to assume that the child was in a state of salvation, from which it could not stray, the tendency was to believe the child admitted into the Christian covenant and left to fulfil its high obligations, *simply in the power of its fallen nature*, unregenerate and unaided by the presence of the Holy Ghost. Afraid of lulling the conscience of parents and children into false security, the position was boldly taken that, "one cannot be a child of God until a period more or less extended of folly and unholiness has intervened between Baptism and the experience of the Spirit's power."

The declaration of the Bishops was the result of an effort to meet this difficulty. To alter the language of the Prayer Book, would be to depart from the ancient standards of the Catholic Church, and to violate good faith with the Church of England. Such, at least, was the general judgment. Would it be any more consistent with a Catholic spirit to refuse all recognition of the scruples of good men, and do nothing to reconcile them to a form of words which had been used to convict them of falsehood and inconsistency? A crisis had arrived, which was to prove the wisdom of the Church; and the spirit of wisdom was not withheld. The solemn hour will ever live in the memory of every one present. There was nothing to merit scorn in that affecting scene, when the chosen representatives of an Apostolic line—the aged veteran of the cross, the erudite scholar, the lettered genius, the heroic messenger of the Gospel to distant nations and the savage tribes in our own land—knelt side by side in silent prayer for illumination and heavenly guidance. Only those who participated in the events of the hour could realize the Divine influence subduing all hearts and recalling men from their individuality into the fellowship of the Holy Ghost.

The auspicious result is known to the Church. A brief declaration was accepted, and signed by the Bishops individually,

not in their assembled capacity as a House of Bishops—indicating their judgment, that the word “regenerate,” in the office of Infant Baptism was not so used as to determine a moral change coincident with the Sacrament. The purpose was accomplished. The sacred phraseology of the Prayer Book was left undisturbed, while irritated minds were soothed and surrendered their misgivings to the benignant power of Christian brotherhood. Mercy and Truth met together, Righteousness and Peace embraced each other.

It is important to understand why this declaration must be more negative than positive, since all that was required was to remove the obstacles to the conscientious use of the language in question, not to fathom its hidden meaning, or to subject it to any critical analysis. It was not among the prerogatives of a provincial Church to pronounce authoritatively upon the mystical blessings which are comprehended in the act of regeneration. Nor was the judgment of the Council asked upon this question. But no charge of presumption can attach to the simple enunciation of a truth, the most cautious and reserved of which the subject is capable.

A moral change involves the exercise of free agency, or the liberty of choosing between good and evil. It follows that the capacity for moral improvement includes the capacity for moral defilement and deterioration. The power to coöperate with the gift of grace implies the power to resist it. The one cannot exist without the other. But no one can assume that in Baptism the child is capable of contending against any spiritual gift, or incurring any *new guilt* and condemnation. No more should our faith be offended to be told that the infant is incapable of any moral change or active submission of its will to the obedience of Christ. Powerless in the one case, it is powerless in the other. Regeneration being the work of the Spirit, is complete in the Sacrament of Baptism. But the moral change being the work of the Spirit and the man together, takes place when the moral faculties are in exercise, and expand themselves into habits. The one is a passive change, the other a change active and progressive. The one is mystical, the other practical. The one is already vouchsafed, the

other is contingent upon the future nurture of the child and other circumstances in its history.

That this distinction is not an arbitrary one, is clearly indicated in the office for Adult Baptism, wherein the moral change is presumed to be already developed. Repentance, faith, obedience, are pre-requisites to Adult Baptism. But this moral change does not restrain us in asking God to bestow upon the person to be baptized the washing of regeneration. Ought we to be more restrained in looking for the act of regeneration, when the moral change is in the future and remains to be accomplished? If the two things are not coincident in the one case, they are not, by any force of necessity, coincident in the other. Both offices of Adult and Infant Baptism are in concord, and the judgment of the Church is distinctly indicated, that a moral change is not among the elements inherent in the act of regeneration.

But let none mistake this doctrine as any concession to a rationalistic notion of the Sacraments. It would have been worth little to save the *word* regeneration, and to expel from it the spiritual meaning which attaches to this gift. What God does, is done truly. Regeneration is exclusively an act of God. It is His gift, pledged to our fallen humanity in the second Adam. It is a reality, as everything is which comes from God. Natural life is the gift of God, and is as real in the infant as in the adult. The spiritual birth is equally from God, and includes all spiritual endowments of which the human soul is capable, without any will or agency of its own. God does not mock us with empty words. His blessing and his curse cannot rest together on the unconscious infant. It cannot be at the same moment the subject of His favor and His wrath—the child of God and the child of the devil.

Nothing in the declaration of Bishops contradicts this doctrine. It is not affirmed that in their judgment, regeneration does not include the remission of original guilt, the gift of a new and spiritual life derived from Christ, covenanted adoption into the household of faith, making one the child of God and the heir of His everlasting kingdom. To doubt this result, is to involve the Church in endless inconsistencies. I am

warned not to doubt it. I am admonished to banish all vague apprehensions, as if distrust upon such a subject would be hardly less deplorable than actual indifference and unbelief. "Doubt ye not therefore, but earnestly believe, that He will favorably receive this present infant; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom."

The present is no time for depriving the Sacrament of Infant Baptism of its power and dignity. If I were to be asked, what is the evil most conspicuous in the practical Theology of this age, I would say it was this very error, which is giving to the Church a generation of baptized children with unbaptized hearts. They fill our Churches. Men baptized into the faith of Christ and made heirs of redemption by spiritual regeneration, despise the boon thus conferred, hide it from their view, refuse to recognize the position which it gives, and the promised blessings to which they are admitted. Many are not ashamed to profess ignorance whether they have ever been baptized or not. The fate of others is not less deplorable who emerge from a neglected childhood, to find themselves *burdened* with the vows and obligations of the Christian covenant—Christians in name only, without the inward consolations, which are the strongest motives to restrain them from evil, and to incite them to make their "calling and election sure." What inconsistency! What wonder is it that the moral change, which is known as conversion, is seldom recognized in those baptized, more than in those unbaptized. The cause is too obvious—they are *baptized under one system and educated under another*. Verily we are guilty of robbing the children of this generation of their spiritual birthright. We are defrauding the Church of Christ of that glorious heritage, which was covenanted to her on the day of Pentecost—"the promise is to you and to your children." We are restraining the blessed Gospel in its progress among the nations of the earth—taxing the energies of the Church for the conversion of every new generation, as in the beginning, for the conversion of Jews and Pagans. It will be a bright day for the cause of evangelical truth when

this reproach is removed; when the Church of our Faith shall be purged from the suspicion of clinging to empty forms and lifeless ordinances; when her prayers, her preaching, and her Sacraments, shall be known and felt by all to be vitalized by the supernatural power of the Holy Ghost; when the blessed promise shall have its fulfilment, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."<sup>\*</sup>

I wish in conclusion, to invite your deliberations to something of practical interest, not foreign to the subject under discussion.

We are none of us ignorant of the fact, that in the operation of our present Sunday School system, there is one very serious cause of solicitude and disappointment. I allude to the want of some adequate provision for retaining the young under Christian care and influence during the three or four years which are peculiarly critical—when they are passing from youth to early manhood and womanhood. They are considered at this period, or they consider themselves, too old for the Sunday School, but not old enough to assert their position as active members of the Church. A chosen few are gathered into the Bible Class, and the multitudes, especially among the poorer classes, are allowed to recede into obscurity, inaccessible to pastoral care and influence. Into the dreary chasm, which is thus opened, how many thousands are precipitated and forever lost to sight, who in their infancy were nourished, instructed, baptized—perhaps advanced to the very steps of the altar, and were then dismissed to wander in hidden ways—left to sigh for a little season under the galling sense of desertion, until we next hear of them among strangers, the victims of heresy and schism, not unfrequently of vice and irreligion. What had been the result, if all the children leaving our Sunday Schools, during the last ten years, had been kept steadfast in their attachment to the worship of the Church.

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<sup>\*</sup> "Concerning Infants united to Christ by Baptism, it is a Scriptural truth, not contradicted within the first fifteen hundred years of the Christian era, that they are made His by baptismal regeneration; under which there is here included not a moral change, but partly the being begotten again to immortality, spoken of in I Peter, i. 3; and partly the new character assured to them in a Federal Institution, in which the aid of the Holy Spirit is stipulated to them on the part of God."—*Bishop White's Calvinistic Controversy*, page 270.

What multitudes would come forth from every class and condition of society, to heal the wounds inflicted by popular hatred of the Church, and to attest her active sympathy for the poor of Christ's flock, in the midst of this cruel and naughty world. There is no Church which does so much to help the poor, and so little to engage their support.

One remedy for arresting this grave and momentous evil, I will venture to suggest, not without deep reflection. I have alluded to a Church Guild, in one of our Parishes, composed of the young lads in the congregation. The impression made upon me by watching the proceedings of this interesting organization, has deepened into the conviction that our Sunday School system craves this developement. What is more practicable than to form in every Parish an Association or Guild, to which all boys leaving the Sunday School are invited to attach themselves, preserving in this way their active connection with the Church? Ceasing to be pupils they become members of a religious order, invested with its insignia, and helping in all the benevolent agencies of the Church. To inspire such an organization, let them choose from their number a President, and other officers, and appoint periodical meetings for counsel and co-operation, pledging themselves to the Church, and to each other, in the bonds of a Christian brotherhood. Children, whose parents belong to the congregation, have less need of such associations; they do not feel as others do, the abrupt transition from the sheltering care of the School to the cold rigors of the world, and the contempt of the proud. The children of the stranger, of the poor, the ignorant, are the chief sufferers; and to save them, we plead for some refuge from the evils which threaten their destruction. Is there no work for them to do? Shall the nascent energies of their spiritual life, which have been fed and nourished at such cost to the Church, be left to die, or to pine in solitude, defrauded of the opportunity to seal the faith which has given them being. To speak plainly: May it not be wise to supplement the present Sunday School system with another organization in each Parish, to give it permanence and effect. May not all the graduating members of our Sunday Schools be gathered into such organi-



nations; and with God's blessing on the pastoral instruction there given, and the pastoral relations there established, may they not prove in time to be a means of garnering the fruits of our toil, staying the process of defection among the masses, filling our Sunday Schools with competent teachers, our deserted galleries and free pews with intelligent worshipers, and gaining for every department of active benevolence a succession of recruits inspired with zeal to make this Church, the Church of the people.

Whether these suggestions be adopted or not, it will be confessed that the Church fails in one of her most essential obligations, unless it includes among its agencies for good, some effectual method—I say not, to gain converts among the poor, but to protect the poor already under our care; to perpetuate the influence already acquired; to make those who are nourished in their youth in the bosom of the Church, cling to it in their advancing years. Then will come the inspiration to adapt our pulpit instructions more frequently to their tender needs; to train them in the habit of recognizing their rightful share in all the privileges of the Sanctuary, until the lineaments of this Church become more distinctly impressed upon the Christian life of this nation. The present century is destined to witness a change in the condition of the working classes, and we reckon it as an auspicious coincidence, that this change was preceded by the active sympathy of our branch of the Catholic Church, in parochial schools, and Church homes, and hospitals, and other benevolent agencies, designed to raise the poor to a just participation in all the blessings of our Holy and Apostolic Faith.

The resolutions of Rev. Mr. Burford were rejected.

On motion of Mr. P. Lansdale Cox, elections were made the order of the day for Friday, at 1 o'clock.

The Rev. Dr. Lawson then made a verbal report, as Trustee of the University of the South.

The Rev. Mr. Burford offered the following resolution :

*Resolved*, That this Council express to the Bishop its unqualified approval of and sincere thanks for the able exposition given of the Declaration of the House of Bishops on the question of Regeneration in Holy Baptism, and that he be requested to allow its publication in pamphlet form for general distribution.



The question being put by the Secretary, the resolution was declared unanimously adopted.

On motion of the Rev. Mr. Burford,

*Resolved*, That the portion of the Bishop's Address recommending the organization of Church Guilds, or Brotherhoods, be submitted to a Committee of two Clergymen, and two Laymen, to give some practical form to the same.

On motion of Geo. W. Race, Esq.,

*Resolved*, That the Rev. Dr. Lawson, Trustee of the University of the South, be requested to reduce to writing his able verbal report just made, and that it be published with the Minutes of this Council.

On motion of the Rev. Mr. Burford,

*Resolved*, That the President appoint a Committee to consider that portion of the Bishop's Address relative to the death of the Rev. Richard Johnson.

On motion of the Rev. Mr. Fair,

*Resolved*, That that part of the Bishop's Address which referred to the absence of our poorer Brethren from Church privileges, be referred to the Committee on Guilds.

The Bishop appointed as the Committee on Guilds, the Rev. Mr. Burford, the Rev. Mr. Ritter, Gen. M. Grivot, and Mr. Lewis Guion.

On motion of the Rev. Mr. Harris,

*Resolved*, That when this Council adjourn, it be to meet at 10 A. M. on Friday morning.

The Committee on Canons reported favorably on the following amendment to Canon VI.:

To strike out the words, "the twenty-ninth Canon of the General Convention of 1832," and to insert instead thereof, "Title I, Canon 15, § 1, of the Digest of the Canons of the General Convention.

On motion, the amendment was adopted.

The Committee on Canons reported in favor of striking out the following words in paragraph 5, Canon VII.:

—"and in case of failing in the request, the publication of the sentence, under the approval of a majority of the Clerical members of the Standing Committee, shall be deemed effectual."

On motion, the recommendation was adopted.

The Committee on Canons made an unfavorable report upon

the Resolution submitted by the Committee on Authenticating the Constitution and Canons. After discussion, the Committee on Canons asked and obtained leave to withdraw their report.

On motion of the Rev. Mr. Burford,

*Resolved*, That the Rev. Campbell Fair be added to the Committee on Guilds.

The Rev. Marinaduke M. Dillon in the Chair.

The Rev. Mr. Harris offered the following preamble and resolutions :

**WHEREAS**, The Bishop of this Diocese, while devoting his life with great unselfishness to the service of the Church must, particularly while traveling in the distant Parishes of the State, expose his life to many vicissitudes; and as it therefore becomes this Council to protect his family, at least in some measure, from the possible consequences thereof—therefore

*Resolved*, That the Treasurer of this Diocese be, and hereby is authorized to appropriate a sufficient amount annually to assure the life of our Diocesan, to the extent of at least Ten Thousand Dollars.

On motion, the same were adopted.

On motion of the Rev. Mr. Fair,

*Resolved*, That a Committee of three Clergymen, and three Laymen, be appointed to collect funds for an Episcopal Residence, for the Diocese of Louisiana, and said Committee is hereby authorized to purchase the same when in a pecuniary position to do so.

The Chair appointed as the Committee: the Rev. Mr. Fair, the Rev. Mr. Harris, the Rev. Mr. Adams, Mr. Robert Mott, Col. Geo. W. Race, and Mr. James McConnell.

The Rev. Mr. Marks offered the following resolution :

*Resolved*, That Canon VIII be amended by inserting the following as the first clause :

“The Annual Council shall assemble on the first Wednesday of May of each year.”

On motion, referred to the Committee on Canons.

On motion of the Rev. Mr. Burford, the Council adjourned.

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ST. PAUL'S CHURCH, }  
NEW ORLEANS, FRIDAY, APRIL 12, 1872. }

The Council met pursuant to adjournment.

The minutes of yesterday's session were then read and approved.

The roll was then called, and the following appeared and took their seats :

Rev. William F. Adams,	Rev. John Francis Girault,
Rev. A. Gordon Bakewell	Rev. James S. Harrison, M. D.,
Rev. Elisha S. Burford, M. A.,	Rev. William Johnson,
Rev. Charles A. Cameron,	Rev. Thomas B. Lawson, D. D.,
Rev. Charles B. Champlin, B. A.,	Rev. Charles F. D. Lyne, M. A.,
Rev. Alfred S. Clark,	Rev. Alexander Marks,
Rev. W. T. D. Dalzell, D. D.,	Rev. William McCallen, M. D.,
Rev. Marmaduke M. Dillon,	Rev. Richard W. Micou, B. A.,
Rev. Herman Cope Duncan, M. A.,	Rev. Charles Morison, M. A.,
Rev. Campbell Fair, M. A.,	Rev. James Philson,
Rev. Samuel S. Harris, M. A.,	Rev. Charles Ritter,
Rev. Charles W. Hilton,	Rev. George R. Upton,
. Rev. John Henry Weddell, B. A.	

*Church of the Ascension, Donaldsonville*—Hon. E. W. Mason.

*Christ Church, Mansfield*—Dr. R. T. Gibbs.

*St. John's Church, Thibodeaux*—P. Lansdale Cox, and Lewis Guion.

*Christ Church, New Orleans*—James Grimshaw, Hon. W. W. Howe, and Gen. M. Grivot.

*St. Paul's Church, New Orleans*—D. P. Logan and W. G. Coyle.

*Church of the Annunciation New Orleans*—L. E. Collins, Dr. J. C. Stickney.

*Trinity Church, New Orleans*—A. P. Cleveland, George S. Kausler, George W. Race, Esq., W. McW. Wright and Robert Y. Black.

*Mount Olivet Church, New Orleans*—A. Wilson Starbuck, N. G. Gunnegle.

*Calvary Church, New Orleans*—H. E. Shropshire, Wilmer H. Zimmerman.

*Emmanuel Church, New Orleans*—Col. Geo. G. Garner, Dr. Geo. W. Tucker.

*St. Mark's Church, New Orleans*—J. F. Lowe.

*Grace Parish, New Orleans*—M. M. Moore.

*St. Mary's Church, Franklin*—Alfred Gates.

*St. Matthew's Church, Houma*—H. C. Minor, Esq.

The Rev. Thomas S. Bacon, of the Diocese of Indiana, appeared and took an honorary seat in the Council.

The Committee on Reports and Accounts submitted a report.

On motion, the report was received and adopted.

On motion of the Rev. Mr. Harris, the motion just passed was reconsidered.

On motion, the report was re-committed to the committee.

The Committee on the State of the Church submitted the following report :

The Committee on the State of the Church beg leave to report :

The statistics of the Diocese, since the last Council, exhibit the following results :

Baptisms reported.....	719
Confirmations.....	438
Communicants .....	3965
Sunday Schools, { Teachers .....	395
{ Scholars.....	3279

New Parishes and Missions established, 20.

Clergymen received, 5 ; Ordained, 4 ; Transferred to other Dioceses, 3 ; Died, 1 ; Net gain in the Clerical List, 5.

Candidates for Orders reported, 6.

The data before your Committee is not as satisfactory as might be desired, many of the Parochial Reports being scanty and meagre in their details. We would respectfully recommend that greater pains be taken with these statements of Parish work ; and that for the information of the Council and Diocese, additional particulars of growth and progress be noted. These Annual Reports make up the history of the Church in the Diocese, and they certainly deserve therefore greater interest and attention.

From the figures furnished, however, it will be seen that while as compared with the previous year, there is a slight falling off in some respects, the general result is favorable and encouraging. We have evidence of a steady and healthful growth in the Church. Her borders have been extended, and new Districts refreshed by her ministrations. New Parishes have been formed, new churches built, and new Missionary Stations established. The older Churches, universally in the City of New Orleans, and very generally also in the rural districts, exhibit undoubted tokens of progress and prosperity. The Parochial Reports, with very few exceptions, speak in a cheerful and hopeful tone of the condition of the Parishes, the growing zeal of the people, and the steady advancement of Apostolic principles among the various communities of the State.

Financially, there is considerable progress reported, despite the unpropitious times upon which we have fallen. In some cases old burdens of indebtedness have been discharged, and in others large offerings have been made to the cause of the Gospel. So that as the places and the offerings of prayer have increased, the acceptable sacrifices of the people's substance have increased with them ; and prayers and alms have gone up together for a memorial before God.

The growing attention given to the subject of Christian Education, is demonstrating, both its deep practical importance, and the urgent necessity which is upon us of doing far more in this matter than has yet been done. Some progress has been made ; sufficient perhaps to awaken the mind of the Church, and to save some of our children from superstition and infidelity ; but much more remains to be accomplished before we can reach and retain all classes of the young of both sexes, and train them, as the Holy Mother of their baptism designed, under the gracious influences of Her Apostolic faith.

In this connection we would suggest that the several Parishes report the existence and condition of Church and Parochial Schools within their limits ; and that the form of Parochial Report in Canon VI be so amended as to supply space for this purpose.

We have deep reason to thank the Great Head of the Church for the increasing evidences of unity, harmony, compactness and efficiency in the Diocese as a whole. Under God this is due, your Committee believe, to the wisdom and zeal of our beloved Diocesan. Common labors for Christ, common trials in His cause, and common hopes for the future, have firmly united Bishop, Clergy and Laity in the holy bonds of Christian fellowship. Is it not a good omen for the future of the Diocese, that we are thus permitted in part to realize the Communion of Saints in which we believe, and are enabled by God to hold the faith in unity of spirit and the bond of peace ? May he grant us grace always to attain also the righteousness of life.

On motion of the Rev. Mr. Duncan, the report was received and adopted.

On motion of the Rev. Mr. Marks,

*Resolved*, That that portion of the report of the Committee on the State of the Church, recommending the amendment of Canon VI, be referred to Committee on Canons.

The Committee on Reports and Accounts, reported that they had examined the reports and accounts of the Diocesan Treasurer, and also those of the Treasurer of the Protestant Episcopal Association, and had found them to be correct.

On motion of the Rev. Mr. Duncan, the report was received and adopted.

On motion of the Rev. Mr. Marks, a recess was taken for the purpose of attending Divine Service.

The Morning Prayer was read by the Rev. Campbell Fair, of Christ Church, New Orleans; the Litany by the Rev. C. F. D. Lyne, Rector of St. John's Church, Thibodeaux. The Sermon was preached by the Rev. Wm. Johnson, Rector of St. Joseph's Church, St. Joseph, from I Cor. xv., 44.

Upon reassembling, the Rev. Dr. Lawson offered the following :

*Resolved*, That the Committee on Canons be instructed to report an amendment to the form of the Parochial Report, showing the respective stipends of the Clergy.

On motion of the Rev. Mr. Marks, the resolution was referred to the Committee on Canons.

On motion of the Rev. Mr. Duncan, the order of the day was postponed until 2 o'clock.

The Committee on Guilds submitted the following report :

Your Committee respectfully report :

"To the poor the Gospel is preached," was the climax of evidence brought forward by the Lord that He was indeed "The One that should come"—the Messiah of the Jews.

Our blessed Master's life was an example for ours; His ministry the model to be copied; His ways and practices the rubrics and canons for our guidance and government: and as he went forth with his chosen ministry of Apostles and disciples—the foundation order of our Bishops, Priests and Deacons—no act of daily life, no ministerial function more characterizingly distinguished our Great High Priest than the eagerness with which He sought the poor, relieved their wants, heard their sorrows, and ministered to them the balm of His gracious Gospel. The result could not be doubted; it was what might be expected—"the common people heard Him gladly." If the Church now truly prays for her Master's blessing of success, she must faithfully adopt His example of practice, and follow firmly and unwearingly His steps of evangelization among the poor in a continu-

ous duty from Him on us of pressing and imperative importance. Our blessed Lord's example is sufficient ground on which to urge this duty. It might in truth be pressed in view of the glorious results almost certain to be attained by faithful adoption, as well as the sad and lamentable results, if forgotten or neglected; but for obedient followers, His example is law—His words commands.

The Church has not altogether neglected this duty. The *temporal* wants of our poorer brethren have been nobly and adequately met by the benevolent societies and Holy Communion alms, which minister to their distress. The Sunday and Parochial Schools have supplied the educational requirements of their position, while our Dorcas and Ladies' Aid Associations have clothed the naked, fed the hungry, and housed the homeless. No Church works more fully or with greater organization in these branches of Christian charity than the Protestant Episcopal. In them no change is needed. Of it as the provider and protector of the poor, praise, not censure must be spoken.

Nor have the spiritual needs been overlooked. Much has been done adaptable to meet the religious requirements of the poor; yet we believe that for all—poor and rich—our Church can put forth but one service, one gospel, one ministry. She dare not thrust a second! Hence, every effort is quite as much for the one class as for the other; if availed of by this and neglected by that, the fault lies not in the Church, which offers her services, but in the people who refuse.

Your Committee, however, are conscious that there are circumstances identified with the poor which may be, from their position, hindrances to their attendance at Church services, while it may be also the arrangements for them at the Church are not such as to cordially welcome their entrance or provide for their convenience.

Without detailing these two fold obstacles, or the means already adopted to remove them, your Committee would respectfully present ways and methods by which, if affectionately adopted for our poorer brethren, these members of Christ's Church may safely and happily feed upon the pastures of His grace.

*First.*—At the very entrance to the Church the strangers should be cordially received and evidence given that their presence is welcomed. This can be accomplished by the Sexton or members of the Vestry, who attend strangers to pews, being civil and obliging in their manner, not allowing the poor to stand aside unattended, while seats around are unoccupied. Many having made the attempt to attend the services, have not repeated the effort, owing to the cold reception—it may have been even rude—with which that attempt was met; while others, cordially received and heartily welcomed from the first are now constant in their attendance. Our poorer brethren are keenly sensitive in this particular; as far as possible let us consult their feelings.

*Second.*—A certain number of pews should be set apart as free and unappropriated, into which, even unattended by Sexton or official, the poor and stranger can enter confidently. If there is a place for them, there will not be hesitancy on their part to come. So far as arrangements will permit, these free pews should not be grouped at the farthest end, but scattered throughout the Church, thus mingling the poor and rich in their common faith and united service. For the convenience of the less poor, who could afford to pay a small pew rent and are anxious to do so, the Vestry might allocate certain sittings at a nominal figure to meet this particular class, who would in this form contribute to the expenses of their Parish Churches.

*Third.*—Large printed Bibles and Prayer Books should be left in all these free pews, with an intimation that they are for the use of those occupying these seats. The time of services, &c., and an invitation to attend might also be appended, as also the request that any stranger or parishioner wishing to be visited by the clergy are asked to hand in their name and residence.

*Fourth.*—A thorough system of visitation should be adopted. We have not the poor because we have not gone for them. The Minister to the house will bring the people to the Church. While, therefore, every effort

is made to attract and keep those who come, we should likewise seek out and bring those who do not. Through the medium of our Schools, Benevolent Associations, and various parochial organizations, we can obtain the names and residences of hundreds of the poor: attending to these first, we shall soon widen the influence and extend the number. Such a work will be at first a task, discouraging and perhaps almost fruitless; but hope will overcome the one, perseverance the other. The Clergyman—if the Parish be large—could not possibly attend to all this missionary labor combined with his fixed parochial duties; the visitation should, therefore, be systematized by the Rector and largely undertaken by the Laity, male and female, who could report weekly to the clergy, and at all times such special cases as required clerical ministrations. In this branch of parochial arrangement, the Ladies' Aid Societies, Benevolent Associations and Brotherhoods can give organized assistance, while individual aid will not be without its value.

*Fifth.*—Distribution of Bibles, Prayer Books, and general Church Literature is an auxiliary on which we can confidently rely in attaining our object—the bringing in of the poor to the ministrations of the Church. When visiting the homes of the people these “silent visitors” can be left; and it may be when the spoken words have been long since forgotten, the written will be still there to urge their influence.

*Sixth.*—Your Committee would suggest the formation of Mission Services and Schools, “Mothers’ Meetings”—in which the mothers and elder females would be brought together for educational and industrial purposes—and, if possible, open air services. Thus, going out into the “highways” we would “compel” the people to come in. Following our Saviour’s example, would His blessing of success be long withheld?

Your Committee might make further suggestions on this important subject; but the adoption of what has been presented, if not sufficient, will lead to other methods supplying what is here omitted.

On the other portion of the Bishop’s address—the formation of Guilds and Brotherhoods—your Committee respectfully report the following resolutions, and recommend their adoption:

*Resolved*, That the welfare and extension of the Church in this Diocese, demand an increased activity and attention to the youth connected with our Parishes, in order to retain them as active members thereof.

*Resolved*, That this Council do earnestly recommend and urge each Rector or Minister in charge of our Parishes, to organize such Guilds at the earliest day possible.

*Resolved*, That this Council request our Right Rev. Father, the Bishop of the Diocese, to arrange a uniform service for use in such Guilds throughout the Diocese.

*Resolved*, That this Council, while endorsing the organization of such religious societies, by no means favors their establishment exterior to the Church, or divorced from the legal authority of the Church, but always to be under the control and general guidance of the Rector or Minister in charge of the Parish.

The Dr. Dalzell moved a suspension of the twentieth Rule of Order. Lost.

The Council then proceeded to the order of the day, Elections. The President appointed as tellers, the Rev. James Philson and the Rev. Charles Morison.

The President being asked for his opinion, decided that under Article III of the Constitution, no minister ordained within the last six months, can be considered as six month’s canonically resident as a clergyman in the Diocese; and that under Article



V of the Constitution, a clergyman not canonically resident six months in the Diocese, is eligible as member of the Standing Committee.

The Rev. Dr. Dalzell moved a suspension of the nineteenth Rule of Order. Lost.

The Rev. Dr. Dalzell offered the following resolution :

*Resolved*, That the Council proceed to the election, *viva voce*, of the Delegates to the General Convention.

Adopted unanimously.

The following gentlemen were elected as members of the Standing Committee for the ensuing year :

Rev. Wm. F. Adams,	Henry V. Ogden,
Rev. John Francis Girault,	James Grimshaw,
Rev. Samuel S. Harris,	Thomas Sloo.

The following were elected as Delegates to the General Convention :

Rev. Samuel S. Harris,	Geo. W. Race, Esq.,
Rev. W. T. D. Dalzell, D. D.,	James McConnell, Esq.,
Rev. Alexander Marks,	Robert Mott, Esq.,
Rev. John Francis Girault,	P. Lansdale Cox.

The Rev. Mr. Duncan, moved to proceed to the election of a Treasurer for the Diocese by a *viva voce* vote, which motion was adopted unanimously—

Whereupon Mr. W. McW. Wright was re-elected to that office.

The Rev. Mr. Marks made a similar motion to the above, relative to the Board. of Directors of the Protestant Episcopal Association, which was also adopted unanimously—

Whereupon the following gentlemen were declared elected :

Rev. Thos. B. Lawson, D. D.,	Col. Geo. W. Race,
Rev. Henry N. Strong, D. D., L. L. D.,	Mr. Thos. Henderson,
Rev. Wm. F. Adams,	Mr. Jules A. Blanc,
Rev. John Francis Girault,	James McConnell, Esq.,
Rev. Samuel S. Harris,	John T. Butler,
Rev. A. Gordon Bakewell,	Richard Nugent.

The following gentlemen were then elected Trustees of the University of the South :

Rev. Thos. B. Lawson, D. D.,	Hon. Geo. Williamson,
Mr. Richard Nugent.	



The following gentlemen were then elected Trustees of the Church Education Society :

Rev. Wm. F. Adams,  
Rev. Samuel S. Harris,  
Rev. John Percival,

Hon. Geo. S. Lacey,  
Dr. Wm. N. Mercer,  
Robert Mott, Esq.

On motion of the Rev. Mr. Adams, the report of the Committee on Guilds was accepted and the resolutions adopted.

The Committee on New Parishes presented the following report :

Your Committee on New Parishes beg leave to report, that an Act of Incorporation under the style of "*St. Joseph's Protestant Episcopal Church Association of St. Joseph, Tensas Parish, Louisiana,*" has been examined by your Committee, and they find it entirely ignores the Rector as a constituent part of the Vestry, and provides for the election of one of the Vestrymen to preside over its sessions. Nor has it seemingly adopted a name for the new Parish. Under these circumstances, your Committee are constrained to report adversely to the application.

On motion, the report was accepted, and the application rejected.

The Rev. Mr. Duncan offered the following as a substitute for the present Canon I, which on his motion was referred to the Committee on Canons :

#### CANON I.—OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese ; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

It is required that the Act of Incorporation be made under and in accordance with the laws of the State of Louisiana, relative to such corporations ; and that there be an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached ; and also that the Rector, or Minister shall always be a member of the Corporation.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the Parish has complied or not with the foregoing provisions.

The Special Committee on the resolutions offered by the Rev. J. S. Harrison, submitted the following report :

Your Committee report, that in their opinion the Offertory is the Divinely appointed instrumentality for sustaining the Kingdom of Christ, our Lord. The ways and means referred to in the preamble and resolutions (the use of which we believe, with great thankfulness, to be on the decrease) are liable to excesses and abuses, which your Committee believe can be only corrected by the wisdom and firmness of the Rectors of the Parishes, and the increasing appreciation by the Church of the right use of the Offertory.

On motion of the Rev. Mr. Burford, the report was received and the Committee discharged.

**The Committee on Canons submitted the following report :**

Your Committee beg leave to state that the "Report of the Committee to Authenticate the Constitution and Canons," which has been referred to them, is in their opinion founded in an error, which grows out of the obscurity of the Minutes of the Journal. They cannot therefore recommend the passage of the Resolution attached to said Report. Your Committee ask to be relieved of any further consideration of the subject.

On motion of the Rev. Mr. Duncan, the report was received and adopted.

**The Committee on Canons submitted the following report :**

On the Resolution to amend the form of Parochial Report in Canon VI, by adding—"Parochial School, Teachers, Scholars"—after the line for Sunday Schools, your Committee report favorably and recommend its adoption.

On motion, the report was received and adopted.

**The Committee on Canons submitted the following report :**

On the Resolution to report an amendment to the form of the Parochial Report, showing the amount of salary paid to the Clergy during the year, your Committee report unfavorably.

On motion, the report was accepted.

The Committee on Canons also reported, that in their opinion a permanent appointment of time for the meeting of the Annual Council, is contrary to Article II of the Constitution

The report was accepted.

**The Rev. Mr. Harris offered the following resolution :**

*Resolved.* That when this Council adjourn, it adjourn to assemble in Trinity Church, New Orleans on the second Wednesday after Easter, being April 23d, 1873.

The Rev. Mr. Fair moved to amend, by inserting St. Anna's Chapel instead of Trinity Church. Rejected. The resolution of the Rev. Mr. Harris was then adopted.

The Rev. Mr. Duncan moved that the report of the Committee to Authenticate the Constitution and Canons be recommit-  
ted to that committee.

George W. Race, Esq., offered the following preamble and resolutions, as a substitute for the similar preamble and resolution offered by Mr. James McConnell :

**WHEREAS,** The last General Convention authorized the publication of a Hymnal for the use of the Church, which is not to be published with the Prayer Book until the next General Convention, in 1874; and whereas, this action by the General Convention seems to invite the several Diocesan Councils to examine and express their opinions on said Hymnal therefore be it

*Resolved*, That a Committee of four Clergymen and four Laymen be appointed by the Bishop, to examine the said Hymnal. and to report at the next meeting of this Council, any suggestions they may deem desirable; to the end that this Council may, at the proper time, express its matured opinion of the Hymnal to the General Convention.

On motion, the same were adopted.

On motion of the Rev. Mr. Fair,

*Resolved*, That the Registrar of the Diocese be instructed to provide such accommodations for the safe and systematic preservation of the Records of the Diocese, as he may deem advisable.

On motion of the Rev. Mr. Harris,

*Resolved*, That the thanks of this Council are due, and are hereby most respectfully tendered to the Rector, Wardens, and Vestrymen of St. Paul's Church, and to the noble hearted ladies of their Parish for the courtesy and hospitality extended by them to its members during their session.

On motion of the Rev. Mr. Marks, the Council adjourned to meet at 10 o'clock to-morrow, Saturday morning.

ST. PAUL'S CHURCH, }

NEW ORLEANS, SATURDAY, APRIL 13, 1872. }

The Council met pursuant to adjournment.

The minutes of yesterday's proceedings were read, and after some verbal changes made, approved.

The roll being called, the following answered to their names :

Rev. Wm. F. Adams,	Rev. Samuel S. Harris, M. A.,
Rev. A. Gordon Bakewell,	Rev. James S. Harrison, M. D.,
Rev. Elisha S. Burford, M. A.,	Rev. Charles W. Hilton,
Rev. Charles A. Cameron,	Rev. Thomas B. Lawson, D. D.,
Rev. Charles B. Champlin, B. A.,	Rev. Alexander Marks,
Rev. Alfred S. Clark,	Rev. William McCallen, M. D.,
Rev. W. T. D. Dalzell, D. D.,	Rev. Charles Morison, M. A.,
Rev. Marmaduke M. Dillon,	Rev. John Percival,
Rev. Herman Cope Duucan, M. A.,	Rev. James Philson,
Rev. Campbell Fair, M. A.,	Rev. George R. Upton,
Rev. John Francis Girault,	Rev. John Henry Weddell, B. A.

*Christ Church, New Orleans*—James Grimshaw, Hon. W. W. Howe, and Gen. M. Grivot.

*St. Paul's Church, New Orleans*—James McConnell, Esq.

*Church of the Annunciation, New Orleans*—L. E. Collins.

*Trinity Church, New Orleans*—Geo. S. Kausler, Geo. W. Race, Esq., and Robert Y. Black.

*Mt. Olivet Church, New Orleans*—A. Wilson Starbuck and N. G. Gunnegle.  
*Emmanuel Church, New Orleans*—Dr. Geo. W. Tucker.  
*St. Mary's Church, Franklin*—Alfred Gates.

The Committee on Credentials reported the following gentlemen as entitled to seats :

*From St. James' Church, Baton Rouge*—Col. Wm. Markham, Dr. T. J. Bufington, J. W. McMain, Prof. Edward Cunningham, Jr., and Arthur D. Bayles.

*From Christ Church, New Orleans*—Richard Nugent, alternate for John T. Butler.

Mr. Nugent appeared and took his seat in the Council.

The Committee to authenticate the Constitution and Canons submitted the following report :

Your Committee submit this, their amended report :

Their first report did not contain certain amendments presented in the Convention of 1852. The omission of these amendments was founded upon a misapprehension of the action of the Convention of 1853, as determined yesterday by the Council. They are now inserted in deference to this decision.

The Committee submit and recommend the adoption of the following resolution :

*Resolved*, That the President and Secretary be, and are hereby authorized to attest as official the copy of the Constitution and Canons presented by the Committee appointed to prepare the same.

On motion, the resolution was adopted.

The Rev. Mr. Duncan offered the following resolution :

*Resolved*, That the title of Canon X be "Of altering or amending the Canons."

On motion, the resolution was referred to the Committee on Canons.

The Committee on Canons reported in favor of the amendment just referred to them, and, on motion it was adopted.

The Committee on Canons submitted the following report :

Your Committee beg leave to report, that they deem it inexpedient at this late hour of the session to adopt the proposed substitute to Canon I.

On motion, the report was received.

The Committee appointed to render honor to the sacred remains of the late Bishop of this Diocese, reported, that having ascertained that the removal of the same would not be agreeable to the wishes of the family of Bishop Polk, they would ask to be discharged.

On motion, the Committee was discharged.

The Committee on Unfinished Business reported that the

Treasurer had notified them that he had examined and found on record that l'Eglise Protestante Française of New Orleans had been regularly sold under mortgage during the war and thinks it improbable that the property can be reclaimed.

On motion of Mr. James Grimshaw, the Treasurer was discharged from the further consideration of the subject.

The Committee on Assessments submitted the following report:

The arrears owing by Grace Church, Monroe, are recommended to be remitted, the Church having been destroyed by fire.

The Diocese being considerably in arrears to the Bishop, this Committee would entreat the Clergy of the several Parishes that remain indebted to the Episcopate Fund, to urge upon their flocks the necessity of an early discharge of their outstanding obligations. The Diocesan Treasurer will furnish them with an account of the same.

Your Committee recommend the following assessments on Parishes for the present ecclesiastical year:

Christ Church.....	New Orleans.....	\$
Trinity Church .....	" .....	
St. Paul's Church.....	" .....	
St. Anna's Chapel.....	" .....	
Annunciation Church .....	" .....	
Emmanuel Church.....	" .....	
Calvary Church.....	" .....	
Grace Parish .....	" .....	
St. John's Church .....	" .....	
Epiphany Church.....	Opelousas .....	
Epiphany Church.....	New Iberia.....	
Grace Church.....	St. Francisville .....	
Grace Church.....	Monroe.....	
St. Andrew's Church .....	Clinton.....	
St. James' Church.....	Baton Rouge .....	
St. James' Church.....	Alexandria .....	
St. John's Church.....	Thibodeaux.....	
St. Mark's Church.....	Shreveport .....	
St. Mary's Church.....	Bayou Goula.....	
Trinity Church.....	Cheneyville.....	
St. Matthew's Church.....	Houma .....	
St. Joseph's Church.....	St. Joseph.....	
Christ Church.....	Assumption .....	
Christ Church.....	Bastrop.....	
Emmanuel Church.....	Plaquemines.....	
Mount Olivet Church.....	Algiers .....	
St. Andrew's Church.....	Prairie M'éronge .....	
St. Mary's Church.....	West Feliciana.....	
Zion Church.....	St. Martinsville.....	
St. Alban's Church .....	Jackson .....	
St. Stephen's Church.....	Pointe Coupée .....	
St. Mary's Church.....	Franklin.....	
Trinity Church.....	Natchitoches.....	
Incarnation Church.....	Amite .....	

	\$40
Probable Income from Episcopal Fund.....	16
Total.....	\$56

On motion, the report was received and adopted.

On motion of the Rev. Mr. Adams, the Council took a recess for the purpose of attending Divine Service.

The Morning Prayer was read by the Rev. John Percival, Rector of the Church of the Annunciation, New Orleans, and the Rev. John Philson, Rector of St. Matthew's Church, Houma. The benediction was pronounced by the Rev. William F. Adams, Rector of St. Paul's Church, New Orleans.

On motion of the Rev. Mr. Duncan,

*Resolved*, That the Treasurer of the Diocese be authorized to pay the Sexton of this Church ten dollars for services during the session of this Council.

On motion of the Rev. Mr. Fair,

*Resolved*, That the list of Ordinations and Clergy of the Diocese of Louisiana, from its first Episcopate under the Rt. Rev. Bishop Polk, referred to in the Registrar's report, be printed with the Journal of the Convention for the year 1872.

The Committee appointed to consider that portion of the Bishop's Address, relating to the death of the Reverend Richard Johnson, reported as follows :

That the language of the Bishop himself in reference to this sad event, so fully expresses the sentiments of the Committee, and they doubt not of the Council also, that they recommend that portion of the Bishop's Address, together with the age of the deceased and the date of his death, be printed on a separate page of the Journal of this Council, as a memorial of our late and lamented brother ; and that a manuscript copy of the same, signed by the Bishop and Secretary of this Council, be sent to the bereaved family of our brother, as an expression of our sympathy and condolence.

On motion of the Rev. Mr. Adams,

*Resolved*, That the fund for superannuated Ministers, amounting to \$541 62, and now in the hands of the Treasurer of the Diocese, be transferred to the Treasurer of the P. E. Association, with instructions to invest the same in behalf of said Fund.

On motion of the Rev. Mr. Adams,

*Resolved*, That the Secretary be authorized to publish eight hundred copies of the Journal of the proceedings of this Council.

The President appointed as a Committee to report upon the revision of the Hymnal, the following :

Rev. Alexander Marks,  
Rev. Herman C. Duncan,  
Rev. John Francis Girault,  
Rev. John Percival,

Jas. McConnell, Esq.,  
Geo. W. Race, Esq.,  
Richard Nugent,  
Hon. W. W. Howe.

On motion of the Rev. Mr. Philson,

**Resolved,** That the thanks of this Council be tendered to those members of the Church, and others in New Orleans, who have entertained its members.

On motion of the Rev. Mr. Harrison,

**Resolved,** That we deem it of the utmost importance, that the spiritual advantages and godly teachings of the Protestant Episcopal Church, in the Diocese of Louisiana, should be extended to all the people of color within our reach.

**Resolved,** That we recommend to our people throughout the Diocese, the organization of separate Sunday Schools, and wherever practicable, of colored congregations, preparatory to the erection of Parishes among this class of citizens.

**Resolved,** That as Clerical and Lay Delegates to this Convention, we will give our aid and influence towards the accomplishment of this good work.

On motion of the Rev. Mr. Adams, the Council took a recess of fifteen minutes.

The Rev. John Francis Girault in the Chair.

On motion of the Rev. Mr. Adams,

**Resolved,** That the Treasurer be requested to lay before the Parishes which are indebted to the Diocese, a statement of that indebtedness, and press immediate action upon them.

The Rev. Dr. Lawson offered the following resolution :

**Resolved,** That a Committee of five, three Laymen and two clergymen, be appointed by the Chair to devise ways and means to liquidate the debt of the Diocese, due to our Bishop.

The Rev. Mr. Marks offered the following as a substitute :

**Resolved,** That the Committee on Assessments be instructed to make a supplemental assessment upon the Parishes of the Diocese, sufficient to meet the present indebtedness of the Diocese to the Bishop; and that the Parishes be notified by the Treasurer of the reason and purpose of the supplemental assessment.

Rejected.

Mr. James McConnell offered the following as an amendment :

And that the Committee be instructed to assess any deficit in the amount due to the Bishop's salary, upon the Parishes of the Diocese.

Col. Geo. W. Race offered the following as an amendment to the amendment :

**Resolved further,** That this Committee be authorized to issue the bonds of this Council for the sum of \$5000, payable at one, two and three years, and to raise money thereon to pay the indebtedness to the Bishop.

Adopted.

The amendment of Mr. McConnell was then adopted. The original resolution as thus amended was adopted.

On motion of Mr. James McConnell,

**Resolved,** That in future the Treasurer and the Committee on Assessments make their report on the second day's session of the Council.

The Chair appointed as the Committee under the resolutions of the Rev. Dr. Lawson, just adopted :

Rev. Samuel S. Harris,  
Rev. Wm. F. Adams,

George W. Race, Esq.,  
James McConnell, Esq.,

John T. Butler.

On motion of Geo. W. Race, Esq.,

**Resolved,** That the thanks of this Council are eminently due to, and are hereby tendered to Rev. Herman C. Duncan, Secretary, and Mr. A. Wilson Starbuck, his Assistant, for the faithful and able manner in which they have discharged their arduous duties during this Session of the Council.

On motion of the Rev. Alexander Marks,

**Resolved,** That after the reading and approval of the minutes, this session of the Council be closed.

The minutes of this day's proceedings were read, and, on motion, approved.

The *Gloria in Excelsis* was then sung; prayer was offered, and the Benediction given by the Bishop.

The Council then adjourned *sine die*.

HERMAN COPE DUNCAN,

*Secretary.*





# APPENDICES.

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## I.—PAROCHIAL REPORTS.

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### **Church of the Ascension, Donaldsonville.**

**REV. M. M. DILLON, RECTOR.**

**Baptisms—Children, 2. Communicants—Former number, 12; added, 5: total, 17. Present number, 17.**

**Funeral—1.**

**Sunday School—Teachers, 4; scholars, 37: total, 41.**

**Communion alms, \$20 30; offertory, \$11. No debts.**

**This truly is a missionary station, and is in the midst of a Roman Catholic population of French origin.**

**The Rector, who entered upon his duties on the 2d March, has been received with much kindness by the people of his charge. This report covers only the time that has since elapsed.**

**Immediate steps will, under God's mercy, be taken to extend the field of labor to the neighboring Parishes.**

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### **Christ Church, Napoleonville.**

**REV. CHARLES A. CAMERON, RECTOR.**

**Baptisms—Children, 5. Communicants—Former number, 32; added, 10; removed, 3; died, 1: total, 4. Present number, 38.**

**Marriage, 1; funerals, 3.**

**Offertory, \$160.**

**The Sunday School is irregularly held, owing to the bad roads and the distance at which many of the pupils live.**

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### **St. James' Church, Baton Rouge.**

**REV. HENRY NOBLE STRONG, D. D., LL. D., RECTOR.**

**Baptisms—Adults, 2; children, 11: total, 13. Communicants—Former number, 100; added, 17: total, 117; removed, 5; died, 2: total, 7. Present number, 110.**

**Marriages, 6; funerals, 11.**

**Sunday School—Teachers, 6; scholars, 35: total 41.**

The Parish mourns the loss, by death, of Mrs. Alexina Eliza Buffington. For us "she hath done what she could." The repairs on the Church are about completed. The Rector has baptized six and buried two in West Baton Rouge, as reported by the Warden of St. John's. That Parish lost, in the death of Mrs. Mary Tabor Devall, its most efficient member.

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### St. John's Church, West Baton Rouge.

JAMES DEVALL, WARDEN.

Baptisms—Children, 6. Communicants—about 12. Funerals, 2.

The Rev. Dr. Strong, of East Baton Rouge, has kindly visited us during the last four years, baptizing our children, comforting our sick, and burying our dead. The Church edifice is burned; many of our former number are removed by death; and we are unable to provide for a Rector.

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### St. Mark's Church, Shreveport.

REV. W. T. D. DALZELL, D. D., RECTOR.

Baptisms—Adults, 4; children, 11: total, 15. Confirmations, 22. Communicants—Former number, 83; added, 31: total, 120; ceased to commune and removed, 15; died 2: total, 12. Present number, 103.

Marriage, 1; funerals, 5.

Sunday School—Teachers, 11; scholars, 60: total, 71.

Offertory collections for the year, \$493 70, of which there were for current expenses, \$284 70; missions, \$100; repairs, \$34 95; Sunday School, \$20 05; alms, \$60.

The general condition of the Parish is good.

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### Christ Church, Mansfield.

REV. JOHN SANDELS, RECTOR.

Communicants—Present number, 13.

Communion alms, \$10.

The condition of the Parish is hopeful.

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### St. Andrew's Church, Clinton.

REV. A. G. BAKEWELL, RECTOR.

Baptisms—Adults 11; children, 16: total, 27. Confirmations, 7. Communicants—Former number, 54; added, 19. Present number, 73.

Marriages, 4; funerals, 9.

Sunday School—Teachers, 7; scholars, 50: total, 57.

Communion alms, \$48; collections for Church building, \$1000.

**Grace Church, St. Francisville.**

**REV. M. M. DILLON, FORMER RECTOR.**

**Baptisms—Adults, 8 ; children, 36 : total, 44. Confirmations, 14. Communicants—Former number, 80 ; added, 31 : total, 111 ; removed, 1. Present number, 110.**

**Marriages, 5 ; funerals, 8.**

**Sunday School—Teachers, 3 ; scholars, 66 : total, 69.**

**Communion alms, \$76 ; offertory, 86. No debts on church building.**

**This report is made to the 1st March inclusive, at which period the Rector resigned.**

**It is with deep thankfulness to Almighty God—to whom be all the glory—that I am enabled to report a great and marked improvement in the spiritual condition of the Parish.**

**Faithfulness to my Divine Master obliges me with heartfelt pain to add, that some two or three persons of influence—but who never have taken any interest in Christ or His Church—have persuaded a portion of the Vestry to arrive at the conclusion that they can no longer afford a stipend for a resident Clergyman—a statement not founded on fact, nor in justice to the Parish at large.**

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**Epiphany Church, New Iberia.**

**REV. LOUIS Y. JESSUP, RECTOR.**

**Baptisms—Children, 7. Communicants—Former number, 108 ; added, 2 : total, 110 ; removed, 11 ; dropped from the list, 3 : total, 15. Present number, 95.**

**Marriages, 5 ; funerals, 5.**

**Sunday School—Teachers, 8 ; scholars, 65 : total, 73.**

**Contributions, \$1905 05.**

**Debts—About \$500.**

**At St. Martinsville a neat Gothic Church has been erected at a cost of about \$2000, paid for, and is now awaiting consecration. Lay reading has been kept up regularly by Mr. Knight. To Mr. James A. Robertson's untiring efforts is largely due the erection of the Church building. Indeed, the whole of the small congregation "have done what they could." It has been my endeavor to give them a service once a month, on Sunday afternoon.**

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**St. John's Church, Thibodeaux.**

**REV. CHARLES F. D. LYNE, RECTOR.**

**Baptisms—Adults, 2 ; children, 8 ; total, 10. Confirmations, 4. Communicants—Former number, 35 ; removed, 7 ; died, 2. Present number, 26.**

**Marriages, 5 ; funerals, 10.**

**Sunday School—Teachers, 4 ; scholars, 40 ; total, 44.**

The former indebtedness of the Parish was stated at \$800; in a few weeks I expect to liquidate \$200 of that debt. The Communion Alms for the year have amounted to \$77 20.

I can but feel encouraged at the gradual improvement in the state of the Parish, which had been, through want of the spiritual supervision of a resident Rector, sadly neglected. The good feeling, Christian sympathy, and support that are extended to me from all classes of the community, are such as to merit my warmest thanks to the Parish, and gratitude to the Great Giver of all Good.

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### Christ Church, Bastrop.

REV. WM. McCALLEN, M. D., RECTOR.

Baptisms—Adult, 1; children, 3: total, 4. Confirmations, 3. Communicants—Former number, 25; added, 2: total, 27; removed, 4; died, 1. Present number, 22.

Marriages, 3; funerals, 2.

Sunday School—Teachers, 4; scholars, 25: total, 27.

Contributed to the Bishop's Salary, \$50. The lot on which is the little school-house we worship in is still in debt to the Senior Warden.

The Vestry is a nullity. The Parish, it must be confessed, is not in a prosperous condition. Several families, useful to the Church, have moved away during the year, and there is a great want of harmony and co-operation among the few that remain.

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### Christ Church, New Orleans.

REV. WM. T. LEACOCK, D. D., RECTOR—REV. C. FAIR, ASSISTANT.

Baptisms—Adults, 20; children, 65: total, 85. Confirmations, 112. Communicants—Former number, 467; added, 140; removed, 15; died, 7. Present number, 585.

Marriages, 26; funerals, 32.

Sunday School—Teachers, 66; scholars, 614: total, 680.

Mission School—Teachers, 16; Scholars, 125: total, 141.

Industrial School—Teachers, 14; scholars, 96: total, 110.

Daily School—Teachers, 3; scholars, 70: total, 73.

Holy Communion Alms for poor, \$307 95; Children's Home, \$1245 92; Diocesan Missions, \$272 45; Diocesan Episcopal Residence Fund, \$1500; Newsboys' Lodging House, \$307 30; Christ Church Ladies' Aid Society, \$351 07; Christ Church City Mission, \$1100 20; Christ Church Benevolent Association, \$1163 25; Christ Church Sunday School, \$993 05; Christ Church Parochial School (liquidation of debt), \$817 50; Christ Church Congregational Contribution towards liquidating Church debt, \$1835. Mis-

**cellaneous, viz.:** Relief of sufferers by the overflow; ditto by Chicago fire; French service; Industrial School; Young Men's Christian Brotherhood; Ladies' offering for furnishing Vestry; Church expenses; Contribution to Church of the Annunciation; St. Mary's, Franklin; Incarnation, Amite; Bishop Whipple's Mission to Havana; University of the South; Church in Paris, Texas, etc., \$1497 20. Current expenses of Vestry, \$11,300. Total, \$23,495 89.

Christ Church is now wholly free from debt, as also every institution in connection with it; while the income from pew rents, etc., and the generous contributions of the congregation, are sufficient to meet current expenses and the claims for aid which daily come before its Clergy.

The general condition of the Parish is satisfactory and hopeful, and warrants the confidence that, with continued devotion of the congregation, the Clergy will be privileged to realize that every detail of Parochial labor is being engaged in with active and successful operation.

*The Church Services*, "daily throughout the year," have been well attended; a decided increase being happily manifest at that of Sunday evening.

*The Schools*—These, Sunday, Mission, Daily, and Industrial, number almost one thousand scholars, and are in favorable organization. They are faithfully instructed by nearly one hundred teachers. May we not fondly hope that these "Lambs of the Flock" will be earnest and intelligent members of our beloved Church in their day and generation? The importance of Schools in bringing the Clergy into the homes of the people, cannot be overestimated; and the evidence of their success in secular and religious instruction being daily vouchsafed, we cannot but believe that our future strength is in our present Schools. Let these be carefully adapted to the growing wants of the age, secured from excess of change by the conservative doctrines, discipline and organization of the Church. Thus it will be, that while we are thus performing our duty, we are training successors who will never neglect theirs.

*The City Mission*—This important work of Parochial visitation continues, especially in the Charity Hospital, where the wards are almost daily visited and a service held regularly every Sunday.

*The Ladies' Aid Society*—This Association has appropriately undertaken the Christmas and Easter decorations of the Church, and the clothing of the poorer children of our Schools—a two-fold work which has been earnestly and efficiently performed. An effort is also being made to establish a "Mother's Meeting," which, with persevering energy, will progress to increased usefulness.

*The Benevolent Association*—This Society has been a valuable supplement to the Holy Communion Alms, in enabling the Clergy to fully relieve every deserving case of charity which came under the notice and claims of the Parish.

In this summary of Parochial work and liberality—and the report here presented is but an outline—the Clergy of the Parish gratefully bear testi-

mony to the earnest zeal and systematic benevolence of their beloved flock. By cordial sympathy and united assistance they have ever been so sustained as to truly realize their holy work, a "labor of love;" each step in the path of duty a mercy for which to be grateful, a pleasure in which to rejoice.

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### St. Paul's Church, New Orleans.

REV. WM. F. ADAMS, RECTOR.

Baptisms—Adults, 9; children, 54: total, 63. Confirmations, 33. Communicants—Former number, 552; added, 75; removed, 5; died, 1. Present number, 621.

Marriages, 19; funerals, 27.

Sunday School—Teachers, 33; scholars, 400: total, 433.

It is believed that this Parish was never in a more flourishing state. The work which it has done during the past two months towards paying off its debt cannot be accurately reported to the present Council. It amounts to about twelve thousand dollars.

Diocesan Missions, \$204 75; Alms and Offerings, \$1425 75; Diocesan Assessment, \$600; Council Fund, \$40; Parochial Expenses, \$6720; Ladies' Parish Aid Society, \$1500; Sunday School, \$475: total, \$10,965 50.

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### Church of the Annunciation, New Orleans.

REV. JOHN PERCIVAL, RECTOR.

Baptisms—Adults, 8; children 19: total, 27. Confirmations, 25. Communicants—Former number, 165; added, 36: total, 201; removed, 14; died, 3: total, 17. Present number, 184.

Marriages, 11; funerals, 8.

Sunday School—Teachers, 18; scholars, 141: total, 159.

The Parish is entirely free from debt.

Mission School, average attendance, 16; highest number at any one time, 33.

Contributions of Ladies' Society, \$125; Benevolent Association, \$220; Building Fund, \$3000 cash; to be collected \$1000; receipts from May 1, 1871, to March 31, 1872, subscription list, \$703; Offertory, \$699 80: total, \$1402 80.

The condition of the Parish is satisfactory, encouraging and promising.

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### Trinity Church, New Orleans.

REV. SAMUEL S. HARRIS, RECTOR.

Baptisms—Adults, 7; children, 60: total, 67. Confirmations, 27. Com-

**municans**—Former number, 618; added, 38: total, 656; removed, 5; died, 8: total 13. Present number, 643.

**Marriages**, 9; **funerals**, 19.

**Sunday School**—Officers and Teachers, 61; scholars, 372: total, 433.

**Sunday offerings** for Church purposes, \$5582 09; **Diocesan Missions**, \$256 30; **Sufferers from overflow**, \$345; **Communion Alms**, \$467 65; **Children's Home**, \$227 50; **Christmas offering of Sunday School, for Children's Home**, \$125; **Easter, ditto**, \$769 55: total offerings, \$7773 09. Amount contributed to the ordinary working of the Parish, \$12,500; amount expended by **Bishop Polk Society** in benevolent aid and other Church work, \$767 55; amount contributed by the **Trinity Benevolent Association** in benevolent and other Church work, \$1224 07. Total offerings and contributions, \$22,264 71.

The Rector began his official duties in this Parish on the fifth day of November last. Soon after his coming, the Assistant Minister, the Rev. Alexander Marks, made application to the Vestry for the canonical permission to organize the congregation worshiping at Trinity Chapel, of which he was in charge, into an independent Parish. Consent was given, and Grace Parish was duly organized, of which Mr. Marks is the Rector. The new organization, and its earnest and faithful Rector take with them the affectionate good-will of the mother Parish.

The Bishop Polk Society and the Trinity Benevolent Association, are still doing their noble work zealously and well. The Church School for young ladies is in most excellent condition, and reflects the highest credit upon the sagacity of its founders, and upon the zeal and efficiency of those charged with its discipline and management.

The Rector desires to express his grateful sense of the faithful services rendered to him and the Parish by the Rev. Charles B. Champlin, sometime Assistant Minister.

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## Mount Olivet Church, New Orleans.

REV. WILLIAM LEACOCK, RECTOR.

**Baptisms**—Adults, 8; children, 23: total, 31. **Confirmations**, 12. **Communions**—Former number, 96; added, 15: total, 111; removed 1; died, 1: total, 2. Present number, 109.

**Marriages**, 14; **funerals**, 10.

**Sunday School**—Teachers, 13; scholars, 90: total, 103.

**Communion Alms**, \$48 15; **Sunday collections**, \$243 70; extra **Diocesan**, \$27 40; **voluntary (Parochial)**, \$869 20: total, 1188 45. **Debts due by Parish**, \$190.

There is a marked increase in the attendance at the services—particularly is this the case with regard to a number of men hitherto indifferent to the Church.



In connection with the Parish there is a Parochial Council, divided into six working Committees, reporting at a general meeting on the second Sunday of each month.

There is also a Youth's Guild (the membership of which is already large) meeting every Tuesday evening.

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### Calvary Church, New Orleans.

REV. ALFRED S. CLARK, DEACON, OFFICIATING.

Baptisms—Adult, 1; children, 33: total, 34. Confirmations, 9. Communicants—Former number, 122; added, 6: total, 128; removed, 57; died, 2: total 59. Present number, 69.

Marriages, 11; funerals, 10.

Sunday School—Teachers, 24; scholars, 160: total, 184.

The Sunday School is in a very prosperous condition, with a well selected library.

*(Report of Henry Haskell, Senior Warden.)*

The Parish being without a Rector, the Senior Warden reports the following statistics: Collections—Extra Diocesan, \$7; Diocesan, \$83 35; Parochial, \$5949 81; Sunday School, \$239 25: total, \$6282 41.

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### Emmanuel Church, New Orleans.

REV. CHARLES RITTER, RECTOR.

Baptisms—Adults, 3; children, 9: total, 12. Confirmations, 18. Communicants—Removed, 10. Present number, 50.

Funerals, 4.

Sunday School—Teachers, 9; scholars, 70; total, 79.

The present congregation has been formed since last May; after the church had been closed and a new place of worship had been erected, in the neighborhood of Emmanuel Church, by a portion of the congregation who previously attended Emmanuel.

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### St. Anna's Chapel, New Orleans.

REV. JOHN FRANCIS GIRAULT, RECTOR.

Baptisms—Adult, 1; children, 40: total, 41. Confirmations 23. Communicants—Former number, 231; added, 32: total, 263; removed 11; died, none: total, 11. Present number, 252.

Marriages, 17; funerals, 14.

Sunday School—Teachers 15; scholars, 220: total, 235.

Parish School—Teachers, 2; scholars, 36.

**Communion** alms, \$202 65; **Diocesan expenses**, \$220; **Diocesan missions**, \$39 95; **foreign missions**, from the children of the Sunday School, \$10 50; **Parish School**, Sunday School, and other parochial contributions, including **Ladies Parish Aid Society**, \$1688 15: total, \$2191 25.

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## **St. Mark's Church, New Orleans.**

**REV. CHARLES MORISON, M. A., RECTOR.**

**Baptisms**—Adults, 7; children, 20: total, 27. **Confirmations**, 36. **Communicants**—Former number, 65; added 32: total, 97; removed, 5, died, 2: total, 7. **Present number**, 90.

**Marriages**, 4; **funerals**, 9.

**Sunday School**—Teachers, 11; scholars, 92: total, 103.

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## **Grace Parish, Trinity Chapel, New Orleans.**

**REV. ALEXANDER MARKS, RECTOR.**

**Baptisms**—Adults, 4; children, 35: total, 39. **Confirmations**, 14. **Communicants**—Former number, 143; added, 40: total, 183; removed, 37. **Present number**, 146.

**Marriages**, 14; **funerals**, 22.

**Sunday School**—Teachers, 14; scholars, 115: total, 129.

**Parochial School**—Teachers, 3; scholars, 45: total, 48.

A neat and comfortable building has been erected for the school, next to the Church.

**Collections during the year**, \$1469 70.

This Church, which had been for one year and a half a mission of Trinity Church, New Orleans, was, on December 1st, 1871, organized as an independent Parish. The corporation was en-stilled Grace Parish, the Church retaining the name of Trinity Chapel (by which it was consecrated), as a lasting memorial of the Mother Church, by whose noble liberality it had been saved from destruction, and its success secured. In much more than name, however, will God reward Trinity Church for her true missionary zeal, and for that blessed and extended work of the Gospel which she has enabled this new Parish to accomplish.

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## **Grace Church, Monroe.**

**REV. JOHN HENRY WEDDELL, RECTOR.**

**Baptisms**—Adults, 15; children, 20: total, 35. **Confirmations**, 14. **Communicants**—Former number, 32; added, 18: total, 50. **Present number**, 45.

**Marriage** 1; **funerals**, 3.

**Sunday School**—Teachers, 6; scholars, 40: total, 46.

• Offertory since January, \$20 35; Ladies' Mite Chests collections, 603 contributions from abroad, about \$300. Present debt on unfinished church \$3000.

The Rev. Dr. Lawson was in charge of the Parish until the 1st December, the present incumbent beginning his ministrations in January. His acts as reported by him are included in the above parish report.

I have found much to commend in the zealous labors of many (the fruits of whose works is reported above), and much that is encouraging for the future strength of the congregation. Meanwhile it should not be forgotten that a succession of misfortunes have reduced the financial power of our people to a very sad degree.

*[Report of the Rev. Dr. Lawson, former Rector.]*

Baptisms—Adults, 15; children, 16: total, 31. Confirmations, 14. Communicants—Former number, 32; added, 13: total, 50; removed, 5. Present number, 45.

Marriage, 1; funerals, 3.

The collections that were taken up once a month about defrayed the necessary expenses. The contributions of the congregation have been expended upon the new church building, which is now being erected.

The condition of the Parish is good; and although the financial embarrassment of the country is generally distressing, yet there is no reason why the Vestry need fail to meet their obligations. The ladies have aided greatly in the work of building the church; indeed, all that has been done is due to their untiring efforts.

I resigned the rectorship December 1st, 1871: Since January I have been acting as a missionary in North Louisiana, and have successful work going on at Delta, Tattula, Rayville, Columbia, Trenton, and Minden.

**St. James' Church, Alexandria.**

REV. E. SPRUILLE BURFORD, RECTOR.

Baptisms—Adults, 11; children, 39: total, 50. Confirmations, 32. Communicants—Former number, 113; added, 42: total, 155; removed, 2; died, 3: total, 5. Present number, 150.

Marriages, 9; funerals, 12.

Three Sunday Schools—Teachers, 20; scholars, 150: total, 170.

Salary of Rector, \$1000; communion offerings, \$250; Foreign Missions, \$50 15; Diocesan assessment, \$50; Building Fund, \$750: total, \$2110 15.

I think I can safely report a lengthening of our cords and a strengthening of our stakes in our Church work in this Parish. There is greater attention given to religion than for many years before. The members of the Church not only receive Holy Communion with greater regularity, but attend all the services gladly, thus reaching upward to higher spiritual blessings with

Christ Jesus. This interest, I believe, is penetrating far and wide, and pushing aside old obstacles and prejudices, until now we have access, through the ministrations of the Church, to a larger number of the population than any other Christian body.

We have been able to reach, during a part of the year, a large number of the colored people, many of whom have been baptized and some confirmed. A Sunday School of great spirit has been in successful operation among them and promises much good.

The nascent St. John's Church and Mount Olivet Chapel congregations are increasing. I feel sure that by the next session of the Council they will apply for admission as organized Parishes.

Most valuable auxiliaries have been established in "St. James Grammar School," and the Female Seminary. The former has for its Head Master an accomplished scholar and gentleman, the Rev. A. N. Ogden, Jr., lately admitted to Holy Orders, and controls the education of the boys in this community. The Boarding department is well conducted and has the promise of large accessions. The "Rapides Female Seminary," under the care of that most efficient lady, Mrs. H. P. Clarke, is growing, and offers a fine opportunity for thorough Literary and Christian training of young ladies.

Under God, we now hope St. James' Church has been restored to something approaching her ante-bellum standard. The outlook for the interests of the Body of Christ, His Church, is full of encouragement.

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### Trinity Church, Cheneyville.

GEORGE RANDOLPH UPTON, DEACON, IN CHARGE.

Baptisms—Adults, 2; children, 7: total, 9. Confirmations, 16. Communicants—Former number, 33; added, 21: total, 54; died, 1; removed, 10: total, 11. Present number, 43.

Sunday School—Teachers, 10; scholars, 40: total, 50.

Communion alms, \$10 55.

This report includes Evergreen and Holmesville.

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### Zion Church, St. Martinsville.

LOUIS Y. JESSUP, RECTOR.

Baptisms—Infant, 1. Communicants—Former number, 23; removed, 1. Present number, 22.

Since last report we have built a very nice little church, and have had Lay service every Sunday afternoon, with a service by the Rev. Mr. Jessup, once a month. As yet we have been unable to establish a Sunday School, as we have very few children in the town.

**St. Mary's Church, Franklin.****REV. RICHARD WILDO MICOU, DEACON, IN CHARGE.**

Baptisms—Adults, 7; children, 16: total, 23. Communicants—Former number, 40. Present number, 40.

Marriages, 4; funerals, 6.

Sunday School—Teachers, 7; scholars, 50: total, 57.

Collections for Church purposes, \$190 20; Sunday School, \$44 45; contributions for rebuilding Church, \$2457 55: total, \$2692 20.

There are several candidates for Confirmation, but the Bishop's visitation was postponed till we should be able to use the new church. It was commenced last September, and was used for the first time on April 7th. It is a neat, churchly building, with roof of tile and recess chancel, with triplet window. The interior is not yet finished, but we hope to be able to plaster it and put in the pews before winter. Only the contributions paid in are reported; not more than \$150 were received from sources without the Parish.

The congregation deserves great credit for having done so much, and especial praise is due to Messrs. A. S. Gates and H. H. Smith, to whose energy and liberality our success is chiefly owing. The failure of a number of promising subscriptions made it impossible to avoid getting into debt to a considerable amount, the repayment of which forms the next object to which our efforts must be directed.

**Church of the Incarnation, Amite City.****REV. HERMAN COPE DUNCAN, RECTOR.**

Baptisms—Adults, 3; children, 8: total, 11. Communicants—Former number, 14; added, 4; removed, 4. Present number, 14.

Sunday School—Teachers, 5; scholars, 44: total, 49.

Contributions—Missions, through Mite Chests, \$3 30; Parochial, \$267 20. No debts.

The church is being erected, and will soon be occupied by the congregation.

The Churches and Missions along the line of the Jackson Railroad, are apparently deficient in their returns, principally because they cover a period in no case of more than four months. A number of catechumens are being prepared for Baptism, and postulants for Confirmation at each place. The necessities of the Missions have as yet prevented the administration of the rites; the visitation of the Bishop being postponed at the request of the Rector. These statistics must therefore go over for report to the Council of next year.

**Church of the Annunciation, Ponchatoula.**

**REV. HERMAN COPE DUNCAN, RECTOR.**

Baptism—Adult, 1. Communicants, 2.

Sunday School—Teachers, 5; scholars, 48: total, 53.

Contributions for Parochial purposes, in land and cash, \$102 55. A large proportion of this amount was obtained by personal application to citizens of New Orleans. No debts upon the Parish.

The Sunday School was established in September, 1869. The first service of the Church was celebrated in February, 1871, and the Mission then established was sustained for several months by the Reverend Messrs. Hilson and Harrison. It was resumed in January last. The Parish was incorporated in March, 1872.

A neat Gothic Church is being erected. The work of the Sunday School deserves mention. The children are raising by their own efforts a crop of cotton, with the proceeds of which they hope to purchase a Font and other articles for the Church service.

The people of Springfield, in Livingston Parish, have applied for a regular service.

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**St. Jude's Church, Arcola.**

**REV. HERMAN COPE DUNCAN, RECTOR.**

Communicants, 4.

There are no debts upon this Parish. First service held on Sunday, March 10th, 1872; parish organized Monday, March 11th.

Liberal promises warrant the assertion that the present year will see the erection of a handsome Church edifice. The people of Tangipahoa and Union Landing are soliciting a regular service of the Church, and efforts will be made to establish it there.

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**Church of the Holy Spirit, Houstonia.**

**REV. HERMAN COPE DUNCAN, RECTOR.**

Baptisms—Children, 2. Communicants, 2.

Sunday School—Teachers, 6; scholars, 65: total, 71.

No debts.

The existence of the Sunday School, as well as the establishment of the Mission, is due, under God, to the devotion and fidelity of two young ladies. With the revival of the industries of the neighborhood, this Mission will be a strong Parish. With their death, as now threatened, the Mission must remain an outpost of the Church. The first service of the Church was held December 17th, 1871.

At Tickfaw, two miles and a half below this place, the people are preparing for the establishment of a regular Mission.

**Grace Church, Hammond.****REV. HERMAN COPE DUNCAN, RECTOR.**

Communicants, 2.

Sunday School—Teachers, 3; scholars, 20: total, 23. No debts.

During the year the congregation hope to erect a Church building. The prospects of this Parish are very encouraging. The first service of the Church ever celebrated in this place, was on Sunday, March 24th, 1872—Palm Sunday. The Sunday School however has been in successful operation for several years. It was organized by the late Mr. Waterman.

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**St. Joseph's Church, St. Joseph.****REV. WILLIAM JOHNSON, RECTOR.**

Baptisms—Adult, 1; children, 5: total, 6. Communicants—Former number, 14; added, 5; total, 19; removed, 1. Present number, 18.

Funerals, 5.

Sunday School—Teachers, 3; scholars, 26: total, 29.

Collections at times of Communion, \$51 85; Ladies' Aid Society, present to the Rector, \$160; Contributions for an Organ, \$240: total, \$451 85.

Apart from the sum so reported, the members of the congregation have afforded material help to the Rector, in the way of clothing and family supplies, amounting to at least \$200 more.

The Parish is in a much improved condition. We now have a beautiful little Gothic church, wanting only the plastering to finish it. This has been deferred until winter should be over, and will soon be done. A lady residing in Natchez, who has property in this Parish, presented the Church with a bell. For sometime we had been using the building for the service on Sunday; but as the work on the interior was going on during the rest of the week, it was not until Passion Week that we could have the daily Morning Prayer.

The town of St. Joseph, which has heretofore been quite overlooked by all denominations of Christians, is now of sufficient importance to invite their attention, and ministers of two denominations have appointments here.

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**St. Matthew's Church, Houma.****REV. JAMES PHILSON, RECTOR.**

Baptisms—Adult, 1; children, 13: total, 14. Communicants—Former number, 41; added, 2: total, 43; removed, 5. Present number, 38.

Marriages, 2; funerals, 2.

Sunday School—Teachers, 3; scholars, 19: total, 22.

Weekly offertory, \$105 25; S. S. offerings, \$7 50; Foreign Missions, \$41 70; Ladies' Aid Association, \$50; Bishop's Salary, \$25; Convention Fund, \$10: total, \$239 45. No debts.

**University School, New Orleans.****DR. J. MELVILLE SAUNDERS, PRINCIPAL.**

There are in daily attendance at the University School, 85 pupils, 60 of whom are engaged in the study of the classics, and the branches of study incidental and appertaining thereto; the rest are acquiring the solid instructions useful in the usual avocations of active life. It would not become me to say more in behalf of the School than is intimated in the unusually large number of pupils entrusted to the care of a private instructor; but it is perfectly proper for me to assure you that the usefulness of the School is greatly hindered by the inadequate space and inappropriate arrangements of the building occupied. It is to this deficiency I respectfully ask your attention. It is to the removal of these restrictions upon my usefulness I invoke your aid. Permit me respectfully but earnestly to impress upon you that the success of the great object of education, which you have so deeply at heart, may be greatly advanced by securing for University School a building and grounds sufficiently ample and adequate to its purpose, and so far permanent in its occupation at reasonable rents, as to secure all the facilities for the education and physical comfort of the pupils.

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**Calvary Parish School, New Orleans.****REV. HERMAN C. DUNCAN AND HENRY HASKELL, TRUSTEES.**

During last summer, at the earnest solicitation of the priest then in charge of Calvary Church, the Vestry of the said Church authorized the expenditure of the necessary funds to establish a Church School. The Trustees, ably and zealously aided by the Principal, hired a house, began the school, and fostered it into strength. At that time the departure of one of the Trustees from Calvary Church was not contemplated. Subsequently, when this occurred, the Rector, Wardens, and Vestry, in vestry meeting assembled, refused to accept the trust of the school, and by vote declared that it should remain in charge of those who had originated it. This independent responsibility, thus given, was accepted.

The school has become strong, and is prosperous. The house rent has been regularly met, and a sufficient sum placed in the Savings Bank to liquidate the indebtedness to the Vestry of Calvary Church.

The Principal, Miss Diana Duval, is assisted in the instruction by her sister. The school at present numbers thirty-nine.

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NOTE.—Many of the foregoing reports do not give a full financial exhibit of the contributions of the Parishes; some of them not noting any of the sums that have passed through the hands of the respective Parish Treasurers. The Bishop, from personal knowledge, estimates the contributions within the Diocese, not reported officially, at \$18,150.



## II.—REPORT OF THE DIOCESAN TREASURER.

*DIOCESE OF LOUISIANA, "Episcopal Fund," in acc't with McW. WRIGHT,  
TREASURER.*

### Dr.

1871.			
May	20.	To cash .....	\$1,250 00
Nov.	16.	To cash .....	600 00
Dec.	21.	To cash .....	650 00
1872.			
March	11.	To cash .....	1,250 00
April	2.	To cash .....	1,250 00
"	10.	To balance .....	615 08
			<u>\$5,615 08</u>

### Cr.

1871.			
April	20.	By balance as per account .....	\$211 02
		By Grace Church, St. Francisville .....	50 00
May	20.	By Christ Church, Bastrop .....	30 00
"	22.	By Trinity Church, New Orleans .....	500 00
"	29.	By Treasurer Protestant Episcopal Association .....	500 00
June	28.	By St. Mary's Church, Franklin .....	10 00
July	5.	By Christ Church, Assumption .....	25 00
"	17.	By Treasurer Protestant Episcopal Association .....	500 00
Nov.	25.	By Calvary Church, New Orleans .....	50 00
Dec.	23.	By Treasurer Protestant Episcopal Association .....	190 00
1872.			
Jan.	20.	" " " " .....	510 00
Feb'y	2.	" " " " .....	180 00
"	17.	By Trinity Church, Natchitoches .....	24 06
March	18.	By Mount Olivet Church, New Orleans .....	25 00
"	"	By Trinity Church, New Orleans .....	950 00
"	"	By Christ Church, New Orleans .....	950 00
"	"	By St. Paul's Church, New Orleans .....	600 00
"	"	By St. Anna's Church, New Orleans .....	200 00
April	9.	By St. Matthew's Church, Houma .....	25 00
"	"	By Emmanuel Church, New Orleans .....	25 00
"	"	By St. Mary's Church, Franklin .....	10 00
"	"	By St. James' Church, Alexandria .....	50 00
			<u>\$5615 08</u>
1872.			
April	10.	By balance .....	\$615 08

McW. WRIGHT, Treasurer.

**DIOCESE OF LOUISIANA "Council Fund," in acc't with McW. WRIGHT, TREASURER.**

**Dr.**

<b>1871.</b>			
<b>April</b>	<b>20.</b>	To cash, paid Sexton.....	\$ 10 00
<b>June</b>	<b>17.</b>	To cash paid for printing Journals.....	253 47
<b>July</b>	<b>3.</b>	To cash paid for postage and stationery.....	1 40
<b>1872.</b>			
<b>March</b>	<b>16.</b>	To cash paid for printing circulars.....	10 20
<b>April</b>	<b>10.</b>	To balance .....	40 03
			<u>\$315 10</u>

**Cr.**

<b>1871.</b>			
<b>April</b>	<b>22.</b>	By balance, as per account.....	\$55 10
"	"	By Calvary Church, New Orleans.....	10 00
"	"	By Epiphany Church, New Iberia .....	10 00
"	"	By Grace Church, St. Francisville .....	10 00
"	"	By Trinity Church, Cheneyville .....	10 00
"	"	By St. Matthew's Church, Houma .....	10 00
"	"	By Zion Church, St. Martinsville .....	10 00
"	"	By Christ Church, Bastrop.....	20 00
"	"	By St. Anna's Chapel, New Orleans .....	20 00
"	"	By St. Mary's Church, Franklin.....	10 00
"	"	By Christ Church, New Orleans .....	50 00
"	"	By Christ Church, Assumption .....	10 00
"	"	By Trinity Church, New Orleans .....	50 00
"	"	By St. Paul's Church, New Orleans .....	40 00
			<u>\$315 10</u>

<b>1872.</b>			
<b>April</b>	<b>10.</b>	By balance .....	\$40 03
		Amount on hand in cash, Chicago Relief Fund.....	\$ 37 20
		Amount on hand in cash, Fund for Superannuated Clergy .....	541 62

McW. WRIGHT, Treasurer.

**DIOCESE OF LOUISIANA "Mission Fund," in acc't with McW. WRIGHT, TREASURER.**

**Dr.**

<b>1871.</b>			
<b>April</b>	<b>22.</b>	To cash, Rev. Campbell Fair .....	\$ 50 00
<b>1872.</b>			
<b>Jan'y</b>	<b>16.</b>	To cash, Rev. W. F. Adams.....	200 00
"	"	To cash, Rev. Alexander Marks.....	50 00
"	<b>18.</b>	To cash, Rev. H. C. Duncan .....	50 00
"	<b>22.</b>	To cash Rev. C. W. Hilton.....	50 00

Feb'y	17.	To cash, Rev. A. G. Bakewell.....	40
"	19.	To cash, Rev. C. W. Hilton.....	30
"	"	To cash, Rev. Alexander Marks.....	30
"	"	To cash, Rev. H. C. Duncan.....	30
March	16.	To cash, Rev. H. C. Duncan.....	50
April	1.	To cash, Rev. M. M. Dillon.....	50
"	2.	To cash, Rev. C. W. Hilton.....	40
"	3.	To cash, Rev. H. C. Duncan.....	50
"	8.	To cash, Rev. Alexander Marks.....	30
"	10.	To balance.....	118
			<hr/>
			\$868

Cr.

1871.			
April	22.	By balance, account rendered.....	\$ 88
Dec.	28.	By Trinity Church, New Orleans.....	110
"	30.	By Christ Church, " ".....	52
"	"	By St. Paul's Church, New Orleans.....	30
"	"	By St. Anna's Chapel, " ".....	13
"	"	By Trinity Chapel, " ".....	2 7
"	"	By Mount Olivet, " ".....	5 0
1872.			
Jan'y	13.	By Church of the Redeemer, Prairie Jefferson.....	20 0
"	16.	By St. Paul's Church, New Orleans.....	39 6
"	"	By St. Mary's Church, Franklin.....	6 0
"	"	By Trinity Chapel, New Orleans.....	5 55
"	"	By Christ Church, " ".....	62 80
"	"	By St. Anna's Chapel, New Orleans.....	8 75
"	22.	By Rev. C. W. Hilton, Algiers.....	3 00
"	25.	By Trinity Church, New Orleans.....	78 00
Feb'y	12.	By St. Paul's Church, New Orleans.....	32 10
"	"	By Trinity Church, " ".....	68 30
"	"	By Christ Church, " ".....	81 00
"	"	By Trinity Chapel, " ".....	8 80
"	"	By St. Anna's Chapel " ".....	7 90
"	"	By Mount Olivet Church, New Orleans.....	2 50
"	16.	By St. Mary's Church, Franklin.....	3 00
March	11.	By Grace Parish, New Orleans.....	9 35
"	"	By Christ Church, New Orleans.....	76 05
"	"	By St. Paul's Church, New Orleans.....	38 00
"	"	By St. Anna's Chapel, New Orleans.....	9 55
"	13.	By St. Mary's Church, Franklin.....	2 50
April	2.	By Mount Olivet Church, Algiers.....	3 00
			<hr/>
			\$864 54
1872.			
April	10.	By balance.....	\$118 54

McW. WRIGHT, *Treasurer.*

# III.—REPORT OF TREASURER OF THE PROTESTANT EPISCOPAL ASSOCIATION.

*THE PROTESTANT EPISCOPAL ASSOCIATION in account with  
RICHARD NUGENT, TREASURER.*

Dr.

1871.

May	29.	To cash paid McW. Wright, Treasurer .....	\$ 500 00
"	"	To cash paid Treasurer, salary to 1st inst .....	250 00
June	8.	To cash paid for \$2100 City 10 per cent. Bonds .....	1919 73
July	17.	To cash paid McW. Wright, Treasurer .....	500 00
Oct'r	17.	To cash paid for \$500 City 10 per cent. Bonds .....	415 00
Dec'r	23.	To cash paid McW. Wright, Treasurer .....	190 00

1872.

Jan'y	20.	To cash paid McW. Wright, Treasurer .....	610 00
Feb'y	1.	" " " " " " .....	180 00
April	10.	To balance to new account .....	261 27
			<hr/> \$4726 00

Cr.

1871.

April	21.	By balance from old account .....	\$ 193 00
May	29.	By cash on account Jonett's note .....	2245 60
Jan'y	5.	" " " " " " .....	295 40
July	7.	By cash for two Coupons Consolidated Bonds .....	60 00
"	17.	By cash for four Coupons Consolidated Bonds .....	120 00
"	"	By cash for Dividend Crescent City Bank Stock .....	70 00
"	"	By cash for Dividend Carrollton Railroad Stock .....	352 00
Oct'r	17.	By cash for Coupons on \$550 City 10 per cent. Bonds..	27 50
"	"	By cash on \$500 City Tens, due and paid .....	520 00
Nov'r	27.	By cash for two year's interest on C. Brigg's note .....	40 00

1872.

Jan'y	16.	By cash for Dividend Crescent City Bank Stock .....	70 00
"	20.	By cash for Dividend Carrollton Railroad Stock .....	440 00
"	"	By cash for two Coupons on Consolidated Bonds .....	60 00
Feb'y	1.	By cash for four " " " " " " .....	120 00
April	2.	By cash on Coupons on \$2650 City 10 per cent. Bonds..	132 50
			<hr/> \$4726 00

1872.

April	10.	By balance on hand .....	\$261 27
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E. & O. E.

RICHARD NUGENT, *Treasurer.*

NEW ORLEANS, April 10, 1872.

**IV.—CLERICAL LIST OF THE DIOCESE OF LOUISIANA.**

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1. Rev. Philander Chase, Bishop, resident, Nov. 1805—March 1811.
  2. Rev. James F. Hull, resident, 1814, died 1833.
  3. Rev. William R. Bowman, resident, 1826, died, August, 1835.
  4. Rev. James A. Fox, resident, December 1, 1838, demitted, 1849.
  5. Rev. Monroe,
  6. Rev. Raymond A. Henderson, resident, December, 1834,
  7. Rev. N. S. Wheaton, D. D., resident, November, 1837, demitted, 1848.
  8. Rev. Roderick H. Ranney, resident. March 4, demitted, 1848.
  9. Rev. Charles Goodrich, D. D., received, 1838.
  10. Rt. Rev. Leonidas Polk, D. D., consecrated, Jan. 16, 1839, died, June 14, 1864.
  11. Rev. Wm. B. Lacey, D. D., received, 1839, demitted, 1859.
  12. Rev. Daniel S. Lewis, D. D., received, 1839.
  13. Rev. John Burke, received, 1841, demitted, 1860.
  14. Rev. John L. Gay, ordained, December 24, 1843, demitted, 1843.
  15. Rev. Charles Fay, received, 1844, demitted, 1849.
  16. Rev. Archibald H. Lamon, received, January, 1844, died, 1853.
  17. Rev. Elijah Guion, Jr., received, December, 1844, demitted, 1868.
  18. Rev. Francis L. Hawks, D. D., LL. D., received, 1844, demitted, 1849.
  19. Rev. Nathaniel Ogden Preston, received, 1844, demitted, 1855.
  20. Rev. David Kerr, ordained, March 2, 1844, demitted, 1846.
  21. Rev. Samuel G. Litton, received, 1845, died, 1849.
  22. Rev. Alexander McLeod, received, 1845, demitted, 1848.
  23. Rev. William Steele, received, 1845, died, 1858.
  24. Rev. Spencer Wall, received, 1845, demitted, 1851.
  25. Rev. Charles W. Whitall, ordained, November 26, 1846, demitted, 1857.
  26. Rev. John Sandels, received, November, 1846, demitted, 1850.
  27. Rev. Wiley Peck, received, 1847, died, January 15, 1848.
  28. Rev. William R. Nicholson, ordained, February 14, 1847, demitted, 1849.
  29. Rev. Chaplin S. Hedges, D. D., received, 1847, demitted, 1853.
  30. Rev. William C. Stout, received, 1847, demitted, 1850.
  31. Rev. Charles P. Clarke, ordained, January 2, 1848, demitted, 1849.
  32. Rev. William John Lynde, ordained, January 2, 1848, demitted, 1848.
  33. Rev. Thomas D. Ozanne, received, 1848, demitted, 1849.
  34. Rev. Frederick Dean, ordained, May 3, 1848, died, 1854.
  35. Rev. Amos D. McCoy, received, 1848, demitted, 1861 (?).
  36. Rev. John Benson, ordained, May 22, 1848, demitted, 1852.
  37. Rev. William H. Benton, received, 1848, demitted, 1860.
  38. Rev. N. W. Camp, D. D., received, 1849, demitted, 1849.
  39. Rev. Charles H. Williamson, received, 1849, demitted, 1858.
  40. Rev. Ambrose B. Russell, received, 1849, demitted, February 22, 1867.

41. Rev. Edward Neville, D. D., received, 1849, demitted, 1851.
42. Rev. John H. Linebaugh, received, 1849, demitted, 1853.
43. Rev. W. Croes Crane, D. D., received, 1850, demitted, 1852.
44. Rev. William Scull, received, 1850, demitted, 1853.
45. Rev. Alexander F. Dobb, received, 1850, died, 1853.
46. Rev. R. G. Hayes, received, 1850, demitted 1852(?)
47. Rev Henry T. Lee, ordained, May 14, 1851, demitted, 1853.
48. Rev. Caleb Dow, received, 1851, demitted, 1868.
49. Rev. J. S. Chadbourne, received, 1852, died, 1853.
50. Rev. J. Lloyd Johnston, received, 1852, demitted, 1854.
51. Rev. William T. Leacock, D. D., received, 1852.
52. Rev. John Freeman Young, D. D., Bishop, rec'd 1852, demitted, 1855.
53. Rev. Thomas Scott Bacon, received, 1853, demitted, 1868.
54. Rev. Edward C. Benson, received, 1853, demitted, 1854.
55. Rev. Otis Hackett, received, 1853, demitted, 1854.
56. Rev. Thomas R. B. Trader, received, 1853, demitted, 1869.
57. Rev. Henry N. Pearce, D. D , Bishop, ——— demitted, 1854.
58. Rev. Rowland H. Bourne, received, 1854, demitted, 1860.
59. Rev. John Rowland, received, 1854, demitted, 1858.
60. Rev. Robert F. Clute, received, 1854, demitted, 1858.
61. Rev. Chancey Colton, D. D., received 1854. demitted, 1855.
62. Rev. John H. Cushing, received, 1854, demitted, 1859.
63. Rev. A. Nichols, received, 1854, deposed, June 2, 1859.
64. Rev. J. G. Downing, received, 1854, demitted, 1857.
65. Rev. Francis R. Holeman, received, 1854, demitted, 1855.
66. Rev. William E. Phillips, received, 1854, demitted, 1867.
67. Rev. Edward H. Kennedy, received, 1854, demitted, 1856.
68. Rev. John Foster, received, 1855, demitted, 1856.
69. Rev. N. C. Pridham, received, 1855, demitted, 1860.
70. Rev. Charles F. Rodenstein, received, 1855, demitted, 1858.
71. Rev. David Kerr, received, 1855, demitted, 1857.
72. Rev. M. E. Wilson, received, 1855, demitted, 1856.
73. Rev. John Philson, received, 1855, demitted, 1858.
74. Rev. John Woart received, 1855, demitted, 1857.
75. Rev. Chaplin S. Hedges, D. D., received, 1855, demitted, 1869.
76. Rev. William Miller, received, 1855.
77. Rev. William Kirkland Douglass, received, 1856, demitted, 1860.
78. Rev. J. T. Hutchinson, received, 1856, demitted, 1858.
79. Rev. John Francis Girault, ordained, May 10, 1857.
80. Rev. Anthony Vallas, Ph. D., received, May 21, 1857, died, 1869.
81. Rev. John Fulton. D. D., rec'd, May 27, 1857, demitted, Feb. 18, 1866.
82. Rev. George Rottenstein, received, 1857, demitted, 1860.
83. Rev. C. George Currie, received, 1857, demitted, 1859.
84. Rev. N. L. Garfield, received, 1857, demitted, 1868.
85. Rev. Ballard S. Dunn, received, 1857, demitted, June 2, 1869.

86. Rev. John Wood Dunn, received, 1853.
87. Rev. James Philson, received, 1853.
88. Rev. John Philson, received, 1853.
89. Rev. J. T. Castleman, received. 1852, died, 1860.
90. Rev. Louis Y. Jessup, received, 1853.
91. Rev. B. F. Mower, received, 1852, demitted, December, 1865.
92. Rev. Geo. Waldo Stickney, received, 1853, demitted, 1868.
93. Rev. D. Eglinton Barr, received, 1859, demitted 1871.
94. Rev. John E. C. Smedes, received, 1859, demitted, 1867.
95. Rev. Fletcher J. Hawley, D. D., received, 1860, demitted, 1867.
96. Rev. John Gierlow, received, 1860, demitted, 1866(?).
97. Rev. Henry T. Lee, received, 1860, demitted, 1863.
98. Rev. Thomas B. Lawson, D. D., received, 1860.
99. Rev. Charles W. Hilton, ordained, December 16, 1860.
100. Rev. Alexander F. Dobb, ordained, January 27, 1861, demitted, 1866.(?)
101. Rev. John Percival, ordained, July 15, 1864.
102. Rev. Albert Lyon, ordained, October 4, 1864, demitted, Dec. 10, 1867.
103. Rev. John Watrus Beckwith, D. D., Bishop, received, July, 1865, demitted, March, 1868.
104. Rev. William C. Hopkins, received, Oct. 3, 1865, demitted, Oct. 12, 1866.
105. Rev. Amos D. McCoy, received, December, 1865, demitted, 1868.
106. Rev. Alex. Gordon Bakewell, received, December, 1865.
107. Rev. W. T. Dickinson Dalzell, D. D., received, April, 1866.
108. Rev. Robert F. Clute, received, April, 1866, demitted, 1869.
109. Rt. Rev. Joseph Pere Bell Wilmer, D. D., consecrated, Nov. 7, 1866.
110. Rev. William F. Adams, received, December 10, 1866.
111. Rev. J. T. Wheat, D. D., rec'd, Feb. 27, 1867, demitted, April 10, 1868.
112. Rev. Charles Seymour, received, 1867, demitted, 1868.
113. Rev. Edward Fontaine, received, 1867.
114. Rev. M. R. St. James Dillon-Lee, rec'd, 1867, demitted, March 20, 1872
115. Rev. Charles Morison, received, February 10, 1868.
116. Rev. E. Spruille Burford, ordained, Feb. 21, 1863, demitted, Apr 10, 1868.
117. Rev. Henry Noble Strong, D. D., LL. D., received, May, 1868.
118. Rev. Herman Cope Duncan, ordained, October 25, 1868.
119. Rev. John Nichols Galleher, received, Jan. 1869, demitted, Oct. 1871.
120. Rev. Otis Hackett, received, March, 1869, demitted, October, 1871.
121. Rev. William McCallen, M. D., received, May 1, 1869.
122. Rev. William Johnson, received, 1869.
123. Rev. Alexander Marks, ordained, November 7, 1869.
124. Rev. Marmaduke M. Dillon, received, 1869.
125. Rev. Elisha Spruille Burford, received, 1869.
126. Rev. Charles A. Cameron, ordained, January 8, 1870.
127. Rev. James S. Harrison, M. D., ordained, November 20, 1870.
128. Rev. John Henry Weddell, ordained, November 20, 1870.
129. Rev. Charles F. D. Lyne, received, March 30, 1871.

- 130. **Rev. Richard Johnson**, received, May 1, 1871, died, January 7, 1872.
- 131. **Rev. Charles Ritter**, received, June 12, 1871.
- 132. **Rev. Richard Wildo Micou**, received, June 14, 1871.
- 133. **Rev. Campbell Fair**, received, June 26, 1871.
- 134. **Rev. Samuel S. Harris**, received, November 6, 1871.
- 135. **Rev. Alfred Sévériano Clark**, ordained, November 26, 1871.
- 136. **Rev. Geo. Randolph Upton**, ordained, November 26, 1871.
- 137. **Rev. Charles B. Champlin**, ordained, December 24, 1871.
- 138. **Rev. Abner Nash Ogden**, ordained, February 24, 1872.



## V.—ORDINATIONS.

*By the* RT. REV. LEONIDAS POLK, D. D., *Bishop of Louisiana.*

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### DEACONS.

John L. Gay ; in St. Paul's Church, New Orleans, December 24, 1843.  
David Kerr ; in St. Paul's Church, New Orleans, March 2, 1845.  
Charles W. Whithall ; November 22, 1846.  
Wm. R. Nicholson ; in St. Paul's Church, New Orleans, February 14, 1847.  
Charles P. Clarke ; January 2, 1848.  
William John Lynde ; January 2, 1848.  
Frederick Dean ; in Grace Church, St. Francisville, May 3, 1848.  
John Benson ; in St. John's Church, West Baton Rouge, May 22, 1848.  
Henry T. Lee ; in Grace Church, St. Francisville, May 14, 1851.  
Thomas Scott Bacon ; in Christ Church, New Orleans, April 13, 1853.  
John Francis Girault ; in St. Paul's Church, New Orleans, May 10, 1857.  
Anthony Vallas ; in Trinity Church, New Orleans, May 21, 1857.  
John Fulton ; in Trinity Church, New Orleans, May 27, 1857.  
N. L. Charlot ; January 3, 1858.  
Charles W. Hilton ; in Mount Olivet Church, Algiers, December 16, 1860.  
Alexander F. Dobb ; in Trinity Church, New Orleans, January 27, 1861.

### PRIESTS.

Rev. Charles W. Whithall ; November 25, 1846.  
Rev. William R. Nicholson ; in Christ Church, New Orleans, April 18, 1847.  
Rev. C. P. Clarke ; in Church of the Holy Trinity, Lafayette, April 23, 1848.  
Rev. Wm. John Lynde ; in Grace Church, St. Francisville, May 3, 1848.  
Rev. Spencer Wall ; in Grace Church, St. Francisville, May 5, 1848.  
Rev. Frederick Dean ; in St. John's Church, Thibodeaux, May 12, 1850.  
Rev. Wm. John Burton ; in St. John's Church, Thibodeaux, May 12, 1850.  
Rev. Henry T. Lee ; in Christ Church, New Orleans, April 13, 1853.  
Rev. Thomas Scott Bacon ; in Christ Church, New Orleans, Jan. 25, 1854.  
Rev. Robert F. Clute ; in Trinity Church, New Orleans, March 3, 1855.  
Rev. William E. Phillips ; in Trinity Church, New Orleans, May 13, 1855.  
Rev. C. S. Albert ; November 30, 1856.  
Rev. Anthony Vallas ; in Trinity Church, New Orleans, May 27, 1857.  
Rev. John Fulton ; May 23, 1858.  
Rev. N. L. Charlot ; January 2, 1859.  
Rev. George C. Currie ; in St. Paul's Church, New Orleans, May 8, 1859.  
Rev. Lucius H. Jones ; in Christ Church, New Orleans, May 15, 1859.  
Rev. Ballard S. Dunn ; in Mount Olivet Church, Algiers, Dec. 16, 1860.  
Rev. J. S. Gholson ; in St. Luke's Church, New Orleans, March 3, 1861.

*By the RT. REV. JOS. P. B. WILMER, D. D., Bishop of Louisiana.*

**DEACONS.**

**E. Spruille Burford, M. A.;** in Calvary Church, New Orleans, Feb. 21, 1868.  
**Herman Cope Duncan, B. A.;** in the Church of the Transfiguration, New York, October 25, 1868.

**Alexander Marks, Esq.;** in Trinity Church, New Orleans, November 7, 1869.  
**Chs. A. Cameron;** in Church of the Annunciation, N. Orleans, Jan. 8, 1870.  
**James S. Harrison, M. D.;** in St. Paul's Church, New Orleans, Nov. 20, 1870.  
**John H. Weddell, B. A.;** in St. Paul's Church, New Orleans, Nov. 20, 1870.  
**Alfred Sévériano Clark;** in St. Anna's Chapel, New Orleans, Nov. 26, 1871.  
**George Randolph Upton;** in St. Anna's Chapel, New Orleans, Nov. 25, 1871.  
**Charles Buckingham Champlin, B. A.;** in Trinity Church, N. O., Dec. 24, 1871.  
**Abner Nash Ogden, Jr.;** in St. James' Church, Alexandria, Feb. 24, 1872.

**PRIESTS.**

**Rev. John Francis Girault;** in St. Peter's Church, N. Orleans, Dec. 1, 1867.  
**Rev. Charles Morison, M. A.;** in Christ Church, N. Orleans, April 19, 1868.  
**Rev. M. R. St. James Dillon;** in St. Paul's Church, N. Orleans, May 27, 1869.  
**Rev. John N. Galleher;** in Trinity Church, New Orleans, May 30, 1869.  
**Rev. Alexander Marks;** in Trinity Church, New Orleans, Dec. 6, 1870.  
**Rev. John Percival;** in Church of the Annunciation, N. O., Dec. 10, 1870.  
**Rev. Herman C. Duncan, M. A.;** in Calvary Church, N. Orleans, Jan. 22, 1871.  
**Rev. James S. Harrison, M. D.;** in Trinity Church, N. Orleans, Dec. 24, 1871.  
**Rev. John H. Weddell, B. A.;** in Trinity Chapel, N. Orleans, April 16, 1872.

## **In Memoriam.**

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**REV. RICHARD JOHNSON.**

---

**BORN IN BEAUFORT, S. CAROLINA, NOVEMBER 13, 1809.**

---

**DIED IN ATLANTA, GEORGIA, JANUARY 7, 1872.**

---

A man of remarkable powers. His familiarity with the Holy Scriptures, and with ancient authors; his robust intellect and gifts of memory, made him an able champion in the field of controversy and a successful preacher. Few men with his endowments were so little known to the Church. His individuality was stronger than his ambition, and to indulge his idiosyncrasies of taste and temper, he was content to end his ministry where he began it—in a country Parish. For some years his health had been growing feeble, and long after men of ordinary vigor would have yielded to the infirmities of age, he was on horseback, going his long and weary round of missionary duty, and fulfilling his appointments with scrupulous fidelity. His death was in harmony with his life—a testimony to his sincerity and truth.

# CONSTITUTION

## OF THE

### Diocese of Louisiana.

---

#### ARTICLE I.

**The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.**

#### ARTICLE II.

**There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council, shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.**

#### ARTICLE III.

**The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy, shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.**

**Each parish in the Diocese, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized**

members of the Church, and belong to the Parish they represent; and if it consists of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish, shall, before they are admitted to a seat, be laid before the Council. A representation, whether Clerical or Lay, from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*, Two-thirds of the Clergy entitled to a vote be present, and two-

**thirds of the congregations entitled to a vote be represented ; otherwise, two-thirds of the vote of each order shall be necessary to determine the choice.**

#### **ARTICLE VIII.**

**At every annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.**

**In case any deputy appointed as above shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or, in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee ; and the Bishop, or, in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any deputy so declining, or unable to attend ; *Provided*, That such substitute be a member of the Protestant Episcopal Church in Louisiana.**

#### **ARTICLE IX.**

**This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present ; nor unless such alteration shall have been proposed and accepted at a previous annual meeting ; *Provided, however*, That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.**

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# CANONS.

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## CANON I.

### OF THE ADMISSION OF NEW PARISHES INTO UNION WITH THE COUNCIL.

To entitle any new Parish to be admitted into union with this Council, it is required of those forming said Parish, to conform to the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for literary, scientific, religious, and charitable purposes," and approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or may hereafter be passed, amendatory or supplementary to the aforesaid Act. And such Parish applying for admission, besides producing a duly certified record of their compliance with said Act, shall also produce evidence of their having adopted resolutions, declaring their adherence to the Constitution and Canons of the General Convention of the Protestant Episcopal Church in the United States of America, and also to the Constitution and Canons of the Diocese of Louisiana.

## CANON II.

### OF PARISH MEETINGS.

The election of the Wardens, Vestrymen, and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the Parish, and during the period have belonged to the same, shall be entitled to vote.

## CANON III.

### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister; and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship, and in general to act as helpers to the Minister in whatever is appropriate to Laymen, for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of public worship, and the instruction

of the congregation by occasional clerical services, or by lay reading, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared a list of all the Ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat, and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any Clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be inserted in the list aforesaid, or omitted.

#### CANON V.

##### ON THE COUNCIL FUND.

It shall be the duty of every Parish in union with the Council, to send annually to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for the publishing the Journals and other contingent expenses of the Council. Each Parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the Parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council; the Delegates from each Parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his Cure, agreeably to Title I, Canon 15, § 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized, with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when each rite was performed. The register shall be kept by the Minister, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every annual Council, to the Bishop of the

Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows :

The Rector (or Minister) of the ..... Church, at ....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said Parish :

Baptisms—Adults,	..	..	..	..	_____	
Children,	..	..	..	..	_____	
					_____	Total, .. .. . _____
Confirmations,	..	..	..	..	_____	
Communicants—Former number,					_____	
Added,	..	..	..	..	_____	
					_____	Total, .. .. . _____
Removed,	..	..	..	..	_____	
Died,	..	..	..	..	_____	
					_____	Total, .. .. . _____
						Present number _____
Marriages,	..	..	..	..	..	..
Funerals,	..	..	..	..	..	..
Sunday School—Teachers,	..	..	..	..	..	..
Scholars,	..	..	..	..	..	..
					_____	Total, .. .. . _____
Parochial Schools—Teachers	..	..	..	..	..	..
Scholars,	..	..	..	..	..	..
					_____	Total, .. .. . _____

[Collections, Contributions and Debts connected with the Parish may here follow.]  
; Remarks—

..... Rector.

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to inves-

**tigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or if there be no Bishop, before the clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.** •

**If the Board report there is no cause for trial, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had, it shall be the duty of the Bishop, unless there shall be, in his judgment good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight Presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge or charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight Presbyters first nominated, five, who shall constitute a court for the trial of the accused.**

**The five Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall, after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial hearing, to be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.**

**The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee shall give the accused a certificate of acquittal, and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty**

# CONTENTS.

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	PAGE
I. Officers of the Council.....	3
II. List of the Clergy of the Diocese.....	5
III. Parish List.....	7
IV. Journal of Proceedings.....	11
1. Adoption of Rules of Order.....	14
2. Report of the Standing Committee.....	18
3. Report of the Registrar and Historian.....	19
4. Address of the Bishop .....	25
5. Assurance of the Life of the Bishop.....	41
6. Episcopal Residence .....	41
7. Report of the Committee on the State of the Church.....	42
8. Resolutions relative to Guilds.....	46
9. Elections .....	47
10. Report on Church Fairs, etc.....	48
11. Resolutions on the Hymnal.....	49
12. Authentication of the Constitution and Canons.....	51
13. Report of Committee on Assessment .....	52
14. Transfer of Fund for Superannuated Ministers.....	53
15. Resolutions relative to Colored Cangregations .....	54

## APPENDICES.

I. Parochial Reports .....	57
II. Report of the Treasurer of the Diocese .....	72
III. Report of the Treasurer of the P. E. Association.....	75
IV. Clerical List.....	76
V. Record of Ordinations.....	80
Constitution .....	83
Canons .....	86









THE  
THIRTY-SECOND ANNUAL COUNCIL  
OF THE PROTESTANT EPISCOPAL CHURCH,  
IN THE  
DIOCESE OF LOUISIANA,  
WILL BE HELD IN  
TRINITY CHURCH, NEW ORLEANS,  
ON THE SECOND WEDNESDAY AFTER EASTER,  
BEING APRIL 23d, A. D. 1873.

Thirty-Second Annual Council

OF THE

EPISCOPAL CHURCH

IN THE

DIocese of Louisiana,

MDCCCLXXIII.

NEW ORLEANS:

G. G. GRAHAM & CO., PRINTERS, 73 CAMP ST., (SECOND FLOOR.)

1873.

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CHURCH BOOK STORE,  
JAMES A. GRESHAM,  
92 CAMP STREET,

NEW ORLEANS, LA.

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# JOURNAL

OF THE

THIRTY-SECOND ANNUAL COUNCIL

OF THE

Protestant Episcopal Church,

IN THE

DIOCESE OF LOUISIANA,

HELD IN

Trinity Church, New Orleans,

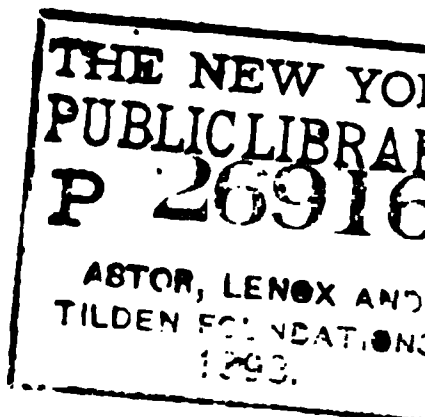
ON THE 23D, 24TH AND 25TH DAYS OF APRIL, A. D., 1873.

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NEW ORLEANS:

L GRAHAM & CO., PRINTERS, 73 CAMP ST. (SECOND FLOOR).

1873.





# OFFICERS OF THE COUNCIL.

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PRESIDENT,  
RT. REV. JOSEPH PERE BELL WILMER, D. D.,  
BISHOP OF THE DIOCESE, NEW ORLEANS.

---

SECRETARY,  
REV. HERMAN COPE DUNCAN, M. A.  
NEW ORLEANS.

---

ASSISTANT SECRETARY,  
REV. CAMPBELL FAIR,  
NEW ORLEANS.

---

TREASURER OF THE DIOCESE,  
W. McW. WRIGHT,  
NEW ORLEANS.

---

TREASURER OF THE PROTESTANT EPISCOPAL ASSOCIATION,  
RICHARD NUGENT,  
NEW ORLEANS.

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REGISTRAR AND HISTORIAN,  
REV. HERMAN COPE DUNCAN, M. A.,  
NEW ORLEANS.

*Thirty-Second Annual Council,***Standing Committee.**

REV. WILLIAM F. ADAMS,	HENRY V. OGDEN,
" JOHN FRANCIS GIRAULT,	THOMAS SLOO,
" SAMUEL S. HARRIS,	JAMES GRIMSHAW.

---

**Deputies to the General Convention.**

REV. JOHN FRANCIS GIRAULT,	GEORGE W. RACE,
" W. T. D. DALZELL, D. D.,	JAMES McCONNELL,
" SAMUEL S. HARRIS,	ROBERT MOTT,
" WILLIAM F. ADAMS,	P. LANSDALE COX.

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**Board of Directors of the Protestant Episcopal Association.**

REV. WILLIAM F. ADAMS,	GEORGE W. RACE,
" JOHN FRANCIS GIRAULT,	THOMAS HENDERSON,
" SAMUEL S. HARRIS,	JULES A. BLANC,
" HERMAN C. DUNCAN,	JAMES McCONNELL,
" JOHN PERCIVAL,	JOHN T. BUTLER,
" EDWARD FONTAINE,	RICHARD NUGENT.

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**Trustees of the General Theological Seminary.**

REV. W. T. D. DALZELL, D. D.,	ROBERT MOTT,
" LOUIS Y. JESSUP,	GEORGE W. RACE.

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**Trustees of the University of the South.**

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" JOHN PERCIVAL,	ROBERT MOTT.

LIST OF THE CLERGY  
OF THE DIOCESE OF LOUISIANA.

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1. RT. REV. JOSEPH PERE BELL WILMER, D. D., Bishop of the Diocese, New Orleans.
2. Rev. William F. Adams, Rector of St. Paul's Church, New Orleans.
3. Rev. Alexander Gordon Bakewell, Rector of Grace Church, St. Francisville.
4. Rev. Joseph Emmart Brown, Rector of St. Stephen's Church, Williamsport.
5. Rev. Elisha Spruille Burford, M. A., Calvary Church, New Orleans.
6. Rev. Charles A. Cameron, Deacon, Minister of Christ Church, Napoleonville.
7. Rev. Charles Buckingham Champlin, B. A., Rector of Grace Church, Lake Providence.
8. Rev. Alfred Severiano Clark, Deacon, Minister of Grace Church, Monroe.
9. Rev. W. T. Dickinson Dalzell, D. D., Rector of St. Mark's Church, Shreveport.
10. Rev. Marmaduke M. Dillon, M. A., Rector of the Church of the Ascension, Donaldsonville.
11. Rev. Joseph Wood Dunn, Brazil.
12. Rev. Herman Cope Duncan, M. A., Rector of the Church of the Incarnation, Amite City.
13. Rev. Campbell Fair, M. A., Assistant Minister of Christ Church, New Orleans.
14. Rev. Edward Fontaine, Rector of Emmanuel Church, New Orleans.
15. Rev. John Francis Girault, Rector of St. Anna's Chapel, New Orleans.



16. Rev. Charles Goodrich, Maryland.
17. Rev. Samuel S. Harris, M. A., Rector of Trinity Church,  
New Orleans.
18. Rev. Jas. S. Harrison, M. D., Rector of St. John's Church,  
New Orleans.
19. Rev. Charles W. Hilton, Rector of Mount Olivet Church,  
New Orleans.
20. Rev. Louis Y. Jessup, Rector of Epiphany Church, New  
Iberia.
21. Rev. William Johnson, Rector of St. Joseph's Church,  
St. Joseph.
22. Rev. Thomas B. Lawson, D. D., Diocesan Missionary,  
Monroe.
23. Rev. William T. Leacock, D. D., Rector of Christ Church,  
New Orleans.
24. Rev. Daniel S. Lewis, D. D., New Orleans.
55. Rev. Charles F. D. Lyne, M. A., Rector of St. John's  
Church, Thibodeaux.
26. Rev. Richard Wilde Micou, B. A., Rector of St. Mary's  
Church, Franklin.
27. Rev. William Miller, Rector of the Church of the Re-  
deemer, Prairie Jefferson.
28. Rev. Charles Morison, M. A., Rector of St. Mark's Church,  
New Orleans.
29. Rev. Abner Nash Ogden, Rector of St. James' Church,  
Alexandria.
30. Rev. John Percival, Rector of the Church of the Annun-  
ciation, New Orleans.
31. Rev. James Philson, Rector of St. Andrew's Church, Clin-  
ton.
32. Rev. John Philson, Rector of the Church of the Nativity,  
Rosedale.
33. Rev. John Sandels, Rector of Christ Church, Mansfield.
34. Rev. Henry Noble Strong, D. D., LL. D., Rector of St.  
James' Church, Baton Rouge.
35. Rev. George Randolph Upton, Deacon, Minister of Epiph-  
any Church, Opelousas.

## List of Parishes in the Diocese of Louisiana,

*In union with the Council, with dates of admission, under the pastoral charge of whom; together with names of Lay Delegates.*

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*Italics indicate presence at the Council.*

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NOTE.—Christ Church, New Orleans, was organized in 1805; Grace Church, St. Francisville, in 1827. These Parishes, together with St. Paul's Church, New Orleans, constituted the PRIMARY Convention, which assembled in 1838, and led to the formation of Louisiana into an independent Diocese.

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### Parish of Ascension.

*Donaldsonville.*—Church of the Ascension, 1852—*Rev. M. M. Dillon; R. T. Hanson and J. L. McCormick, M. D.*

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### Parish of Assumption.

*Napoleonville.*—Christ Church, 1854—*Rev. C. A. Cameron, Deacon; G. W. Jones, E. D. Barton and F. R. Kittredge.*

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### Parish of East Baton Rouge.

*Baton Rouge.*—St. James' Church, 1844—*Rev. H. N. Strong, D. D., LL. D.; Wm. Markham, J. W. McMain, Samuel H. Lockhart, Augustus J. Bogel and James H. Bradford.*

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### Parish of West Baton Rouge.

*West Baton Rouge.*—St. John's Church, 1844—*Rev. H. N. Strong, D. D., LL. D.*

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### Caddo Parish.

*Shreveport.*—St. Mark's Church, 1851—*Rev. W. T. D. Dalzell, D. D.; Hon. Geo. Williamson, Major J. C. Moncure, J. W. Duncan and N. C. Blanchard.*

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### DeSoto Parish.

*Mansfield.*—Christ Church, 1866—*Rev. John Sandels.*

## *Thirty-Second Annual Council,*

### **Parish of East Feliciana.**

*Clinton.*—St. Andrew's Church, 1852—*Rev. James Philson.*

*Jackson.*—St. Alban's Church, 1854—*Rev. A. G. Bakewell.*

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### **Parish of West Feliciana.**

*St. Francisville.*—Grace Church, 1838—*Rev. A. G. Bakewell.*

*St Mary's Church,* 1858—*Rev. A. G. Bakewell.*

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### **Iberia Parish.**

*New Iberia.*—Epiphany Church, 1857—*Rev. L. Y. Jessup; John B. Marsh,*  
*E. H. Lombard and Julius Robertson.*

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### **Iberville Parish.**

*Bayou Goula.*—St. Mary's Church, 1844—*Rev. M. M. Dillon.*

*Rosedale.*—Church of the Nativity—*Rev. John Philson; Henry R. Slack,*  
*Jules De LaCroix and Daniel Sparks, Jr.*

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### **Lafayette Parish.**

*Vermillionville.*—St. Luke's Church, 1847,

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### **Lafourche Parish.**

*Thibodeaux.*—St. John's Church, 1844—*Rev. C. F. D. Lyne; T. Lansdale*  
*Cox, Lewis Guion and John Billieu.*

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### **Morehouse Parish.**

*Bastrop.*—Christ Church, 1861.

*Prairie Jefferson.*—Church of the Redeemer, 1866—*Rev. W. Miller.*

*Prairie Merouge.*—St. Andrew's Church, 1866—*Rev. W. Miller.*

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### **Natchitoches Parish.**

*Natchitoches.*—Trinity Church, 1843—*Rev. John Sandels; H. B. Walme-*  
*ley and Charles A. Bullard.*

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### **Parish of Orleans.**

*New Orleans.*—Christ Church, 1838—*Rev. W. T. Leacock, D. D.; Jas. Grim-*  
*shaw, Hon. W. W. Howe, Gen. M. Grivot, Samuel Bell and*  
*Geo. W. Babcock.*

“ “ St. Paul's Church, 1838—*Rev. Wm. F. Adams; B. Briscoe.*  
*E. F. Campbell, Thomas Henderson, James McConnell and*  
*L. R. Coleman.*

“ “ Church of the Annunciation, 1845—*Rev. John Percival; G,*  
*P. Harrison, W. T. Fairchild, John A. Watkins, Richard*  
*Rhodes and George Palfrey.*

“ “ L'Eglise Protestant Français, 1838.

- New Orleans.*—Trinity Church, 1848—*Rev. S. S. Harris; A. P. Cleveland, J. W. Champlin, George W. Race, Robert Y. Black and Geo. W. Laurason.*
- “ “ Mount Olivet Church, 1853—*Rev. C. W. Hilton; N. G. Gunnegle, J. H. H. Camp, B. H. Harris, Wm. Sarazin and H. W. Winterhalder.*
- “ “ Calvary Church, 1861—*Rev. E. S. Burford; T. T. Moore, Edward Phillips, Richard Flower, Wilmer H. Zimmerman and Dr. John G. Angell.*
- “ “ Emmanuel Church, 1861—*Rev. Edw. Fontaine; L. J. Higby, B. J. West, Dr. George W. Tucker, William H. Chaffe and Jesse Feltis.*
- “ “ St. Anna's Chapel, 1870—*Rev. John F. Girault; Thos. Kelly, A. J. Lewis, Albert Baldwin, T. F. Thieneman and David Hughes.*
- “ “ St. Mark's Church, 1871—*Rev. Charles Morison; J. W. Hillman, John F. Lowe, John Clifton, R. L. Preston and C. H. Allen.*
- “ “ Grace Parish, 1872—*H. W. Palfrey, M. M. Moore and I. N. Marks, Jr.*
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### **Ouachita Parish.**

*Monroe.*—Grace Church, 1866—*Rev. A. S. Clark; W. J. Q. Baker, John G. Sanders and Robert Richardson.*

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### **Parish of Plaquemines.**

*Pointe Celeste.*—Emmanuel Church, 1851.

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### **Parish of Pointe Coupee.**

*Williamsport.*—St. Stephen's Church—*Rev. J. E. Brown.*

*Belleair.*—Grace Church, 1857—*Rev. J. E. Brown.*

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### **Parish of Rapides.**

*Alexandria.*—St. James' Church, 1844—*Rev. A. N. Ogden; Henry A. Boyce, Frederick Seip and Dr. H. St. John.*

*Cheneyville.*—Trinity Church, 1861—*Rev. A. N. Ogden.*

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### **Parish of St. Landry.**

*Opelousas.*—Epiphany Church, 1856—*Rev. G. R. Upton.*

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### **Parish of St. Martin.**

*St. Martinsville.*—Zion Church, 1847—*Rev. L. Y. Jessup; James S. Robertson, Samuel R. Ball and E. R. Knight.*

**Parish of St. Mary.**

*Franklin.*—St. Mary's Church, 1847—*Rev. R. W. Micou*; Alfred Gates.

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**Parish of St. Tammany.**

*Corington.*—Christ Church, 1847—*Rev. H. C. Duncan*; Dr. A. Givens, Theodore Vickers and T. B. Mortee.

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**Parish of Tangipahoa.**

*Amite City.*—Church of the Incarnation, 1871—*Rev. H. C. Duncan*; Henry S. Addison, Dr. B. F. Taylor and W. Alex. MacKay.

*Ponchatoula.*—Church of the Annunciation, 1871—*Rev. H. C. Duncan*; S. M. Wiggins, Hon. C. I. Bradley and Finlay Terry.

*Arcola.*—St. Jude's Church, 1872—*Rev. H. C. Duncan.*

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**Terrebonne Parish.**

*Houma.*—St. Matthew's Church, 1858.

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**CHURCHES AND MISSIONS****NOT IN UNION WITH THE COUNCIL.**

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- Avoyelles Parish; Holmesville—Rev. Mr. Ogden.  
 Caldwell Parish; Columbia—Rev. Dr. Lawson.  
 Carroll Parish; Grace Church, Lake Providence—Rev. Mr. Champlin.  
 Claiborne Parish; Homer—Rev. Dr. Lawson.  
 Concordia Parish; Vidalia.  
 DeSoto Parish; Trinity Church and Kiachee—Rev. Mr. Sandels.  
 West Feliciana Parish; Laurel Hill—Rev. Mr. Bakewell.  
 Iberville Parish; Emmanuel Church, Plaquemines—Rev. Mr. Dillon.  
 Jefferson Parish; Gretna—Rev. Mr. Hilton.  
 Madison Parish; St. Paul's Church, Delta, and Trinity Church, Tallula—Rev. Dr. Lawson.  
 Orleans Parish; St. John's Church, New Orleans—Rev. Mr. Harrison.  
 Ouachita Parish; Trenton—Rev. Dr. Lawson; St. John's Chapel, Colony—Rev. Mr. Clark.  
 Plaquemines Parish; Whitehall and Pilot Town.  
 Pointe Coupée Parish; St. Philip's Chapel, Latenache and Grace Chapel—Rev. Mr. Brown.  
 Rapides Parish; Mount Olivet Chapel, Pineville; St. John's Chapel, Bayou Rapides and Cotile—Rev. Mr. Ogden.  
 Richland Parish; Rayville—Rev. Dr. Lawson.  
 St. Landry Parish; St. John's Church, Washington—Rev. Mr. Upton.  
 St. Mary's Parish; Brashear.  
 St. Tammany Parish; All Soul's Chapel, Mandeville; Grace Chapel, Semilucie, and St. Luke's Chapel, Madisonville—Rev. Mr. Duncan.  
 Tangipahoa Parish; Church of the Holy Spirit, So. Car Works; Grace Church, Hammond, and Advent Chapel, Wells' Ferry—Rev. Mr. Duncan.  
 Tensas Parish; St. Joseph's Church, St. Joseph—Rev. Mr. Johnson.  
 Webster Parish; St. John's Church, Minden—Rev. Dr. Lawson.

# JOURNAL OF PROCEEDINGS.

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TRINITY CHURCH, NEW ORLEANS, }  
SECOND WEDNESDAY AFTER EASTER, BEING APRIL 23, 1873. }

The Thirty-Second Annual Council of the Church in the Diocese of Louisiana assembled, by appointment, in Trinity Church, New Orleans, at 10½ A. M.

The Morning Prayer and Litany were read by the Rev. Herman C. Duncan, Rector of the Church of the Incarnation, Amite City, and the Rev. W. T. Dickenson Dalzell, D. D., Rector of St. Mark's Church, Shreveport; assisted in the Lessons by the Rev. Charles F. D. Lyne, Rector of St. John's Church, Thibodeaux; and the Rev. Richard W. Micou, Rector of St. Mary's Church, Franklin.

In the administration of the Holy Communion, the Rt. Rev. J. P. B. Wilmer, D. D., Bishop of the Diocese, acted as Celebrant. He was assisted in the office by the Rev. James Philson, Rector of St. Andrew's Church, Clinton; Rev. Charles W. Hilton, Rector of Mount Olivet Church, New Orleans; Rev. Thomas B. Lawson, D. D., Diocesan Missionary, in North Louisiana; Rev. Campbell Fair, Assistant Minister of Christ's Church, New Orleans; Rev. Daniel S. Lewis, D. D., New Orleans; Rev. Edward Fontaine, Rector of Emmanuel Church, New Orleans; Rev. M. M. Dillon, Rector of the Church of the Ascension, Donaldsonville; Rev. John Francis Girault, Rector of St. Anna's Chapel, New Orleans; and the Rev. Alexander Marks, Rector of Grace Parish, New Orleans.

The Sermon was preached by the Rev. William T. Leacock, D. D., Rector of Christ's Church, New Orleans, from I Cor. iii, 9.

After the celebration of Divine Service, the Council was called to order by the President.

A list of the clergy of Louisiana entitled to seats in the Council, was called, as follows :

Rev. Wm. F. Adams,	Rev. Charles W. Hilton,
Rev. A. Gordon Bakewell,	Rev. Louis Y. Jessup,
Rev. J. Emmart Brown,	Rev. William Johnson,
Rev. E. Spruille Burford, M. A.,	Rev. Thomas B. Lawson, D. D.,
Rev. Charles A. Cameron,	Rev. Wm. T. Leacock, D. D.,
Rev. Charles B. Champlin, B. A.,	Rev. Daniel S. Lewis, D. D.,
Rev. Alfred S. Clark,	Rev. Charles F. D. Lyne, M. A.,
Rev. W. T. D. Dalzell, D. D.,	Rev. Alexander Marks,
Rev. Marmaduke M. Dillon, M. A.,	Rev. Richard W. Micou, B. A.,
Rev. Herman C. Duncan, M. A.,	Rev. William Miller,
Rev. Joseph Wood Dunn,	Rev. Charles Morison, M. A.,
Rev. Campbell Fair, M. A.,	Rev. Abner N. Ogden,
Rev. Edward Fontaine,	Rev. John Percival,
Rev. John Francis Girault,	Rev. James Philson,
Rev. Charles Goodrich, D. D.,	Rev. John Philson,
Rev. Samuel S. Harris, M. A.,	Rev. John Sandels,
Rev. James S. Harrison, M. D.,	Rev. Henry N. Strong, D. D., LL. D.,
Rev. George R. Upton.	

The following answered to their names and took their seats :

Rev. Wm. F. Adams,	Rev. Charles W. Hilton,
Rev. A. Gordon Bakewell,	Rev. Thomas B. Lawson, D. D.,
Rev. Charles A. Cameron,	Rev. Wm. T. Leacock, D. D.,
Rev. Alfred S. Clark,	Rev. Daniel S. Lewis, D. D.,
Rev. W. T. D. Dalzell, D. D.,	Rev. Charles F. D. Lyne, M. A.,
Rev. Marmaduke M. Dillon, M. A.,	Rev. Alexander Marks,
Rev. Herman C. Duncan, M. A.,	Rev. Richard W. Micou, B. A.,
Rev. Campbell Fair, M. A.,	Rev. William Miller,
Rev. Edward Fontaine,	Rev. John Percival,
Rev. John Francis Girault,	Rev. James Philson,
Rev. Samuel S. Harris, M. A.,	Rev. Henry N. Strong, D. D., LL. D.,
Rev. James S. Harrison, M. D.,	Rev. George R. Upton.

The President appointed the Rev. Campbell Fair, and George W. Race, to assist the Secretary in examining the credentials of Lay Delegates.

The Committee on credentials reported that the following gentlemen had certificates signed in due form :

From the Church of the Ascension, Donaldsonville—J. L. McCormick, M.D. and R. T. Hanson.

From the Church of the Nativity, Rosedale—Henry R. Slack, Jules De La Croix, and Daniel Sparks, Jr.

From St. Mark's Church, Shreveport—Hon. Geo. Williamson, J. C. Moncure, J. W. Duncan, and N. C. Blanchard.

From Epiphany Church, New Iberia—John B. Marsh, E. H. Lombard, and Julius Robertson.

From St. Mary's Church, Bayou Goula—John Hampden Randolph, and J. P. R. Stone.

From St. John's Church, Thibodeaux—P. Lansdale Cox, Lewis Guion, and John Billieu.

From Trinity Church, Natchitoches—H. B. Walmsley, and Charles A. Bullard.

From Christ Church, New Orleans—Gen. M. Grivot, Hon. W. W. Howe, James Grimshaw, Samuel Bell, and George W. Babcock.

From St. Paul's Church, New Orleans—Thomas Henderson, James McConnell, B. Biscoe, E. F. Campbell, and Lloyd R. Coleman.

From Church of the Annunciation, New Orleans—G. P. Harrison, W. T. Fairchild, John A. Watkins, Richard Rhodes, and George Palfrey.

From Trinity Church, New Orleans—A. P. Cleveland, J. W. Champlin, George W. Race, Robert Y. Black, and George C. Lawrason.

From Mount Olivet Church, New Orleans—N. G. Gunnegle, H. W. Winterhalder, J. H. H. Camp, B. L. Harris, and William Sarazin.

From Calvary Church, New Orleans—Edward Phillips, Wilmer H. Zimmerman, Richard Flower, Dr. John G. Angell, and Thomas T. Moore.

From Emmanuel Church, New Orleans—L. J. Higby, Geo. W. Tucker, M. D. B. J. West, William H. Chaffé, and Jesse Fettis.

From St. Anna's Chapel, New Orleans—Thomas Kelly, A. J. Lewis, Albert Baldwin, T. F. Thieneman, and David Hughes.

From St. Mark's Church, New Orleans—John F. Lowe, John Clifton, G. W. Hillman, C. H. Allen, and Robert L. Preston.

From Grace Parish, New Orleans—H. W. Palfrey, I. N. Marks, Jr., and M. M. Moore.

From Grace Church, Monroe—W. J. Q. Baker, John G. Sanders, and Robert Richardson.

From St. James' Church, Alexandria—Henry A. Boyce, Dr. H. St. John, and F. Seip.

From Zion Church, St. Martinsville—James S. Robertson, Samuel R. Bell, and E. R. Knight.

From St. Mary's Church, Franklin—Alfred Gates.

From Christ Church, Covington—Dr. A. Givens, Theodore Vickers, and T. B. Mortee.

From Church of the Incarnation, Amite City—Henry S. Addison, Dr. B. F. Taylor, and Wm. Alex. MacKay.

And the following as having credentials duly signed as Alternates :

From Christ Church, New Orleans—W. M. Abbott, John T. Butler, Chas. A. Conrad, Richard Nugent, and David Urquhart.



On motion of James McConnell the report was adopted.

Whereupon the roll of names was called, and the following Delegates appeared and took their seats:

Church of the Nativity, Rosedale—Henry R. Slack.

St. Mark's Church, Shreveport—Hon. George Williamson.

St. John's Church, Thibodaux—P. Lausdale Cox, and Louis Guion.

Christ Church, New Orleans—Gen. M. Grivot, Hon. W. W. Howe, James Grimshaw, Samuel Bell, and George W. Babcock.

St. Paul's Church, New Orleans—Thomas Henderson, James McConnell, B. Biscoe, E. F. Campbell, and Lloyd R. Coleman.

Church of the Annunciation, New Orleans—G. P. Harrison, W. T. Fairchild, Richard Rhodes, and George Palfrey.

Triunity Church, New Orleans—A. P. Cleveland, George W. Race, and George C. Lawrason.

Mount Olivet Church, New Orleans—N. G. Gunnogle, and J. H. H. Camp.

Calvary Church, New Orleans—Wilmer H. Zimmerman, and Thomas T. Moore.

Emmanuel Church, New Orleans—G. W. Tucker, M. D., and Jesse Fettis.

St. Anna's Chapel, New Orleans—Thomas Kelly, T. F. Thieneman, and David Hughes.

St. Mark's Church, New Orleans—John F. Lowe, John Clifton, and Robert L. Preston.

Grace Parish, New Orleans—H. W. Palfrey, I. N. Marks, Jr., and M. M. Moore.

Thirty-one parishes being represented, the President declared the Council duly organized.

On motion of the Rev. John Francis Girault, the Rev. Herman C. Duncan was unanimously re-elected Secretary of the Council.

The Secretary announced the appointment of the Rev. Campbell Fair as Assistant Secretary.

On motion of the Rev. John Francis Girault,

*Resolved*, That Clergymen residing in this Diocese not entitled to seats in this Council, Clergymen from other Dioceses present, and candidates for Holy Orders, be invited to honorary seats in this Council.

Whereupon Messrs. P. Macfarland, J. Biddle Wilkinson, and A. J. Tardy, candidates for Holy Orders appeared and took seats.

Mr. P. Lansdale Cox, offered the following resolution,

*Resolved*, That the Rules of Order of the last Council be adopted as the rules of this Council.

The Rev. Dr. Dalzell moved as an amendment that the words "After Daily Morning Prayer" in Rule viii, be stricken out.

Adopted.

On motion, the resolution of Mr. Cox, was then adopted as amended.

On motion of the Rev. Mr. Fair, Mr. W. Mc.W. Wright was re-elected Treasurer of the Diocese.

The following letter from the General Synod of the Church of Ireland, was presented and on motion spread upon the minutes:

CHURCH OF IRELAND,

GENERAL SYNOD, May, 1872.

*Right Reverend Sir:*

We have the honor to enclose to you the reply of the General Synod of the Church of Ireland, to the address of the Council of the Diocese of Louisiana, and to request that you will be good enough to communicate the same to the Council.

We have the honor to be Right Reverend Sir,

Your faithful servants,

[Signed]

ROBERT S. GREGG, CLK.  
EDWARD NORMAN, CLK.  
TANBLEVILLE CHAMBERLAIN,  
H. A. HAMILTON.

*The Rt. Rev. J. P. B. WILMER, D. D.,  
Bishop of Louisiana.*

THE GENERAL SYNOD OF THE CHURCH OF IRELAND,  
TO THE COUNCIL OF THE DIOCESE OF LOUISIANA.

The General Synod of the Church of Ireland has received with pleasure the address of the Council of the Diocese of Louisiana, as a token and pledge of sympathy with this Church in her present difficulties.

The Synod trusts that the Church in Ireland will ever be found steadfast in her adherence to Scriptural truth and Apostolic order; and, deriving as she does great help from the experience of other branches of the Church of Christ, who have encountered similar difficulties, she desires to maintain with them the closest Communion, as upholding the same truths, maintaining the same order, and laboring for the same object, the extension of the Kingdom of Christ.

The prayer of the Church of Ireland will ever be that the Church in America, in every part of her great organization, may grow in grace, and that the blessing of her Lord may rest upon her.

Signed on behalf of the General Synod,

MARCUS G. ARMAGH,

*Primate of Ireland.*

Dated this 6th day of May, 1872.

On motion of the Rev. Mr. Adams,

*Resolved*, That sessions of the Council be held on Wednesday, Thursday and Friday evenings, at 7 o'clock.

The President announced the following committees:

NEW PARISHES.

Rev. John Francis Girault,      B. Briscoe.

STATE OF THE CHURCH.

Rev. Sam'l S. Harris,              Rev. Thos. B. Lawson, D. D.,  
Rev. Edward Fontaine,          Hon. George Williamson.

CANONS.

Rev. W. T. D. Dalzell, D. D.,      Hon. W. W. Howe,  
Rev. Daniel S. Lewis, D. D.,      George W. Tucker, M. D.

REPORTS AND ACCOUNTS.

Rev. William F. Adams,          George W. Race,  
James McConnell,              John Clifton.

UNFINISHED BUSINESS.

Rev. Alfred S. Clark,              John F. Lowe,  
Gen. M. Grivot.

ASSESSMENTS.

James Grimshaw,                  George C. Lawrason,  
Richard Rhodes,                  M. M. Moore,  
P. Lansdale Cox.

The Treasurer of the Protestant Episcopal Association presented his report.

On motion of the Rev. Mr. Duncan, the said report was referred to the Committee on Reports and Accounts of Treasurers.

The Treasurer of the Diocese presented his annual report, which, on motion, was similarly referred.

The Registrar and Historian of the Diocese submitted his report, as follows:

I respectfully report, that since the adjournment of the last Council the following additions have been made to the archives, viz:

A complete file of Journals of 1872; the Constitution and Canons of the Diocese of Illinois; Bishop Stevens' Report on the religious condition of Europe; Journals of annual meeting of the Board of Missions, and the Parish Register of St. Joseph's Church, Lake St. Joseph, the organization of which parish has been abandoned.

The following Journals and Pamphlets have been presented to the Diocese by the persons named, viz:

Louisiana, 1868, *Mr. John T. Butler*; Alb., '70, *Rev. C. T. Woodruff*; Penn., '29, '32, '34, '38, '40-'42, '44 Sp., '47-'49, '54, '57-'59, '61, '63, '66, *Rev. James W. Robins*; Flo., '72, *Rev. John Hammond*; La., '39-'42 ('33, '39, '40 reprints), '43 (two copies), '46, '47, Texas, '50, *Mrs. Geo. C. Lawrason*; My., '55, '60,

'62 '64, Conv. Sermons '52 and '64, Ky. '68, Conf. Gen. Council, '65, Vt., '45, '50, '51-'54, '62, '63, '66, Const. and Can. '53, Bishop's Address '44, *Rev. E. A. Dalrymple, D. D.*

The Rev. James A. Fox, one of the first clergymen of this Diocese, has in his possession and will donate to this Diocese a manuscript copy of the Constitution adopted in 1830, at the first attempted organization of the Diocese of Louisiana. This copy is certified by the Rev. Dr. Hawks to be correct. We are promised copies of "form of Journal and directions how to proceed in the election of a Bishop, testimonials to be signed," etc. prepared by Dr. Hawks for the Convention of 1835, when the second attempt at the organization of the Diocese of Louisiana was made. We shall also receive a copy of an article published in the Philadelphia Recorder and written by the Rev. William R. Bowman, then Rector of Grace Church, St. Francisville, "giving the reasons why the clergy of Louisiana did not attend the Convention of the Southwestern Diocese, which convened in New Orleans in 1835," and which non-attendance is assigned as one of the chief causes of the failure of that scheme.

I am compelled again to report, that there has not yet been made any adequate provision for the proper preservation of our archives.

HERMAN C. DUNCAN,

*Registrar and Historian.*

On motion of the Rev. Mr. Adams, the report was received.

On motion of the Rev. Mr. Fair, the Council took a recess until 7 o'clock this evening.

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The Council being re-assembled, the Bishop offered prayer.

The Standing Committee presented their report, as follows:

The Standing Committee beg leave to report, that they met in St. Paul's Church, New Orleans, April 13, 1872, and organized by electing the Rev. W. F. Adams as President, and Mr. Henry V. Ogden as Secretary. Their official acts since then have been as follows:

On the 13th day of April, 1872, they recommended to the Bishop the Rev. John H. Weddell to be admitted to the sacred order of Priest.

On the 24th day of July, 1872, the Rev. Richard Wilde Micon was recommended to the Bishop to be admitted to the sacred order of Priest.

On the 11th day of November, 1872, the committee gave their consent to the consecration of the Rev. John G. Auer to be Bishop of the missionary jurisdiction of Cape Palmas, Africa, and also to the consecration of the Rev. W. H. Hare to be Bishop of the Indian missionary jurisdiction of Niobrara.

On December 2d, 1872, they gave their consent to the election of an Assistant Bishop of the Diocese of North Carolina.

On the 9th day of December, 1872, they recommended the Rev. Charles B. Champlin to the Bishop, to be admitted to the sacred order of Priest; and on the same day Ludwell L. Johnson was recommended to the Bishop as a candidate for Holy Orders.

On the 5th of April, 1873, the Rev. Abner Nash Ogden, Jr., was recommended to the Bishop to be admitted to the sacred order of Priest.

The foregoing are all the official acts of the committee to this date.

HENRY V. OGDEN, *Secretary.*

St. John's Church, Minden, applied for admission into union with the Diocese.

On motion, the application was referred to the Committee on New Parishes.

On motion of the Rev. Dr. Dalzell, the Council proceeded to the election of the Standing Committee.

The President appointed as tellers, the Rev. James S. Harrison, M. D., and the Rev. George Randolph Upton.

While the votes were being counted, the Rev. Dr. Lawson moved to proceed to the election of Deputies to the General Convention, which motion was adopted.

The President appointed as tellers, the Rev. John Percival and Mr. P. Lansdale Cox.

Mr. Richard Nugent tendered his resignation as a Trustee of the University of the South.

On motion of the Rev. Mr. Duncan, the same was accepted.

On motion of the Rev. Dr. Lawson, George W. Race was elected to fill the vacancy so created.

The tellers of the vote for Standing Committee reported that the following had received a majority of the votes cast :

Rev. William F. Adams,	Henry V. Ogden,
Rev. John Francis Girault,	Thomas Sloo,
Rev. Samuel S. Harris,	James Grimshaw.

The President thereupon declared them duly elected.

On motion of the Rev. Mr. Girault, the following were elected Trustees of the Church Education Society :

Rev. William F. Adams,	Hon. George S. Lacey,
Rev. Samuel S. Harris,	William N. Mercer, M. D.,
Rev. John Percival,	Robert Mott.

The tellers of the vote for Deputies to the General Convention reported that the following had received a majority of votes cast :

Rev. John Francis Girault,	George W. Race,
Rev. W. T. D. Dalzell, D. D.,	James McConnell,
Rev. Samuel S. Harris,	Robert Mott,
Rev. W. F. Adams,	P. Lansdale Cox.

The President thereupon declared them duly elected.

The Committee on New Parishes reported that the Rector of St. John's Church, Minden, desired to temporarily withdraw the application of the said Parish, and recommended that leave be granted.

On motion, it was so ordered.

On motion of the Rev. Mr. Duncan, the operation of the following provision of Rule xxii of the "Rules of Order" was suspended during the sessions of this Council :

The Parochial Reports, after an examination by the committee, shall be laid on the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

On motion of the Rev. Mr. Girault, the Council adjourned to 7 o'clock to-morrow evening.

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TRINITY CHURCH, NEW ORLEANS, }  
THURSDAY, APRIL 24, 1873. }

The Council met pursuant to adjournment.

The minutes of yesterday's proceedings were read and approved.

The names of members previously absent were then called, and the following answered :

OF THE CLERGY.

Rev. Louis Y. Jessup,

Rev. Charles Morison.

OF THE LAY DEPUTIES.

*Church of the Epiphany, New Orleans*—John B. Marsh.

*St. Mary's Church, Bayou Goula*—John Hampton Randolph and J. P. R Stone.

*Church of the Annunciation, New Orleans*—John A. Watkins.

*Trinity Church, New Orleans*—J. W. Champlin.

*St. Anna's Chapel, New Orleans*—A. J. Lewis.

*St. James' Church, Alexandria*—Henry A. Boyce.

*Zion Church, St. Martinsville*—James S. Robertson.

The Committee on Credentials reported the following as holding certificates as Lay Delegates, and recommended that they be recognized as such, viz :

From Christ Church, Napoleonville—G. W. Jones, E. D. Barton and F. Kittredge.

From St. James Church, Baton Rouge—William Markman, J. W. A. Main, Samuel H. Lockett, Augustus J. Bogel and James H. Bradford.

From the Church of the Annunciation, Ponchatoula—S. M. Wiggins—Hon. C. I. Bradley and Finlay Terry.

On motion, the Report was received and adopted.

The names being called the following answered thereto:

*St. James's Church, Baton Rouge*—Samuel H. Lockett.

*Church of the Annunciation, Ponchatoula*—S. M. Wiggins and Hon. C. Bradley.

The Committee on Unfinished Business, submitted the following report:

The Committee on Unfinished Business respectfully report that by reference to the Journal of last year, we find the appointment of several committees, which, we presume, are expected to report during the present session of the Council.

The committees are as follows:

Committee on Episcopal Residence—page 41 of the Journal.

Committee on the Examination of the Hymnal—pages 49 and 50.

Committee on the Indebtedness of the Diocese to the Bishop—page 54.

The Bishop then read his address.

## BISHOP'S ADDRESS.

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### MY BRETHREN OF THE CLERGY AND LAITY :

We never meet in Council that we have not cause to lament the absence of some who have assembled with us before. They are gone who once sustained us with their presence, and their counsel—some have transferred their homes and are serving the church elsewhere—some have fainted by the way—others have been released from the burden of the flesh and have been admitted within the veil. They have bequeathed to us the fruits of their faith and patience, and labor in the work of the Lord. We accept the trust, clasping to our bosom the precious hope, that when death comes, it may arrest us in the midst of our labors, ardently engaged in our Master's work, longing not from exhausted zeal, but exhausted strength, for the rest which remaineth for the people of God.

Before we venture into the future which still remains to tax our fidelity, it becomes our duty to pause and review the labors of the past year.

*On the Sunday after the last Council, being the second Sunday after Easter*, I preached and admitted to the Priesthood, the Rev. John Henry Weddell, B. A. Present the Rev. Alexander Marks and Rev. James Philson; the former, presenting the candidate, and both uniting in the laying on of hands.

*Afternoon*—I visited the Mission School, on Liberty street, under the care of Christ Church, addressed the teachers and children, also visited the Charity Hospital and endeavored to speak words of comfort to the suffering. In each of these places, sacred to deeds of charity, unknown to the world, I found Holy women of the Church, engaged in their Master's work, forsaking their ease, to serve their obligations. Sisters of Charity, are not all of one creed and do not all worship at one altar.

*Third Sunday after Easter*—At St. Matthew's Church, Houma, I preached and confirmed five persons.

*April 28th*—In St. James' Church, Baton Rouge, I preached, and in the evening I preached and confirmed seven persons.



*May 1st*—I confirmed a sick person, from Christ Church, New Orleans.

*May 5th*—In Christ Church, I preached, confirmed one person and administered the Holy Communion.

*Fourth Sunday after Easter*—In Trinity Church, New Orleans, I preached and confirmed twenty-five persons—a most valuable accession to this Church.

*May 15th*—In St. Anna's Chapel, I confirmed one person.

*Wednesday, May 15th*—St. John's Church, New Orleans, I preached and confirmed four persons.

*Friday, May 17th*—In Grace Church, Hammond, I preached and confirmed four persons.

*Saturday, May 18th*—In Annunciation Church, Ponchatoula, I addressed the congregation and confirmed three persons.

*Afternoon*—At Church of Holy Spirit, Southern Car Works, I preached and confirmed one person.

*Whitsunday*—At Church of the Incarnation, Amite, I preached and confirmed nine persons. This Church was for the first time opened for public worship, and exhibits in its construction the progress of a higher taste in church architecture, in the rural districts of the Diocese.

*Afternoon*—At St. Jude's Church, Arcola, I preached in a desolated house of worship, near the village, and confirmed five persons. My attention was early called to these villages, stretching along the line of the Jackson Railroad. Over them all an air of spiritual desolation seemed to brood, which has only lately been dispelled. With no increase of strength or prosperity, there is a marked improvement in the moral and spiritual condition of the people. For more than a year the Rev. H. C. Duncan, has been serving the church in this field; and already two or three churches are in progress, and three or four Sunday Schools, are making the solitude of this wilderness rejoice.

After another visitation, during which I made a hurried trip to Baltimore, on private business, I returned to New Orleans in June, and preached in St. Anna's Chapel and in other churches in this city. Early in July, I was in attendance at the annual meeting of the General Theological Seminary, in New York City. For some weeks I was employed in soliciting funds, for the restoration of the church in Alexandria. The afflicting history of this church, twice destroyed by fire and tempest, made it my duty to come to the rescue of the parish from despair. For the first time and I hope for the last, I was constrained to appeal to our brethern abroad for relief, and I am thankful to say that the appeal was promptly and generously sustained. Chief among those who evinced their liberality on this occasion, were Miss Wolf, Mr. Edward Matthews, of New York, and Mr. Spalding, of Riverdale. Others responded according to their means, nor can I recall a single instance in which a personal application was refused. The joy and refreshment to

my aching heart cannot be truthfully represented in words. The new church is already in progress, and the wonderful faith of this people, so long kneeling prostrate by the crumbling altar of God, is rewarded with new strength and courage.

Opportunity was afforded me about this time, to express the sympathy of the Diocese, for the family of your late honored and revered Bishop. His eldest son, a noble representative of his name, was at Hartford, and after a long illness, superinduced by his sufferings during the war, was drawing near to his end. Tidings reached me of his low and helpless condition, and I went to him—a messenger of love and sympathy to the dying youth, from the home of childhood. My visit was not too late, to receive his warm and grateful recognition. Surrounded by his weeping family, I delivered my message, and received his dying testimony to the faith which unites the soul to Christ, and with the prayers and benedictions of the church, commended his departing spirit to Him “who liveth and was dead.”

In September, I returned to New Orleans, preached in Trinity Chapel, two Sundays in succession, and administered the Holy Communion.

*October*—I attended the meeting of the House of Bishops in New York City, also in the same City, the annual meeting of the Board of Missions.

*November 13th*—I visited Houma, in the interest of the Parish School, which had become involved in difficulties vitally affecting the interest of the church and congregation.

*November 15th*—Accompanied by several of the clergy, I proceeded to Franklin, to fulfil an appointment, for the admission of the Rector of that parish to the Priesthood. On the river the low stage of water arrested our progress and after a night's delay, I was obliged to part with the rest of my brethren and procuring a carriage at daybreak, I proceeded with the Rev. Mr. Hilton, to reach Franklin in season to fulfil the appointment. The presence of the Rev. Mr. Hutcheson, formerly an esteemed Presbyterian of this Diocese, enabled me to proceed with the Ordination Services.

*Twenty-third Sunday after Trinity*—I officiated again in St. Mary's Church, Franklin, administered the Holy Communion and confirmed seventeen persons, three in private. The large number confirmed in this parish, the new and beautiful church erected with little or no aid from abroad, and the increasing congregation, are due under God, to the indomitable zeal and ability of the Deacon in charge, now advanced to the Priesthood.

*Nov. 20th*—In Epiphany Church, New Iberia, I preached, and confirmed two persons.

*Nov. 21st*—In the same church, I preached, and confirmed three persons. At the close of the services, I solemnized the marriage of an esteemed Presbyterian of the Diocese of Mississippi.

*November 22nd*—Visited Zion Church, St. Martinsville. An ancient town long occupied by a Roman Catholic population; the Protestant Episcopal Church was almost unknown here until within a very few years. Under the pastoral care of the Rev. Mr. Jessup, Rector of the neighboring Church, two or three families comprised the first congregation. A faithful Lay reader whose services were unceasingly maintained in the absence of the Minister, added much to the strength and stability of the Parish. But the chief agency in the work was assumed by another faithful servant of the Church, who gave largely of his own slender means, and solicited from others far and near, and wrought with his own hands in the construction of the Church building. Indeed none of this interesting congregation spared themselves in lending aid to the workmen,—the men, in building; the ladies in decorating the interior of the edifice, until it stands complete in all its appointments. The consecration of the church was appointed for this day. The absence of Mr. Robinson was deeply deplored, but as the Bishop and clergy entered the vestibule, there he stood to receive them having left his business incomplete and travelled more than a hundred miles by land and water to share in the solemnities of the occasion. I am careful to narrate this simple history, to vindicate the zeal of our Laity.—Their active influence for good is verified by the progress of this Church from its birth to its consecration. The next day, I crossed the prairie in a storm to visit a Church family, in a remote locality, and minister to an aged couple who are fast approaching the end of their pilgrimage.

*November 23rd*—In Vermillionville, I assembled the few scattered friends of the Church, in the Court House, baptized an infant, read service and preached.

I was afterwards tempted to indulge in a little street-preaching. Having been accosted by one of the citizens, who wished to know the motives, which prompted my annual visit to a place, where there was already one Church, large enough for the population, I explained to the listening crowd, which grew in numbers, as I proceeded, the ancient and Catholic principles of this Church. The effect was soon visible. The satisfaction of the audience, including my venerable Monitor, was loudly expressed,—to learn, that there was a Catholic Church, which did not exact confession to a Priest and did not interdict their favorite institution of Masoury. After striking this responsive chord, other explanations followed, of more vital interest and my street message was welcomed with the prediction that the old Church would soon empty the modern Church of a people—longing to be free, without ceasing to be Catholics.

*Twenty-sixth Sunday after Trinity*—At Epiphany Church, Opelousas, I preached, confirmed two persons, and celebrated the Holy Communion. In the evening, at Washington, I preached, and confirmed six persons.

**Monday, November 25th**—I laid the corner-stone of a new church, St. John's in the Wilderness, celebrated the Holy Communion, addressed the people, followed by the minister in charge, with an appropriate and feeling exhortation. The plan of this proposed Church, which will crown the hill adjacent to the town, was exhibited to the great satisfaction of the assembled congregation. A silver Communion service, the gift of a family in Philadelphia, was used for the first time in the celebration of the Holy Communion. To the same family this church is largely indebted for the means to erect the church. When complete it will rise a fit monument to the spirit of Brotherhood which distinguishes the Church from the World.

**November 26th**—In a school house, 12 miles from this town I preached to a congregation most of whom were strangers to the Church, having never heard its services before. The next day, accompanied by an old college friend, journeyed along the Atchafalaya and visited several Church families.

**First Sunday in Advent**—In Christ Church, New Orleans, I preached; and again in the evening, preached in the same Church and confirmed forty-two persons. Great cause has the Venerable rector of this Church, to congratulate himself upon the kind Providence which has called to his side an assistant so admirably endowed to divide the care and burden of this important parish.

**Second Sunday in Advent**—In Grace Church, Monroe, I officiated for the first time, in the new church, which has been so far completed as to admit of occupation. Morning—I preached, and confirmed two persons. Afternoon—I preached at St. John's Church in the Colony, and confirmed three persons.

**Wednesday**—At Christ Church, Bastrop, I preached, assisted by the Rev. Dr. Lawson in the service and celebration of the Holy Communion. This parish is at present vacant.

**Thursday**—At St. Andrew's, Prairie Merouge, I preached in the School House and confirmed three persons and one in private.

**Friday**—At Church of the Redeemer, Prairie Jefferson, I preached and confirmed two persons.

**Third Sunday in Advent**—At Rayville, I preached in the Court House and confirmed three persons. My appointment was for the first time during this year frustrated by the inclemency of the weather. I was consoled by the assurance of the Rector, that in a short time we would have churches instead of School-houses and Court houses for our worship. The Missionary stations which are faithfully served by Rev. Dr. Lawson, in this region, are six in number, and extend more than one hundred miles. More than eight thousand dollars are already subscribed within the district for building churches.

**December 17th**—I confirmed one person in private for Christ Church, New Orleans.

*December 20th*—At church of the Annunciation, New Orleans. I was present at the Missionary Meeting and followed the Rector in an address to the congregation.

*Fourth Sunday in Advent*—In St. Anna's Chapel, I preached; and in the afternoon preached in the same place. The expenditure of a thousand dollars, upon this church has rendered it far more sightly, and has remedied some aconstic defects, which had affected its prosperity. The influence of the parish under its present Rector, is already diffused.

*Christmas Day*—In St. Paul's Church, New Orleans, I preached and celebrated the Holy Communion.

*St. John's Day*—I visited St. John's Church, New Orleans, and ordained to the Priesthood the Rev. Charles Buckingham Champlin, M. A. The sermon was preached by the Rev. S. S. Harris, who with the Rev. J. S. Harrison assisted in the laying on of hands, and in the celebration of the Holy Communion. Important aid has been derived for the erection of this new and beautiful church, from the fund devoted by Mr. William Goodrich, to assist new churches. Three or four of our city churches, claim this faithful servant of God, among their noblest benefactors.

*First Sunday after Christmas*—In Calvary Church, I preached, and in the afternoon at Trinity Church, was present at the Christmas celebration and addressed the children. Celestial scenes rise to the view of faith as one gazes upon this beautiful type of the Heavenly Kingdom—a congregation of christian children.

*December 31st*—Confirmed a sick person, for St. Paul's Church.

*Second Sunday after Christmas*—I preached in Christ Church, New Orleans.

*Evening*—I preached in Trinity Chapel.

*Epiphany*—At St. Mark's Church, New Orleans, I preached—Evening preached in Trinity Chapel.

*January 10th*—Confirmed a sick person, presented by the Rector of St. Paul's Church.

*First Sunday after Epiphany*—In Trinity Church, New Orleans, I preached and confirmed thirty persons.

*Evening*—I preached again in Trinity Church.

*Third Sunday after Epiphany*—At St. Joseph's Church, Tensas Parish, I preached and confirmed six persons. A new and beautiful church, the first sacred edifice ever built in this ancient town, has added greatly to the resources of this parish. Erected in the public square it forms the chief ornament of the town, and when complete will challenge comparison with any church in the rural districts of the Diocese.

*January 22d*—In Grace Church, Lake Providence, I preached and confirmed eleven persons. Another new church, erected since my last visit to this place. In its skeleton form, it presents a striking testimony to the spirit of this people—their zeal to make it a finished and beautiful church—their

inability to struggle with the difficulties in the way of its completion. The congregation was good, the music was all devotion.

Around the little organ was gathered the family of a departed saint, only a few weeks before taken to her rest. The bereaved husband and children, composed the choir, subduing every heart, whilst chanting the words of thanksgiving and praise, with lips pale from the kisses of the dead. The event loses none of its interest when I add, that the lamented mother, was the daughter of the Rev. Dr. Wheat, of Tennessee.

*January 25th*—Confirmed a sick person, presented by the Rector of St. Anna's Chapel.

*February 2d*—In Christ Church, New Orleans, I preached and shared in the administration of the Holy Communion.

*February 5th*—In St. Paul's Church, New Orleans, I confirmed one person.

*Septuagesima Sunday*—In St. John's Church, New Orleans, I preached and confirmed eight persons, making thirteen during the year.

*Sexagesima Sunday*—In Trinity Chapel, Grace Parish, I preached and confirmed twenty persons.

*Evening*—Preached in Emmanuel Church, New Orleans.

*February 20th*—Confirmed a sick person, belonging to Christ Church parish.

*Quinquagesima Sunday*—In Church of the Ascension, Donaldsonville, I preached and confirmed fifteen persons. A new church is projected in this growing parish, where the Rev. M. M. Dillon is laboring with great success.

*February 23d*—In Christ Church, Napoleonville, I preached, confirmed seven persons, and celebrated the Holy Communion—a remarkable feature in this confirmation, was, that the candidates were all of one sex, several of them men advanced in years.

*Ash Wednesday*—In St. Mary's Church, Bayou Goula, I preached and confirmed five persons.

*First Sunday in Lent*—In Trinity Church, I preached and baptized an infant child of one of the former Presbyters of this Diocese.

*Evening in the same Church*—I confirmed one person.

*March 2d*—in Grace Parish, New Orleans, I confirmed one person.

*Second Sunday in Lent*—I visited Gretna, where there is a new parish in progress under the care of the Rev. Mr. Hilton, assisted by a candidate for orders, Mr. Tardy, who is officiating as Lay Reader. The congregation was good. The music on the occasion was rendered not less effective, that a little Sunday School girl had charge of the melodeon, sustained by the voices of the whole congregation, uniting in the Psalmody.

*Wednesday, March 12th*—Visited the parish, under the care of Rev. Mr. Bakewell, and tarried some days, making a tour of the parish—Preached in St. Mary's Church, and confirmed nine persons.



*Third Sunday in Lent*—In Grace Church, Bayou Sara, I preached and confirmed four persons.

*March 17th*—In Laurel Hill, I preached and confirmed nine persons. A new church is here projected and will soon be completed. A memorial to the only daughter of a gentleman recently confirmed. A most favorable impression was left upon this community, by the occasional visits of the Rev. Mr. Lytton, whilst officiating at Woodville.

*March 19th*—In Jackson, I preached and confirmed two persons, others having been detained at home, by the inclemency of the weather. The whole number presented for confirmation by Rev. Mr. Bakewell, was twenty-four, all of them adults, and many of them heads of families.

*Fourth Sunday in Lent*—In Grace Church, Hammond, I preached, after an address to the Sunday School. In the afternoon, at the Church of the Annunciation, Ponchatoula, I preached in the new church—Confirmation postponed, on account of the inclemency of the weather.

*Next day, March 24th*—In the Church of the Incarnation, Amite, I confirmed three persons. An address from the Rev. Mr. Fair, of Christ Church, added greatly to the interest of the congregation in this service.

*March 25th*—In the Church of the Holy Spirit, Southern Car Works, I preached and confirmed five persons, making in all thirty persons, presented by the Rev. Mr. Duncan, for confirmation, since the last Council.

The Church at Ponchatoula, in this missionary field, has already a very interesting history. Its Rector has found an indefatigable assistant in a Lay reader. This good man, though toiling daily at the plough, and with no servant to help him, in the field or in the house, he busied himself to devise means for building the House of God. Procuring a bag of cotton seed, from friends in the city, he distributed it among the Sunday School children under his care, and invited them to work for the Church—the adult population showing no interest in the undertaking. The appeal was accepted by the little ones of Christ's flock, and, with their own hands they planted the seed, tilled the ground and raised a half bale of cotton. Other contributions were made by the same children, of fowls and eggs, which they would send down to the city every week. Often have I met this good man, with his basket freighted by the children with their offerings, to be marketed for the new Church. By means so humble, has this building advanced. One week a load of timber purchased, and the next a few shingles, until it is now occupied by the congregation, and when finished, it will be a touching and beautiful monument of the faith and piety of the young.

*March 27th*—In Trinity Chapel, I confirmed one person.

*Fifth Sunday in Lent*—In St Anna's Chapel, I preached and confirmed eighteen persons. This Church is blessed with a

choir composed chiefly of children of the Sunday School, and their music was grateful and refreshing alike to the ear and the heart. At night I was present in Christ Church, and was gratified to present to the congregation my honored brethren, the Rev. C. N. Chandler and the Rev. R. C. Rogers, who had been commissioned by the Missionary Board to visit the Southern States. Every one lamented that in our present distressed condition, we could not give expression to the warm interest felt in this missionary work of the Church, and to the obligations we owe the Board for their generous care of the South.

*Sunday before Easter*—In Calvary Church, New Orleans, I admitted to the Priesthood the Rev. Abner Nash Ogden, and administered the Holy Communion. The Rev. Dr. Lewis, the Rev. Mr. Fair and the Rev. Mr. Burford assisting in the laying on of hands. Candidate presented by the Rev. Mr. Burford. Later in the day, in St. Mark's Church, I preached and confirmed sixteen persons.

*April 8th*—In St. Paul's Church, New Orleans, I confirmed one person.

*April 12th*—I confirmed one person for St. Paul's Church.

*Good Friday*—In Trinity Church, New Orleans, I preached. In the evening, at Christ Church, I preached and confirmed fifty-two persons, making in all ninety-nine persons confirmed in this congregation since the last council.

*Easter Even*—In St. Paul's Church, I preached and confirmed thirty persons, afterward two persons in private—numbering thirty-seven persons confirmed in this congregation. Of these three prominent churches, I am thankful to say that their condition temporally and spiritually, was never more prosperous. A result which can only be explained under God, to the sleepless vigilance and energy exercised in their administration.

*Easter Day*—In Trinity Chapel I officiated in the absence of the Rector. Read Morning Prayers preached and administered the Holy Communion. Amidst the glad services of the day it was not difficult to detect an expression of sad dejection in the congregation at the near prospect of separation from their honored Pastor. This dejection was not without cause. For many were kneeling before the altar on that day, whom his beseeching voice had won to the feet of Christ; lonely hearts were there, whom his spirit had cheered, and afflicted hearts whom his hand had healed, and fainting hearts hungering for spiritual sustenance, whom he had led forth to green pastures. The loss to the congregation is shared by his brethren of the clergy, including the Bishop, who have loved and honored him and will feel his absence ever more than in the deliberations of this Council.

*Evening*—At the Church of the Annunciation, I preached and confirmed twenty-nine persons. This Church is one of the very few churches in this Diocese which is too small for the congregation.



*April 16th*—In Calvary Church, I preached and confirmed seventeen persons. The tokens of resuscitation in this Church are unmistakeable. What added greatly to the interest of the services on this occasion, was the presence of the former Rector, Rev. Dr. Lewis, whose return to the Diocese in improved health and vigor, is a cause of universal congratulation.

*Sunday after Easter*—In St. John's Church, Thibodeaux, I preached, and confirmed ten persons. The debt upon this church for improvements, is in process of liquidation, the parsonage is much improved, and the Parish is in a healthful condition.

Since the last Council I have given my canonical consent to the consecration of Rev. Wm. Hobart Hare, as Bishop of Nebraska.

The Rev. John Gottlieb Auer, as Bishop of Cape Palmas.

I have also given my canonical consent to the election of an Assistant Bishop, in the Diocese of North Carolina.

Since the last Council, I have granted to the following clergymen Letters Dimissory:

June 8, 1872—Rev. Wm. McCallen, M. D., to *Kentucky*.

December 16—Rev. Charles Ritter, to *Georgia*.

March 25—Rev. John Henry Weddell, to *Indiana*.

March 28—Rev. W. MacClure, to *Georgia*.

I have received the following clergymen on Letters Dimissory, into this Diocese:

April 13, 1872—Rev. John Sandels, from *Arkansas*.

August 30—Rev. Joseph Emmart Brown, from *Mississippi*.

January 3, 1873—Rev. W. MacClure, from *Virginia*.

*Ordinations to Priests*.—April 14, 1872—Rev. John Henry Weddell. Nov. 16—Rev. Richard Wilde Micou. Dec. 27—Rev. Charles Buckingham Champlin. April 6, 1873—Rev. Abner Nash Ogden.

*Candidates for Holy Orders in the Diocese*.—Charles J. Wingate; Henry Todzwer; Joseph Biddle Wilkinson, Jr.; P. Macfarland; A. J. Tardy, Jr.; Ludlow Lee Johnson.

I have granted license to the following as Lay Readers:

S. W. Wiggins, *Ponchatoula*; Frederick Judt, *New Orleans*; Ludlow Lee Johnson, *St. Francisville*; S. J. Powel, *St. Francisville*; Burrows Magee, *Laurel Hill*; Wm. Alexander MacKay, *Amite City*; J. Lawrence Lewis, *Southern Car Works*.

It is gratifying to be able to report to this Council eight new Churches, erected during the past year, and a number of others in progress. I am permitted to add what I have long desired to say, that there is not a town in the State, containing a thousand inhabitants, in which the services of this Church are not regularly sustained. With no increase of population flowing into the State, this silent growth of the Church is full of

encouragement. Poverty and affliction are doing their work, and the goodness of God cannot be doubted, which thus converts a lost prosperity into a fruitful adversity. I have other facts, to show that there never was a body of clergy more abundant in labor, more self-denying and earnest in spirit, than the clergy of this Diocese, and nowhere is there a body of laity who give more liberally, according to their ability, to sustain the ministers of the gospel.

Let me detain you with one or two thoughts, pertinent to this occasion and expressed with the frankness which I have never been tempted to restrain before this Council.

That the prevailing confusion of the times has been severely felt by the Church in this Diocese, cannot be concealed. It has transferred to the future some cherished plans which I had matured for the more comfortable maintenance of the clergy, including a rectory for every parish. But every period has its peculiar duties. The resources of the Church have not failed, when it is poor. There are treasures more precious to the minister of religion than gold and silver. Forbearance, sympathy, kindness. These silent virtues will often *make* a minister, while the absence of these virtues will *unmake* him. None are so poor that they cannot bestow sympathy. Adverse fortune has not deprived us of the power to speak kindly to a pastor and to deal kindly with him. Courtesy has been left to us, if wealth has been taken away. Men's hearts have not been confiscated. The stroke, which has robbed us of the means to be liberal, has not made it impossible to be considerate and gracious to those who labor among us in the Lord. A more frequent manifestation of this spirit will silence the voice of complaint in many a clergyman's home. Privation and loss would be compensated to them, by the thousand nameless acts of kindness, which cost little and avail much to lift the burden from a fainting heart. Nay, a full congregation will cause the face of the minister to shine, and make him forgetful of the lean economy of his household. Nothing can indemnify him for the loss of this sympathy in his work. It will yield him little comfort that his coffers are full, if his Church is empty. It will give him little concern that his coffers are empty, if his

Church is full. This consolation, it is in the power of a community to give to their minister. Let them go to Church. Let them join heartily in the responses, and so warm his heart as well as their own, and stimulate his mental powers into action. When they refuse to do this—when, after a week's hard labor to prepare for the pulpit, the preacher is confronted on the Lord's day with deserted pews; when those are absent whose image was present to his thoughts, when he chose his text for whose edification he had taxed his seething brain, that might not be turned empty away—blame him not, that his energies flag, and he returns to his bare and cheerless home with a heavy heart—if, “hungry and thirsty, his soul faints in him.” Spare him, if you can, this dishonor. Let no obstacle detain you from the house of God, which would not permit to detain you from the house of feasting or from the employment of business. Do not add to the trials of your minister, the mortification of entering the sacred desk, clothed with the authority of his high office, to enact a dumb pantomime, or to assist with his voice only the dismal echoes of a deserted sanctuary. Make it a religious principle, if you cannot afford him a salary, always to afford him a good congregation. “For this is our hope, or joy, or crown of rejoicing? Are not even you the presence of our Lord Jesus Christ at His coming? For this are our glory and joy.”

It has long been my wish to recommend to the clergy and people of this Diocese, the more liberal patronage of some of our Church journals. What has restrained my action, I am frank to confess. Until recently, the periodical press of our Church has been the chosen field, on which our domestic evils have projected themselves into public view. Evils, which ought to have been allowed to die, have been made scandalous. No sooner has a single Church or clergyman departed from established order, which reigns around us, than it becomes a public phenomenon, followed by the vulgar gaze, that follows a shooting star across the sky, regardless of the ten thousand noiseless orbs, which remain fixed in their sphere and perform their ministry, day and night, harmoniously. For a long time I almost shuddered to open one of these weekly journals,

ing some disclosure, of which I preferred our people to remain in ignorance. "Speak not evil one of another." Facts, of which it is wrong to speak flippantly, can it be a duty to make more widely known through the press?

I am grieved to express the conviction that the popular prejudice, hurled against this Church, has been largely supplied with material from the columns of its own journals, which seem to be inspired with the notion, that their chief mission was to make our divisions as conspicuous as possible. The most sacred phraseology had almost lost its sanctity, from association with the strife of controversy—until evangelical and catholic had become epithets of reproach, exchanged between adverse parties: the Church being doomed to disown its own language, pierced to the vitals, with arrows, feathered from its own breast.

But I should be guilty of the wrong, which is here condemned in others, if I did not add, that this evil has almost ceased to exist. Of late, the tone of our Church journals has changed. More reserve and forbearance are manifested and the loud murmurs of suspicion and reproach have been exchanged for a just appreciation of "whatsoever things are honest—whatsoever things are of good report." Diversity of opinion has not ceased to make itself known and felt; but, under the thickening shadows of infidelity and superstition, nice distinctions have faded from view, and a common danger has made us draw nearer to each other and contend together for "the faith once delivered to the saints." Consequent upon this change, our periodical press is distinguished for courtesy, forbearance and charity. It is teeming with intelligence. It chronicles events of sacred interest to every Christian. It is giving to history, what might be lost, to the great detriment of the truth. It rescues from oblivion the names of godly men and women, who have died in the Lord, and whose example in life and in death, is a precious legacy to their posterity and to the Church. To be deprived of a religious journal is to lose a perpetual incentive to prayer and active labor in the cause of Christ. In many Christian homes, it assembles parents and children on the Lord's day, to hear lessons of sound and health-

ful instruction—diversifies its vacant hours—feeds the current of religious thought, which is threatened with stagnation, and helps to fill our Churches with congregations of intelligent Christians. A good Church paper is a valuable auxiliary to every minister of a parish. Let no family be contented to remain without its Church newspaper. I am glad to include in this recommendation the “Spirit of Missions.” If I could behold this faithful chronicle of missionary labor, a welcome guest in every family, and other periodical sheets, from the same source, in every Sunday School in our Diocese, I should esteem it a glad token of our spiritual life and progress.

I should not fulfil my duty as a watchman on the walls of Zion, if I permitted important events affecting the interests of Christ’s Kingdom to escape the attention of this body. Events are transpiring at this moment in Europe and America which are of a nature to make this Church more widely known. The spirit of reform awakened in the Church of Rome, and the longing for unity among Protestant Christians, have combined to draw attention to our branch of the Church to its historical integrity and its catholic position—allowing freedom of opinion upon all points not inconsistent with the Word of God and the primitive faith. The facts are not new, but they are more clearly understood. Members of the Church of Rome are stimulated in their efforts at reform, by the example of a national Church, already reformed, without losing its identity. In the recent assembly of old Catholics at Munich, more than one representative of this Church was present, and the growing conviction was expressed that the problem of reformation had found its true solution in the Church of England. “Remember from whence thou art fallen and repent and do thy first works.” This admonition, addressed to the Church in Ephesus by Him who walketh in the midst of the golden candlesticks, the Anglican Church adopted in her great reformation; her ancient heritage of faith and piety was recovered in its purity, and her voice now fills the world. Can the Church of Rome be reformed without being destroyed? The answer is at hand. What has been done in one nation, can be done in other nations. What was done so effectually under Elizabeth—for it was

the fate of the Papacy "to die by the hand of a woman"—shall it be said of the present rulers and potentates of Europe that they are powerless to accomplish. The restoration of the old Catholic Church is no longer a theory. Its existence is an accomplished fact. Its temples are rising in every land. Its holy ritual is reverberated around the habitable globe, wherever the English tongue is spoken. It lives, to stretch forth the hand of sympathy to every national Church, oppressed by the evils incident to the usurpations of the Papal power. Let them give ear, these stricken Daughters of Zion, to the voice of one, born of the same household, baptized in the same baptism of suffering. She speaks to them, and she has the right to speak—gathering the voice of her holy martyrs, adjuring them to courage and constancy in contending for the faith once delivered to the saints. Schism, defection, resistance to rightful authority receive no sanction from her example, but in tones louder than the thunders of the Vatican, she echoes the message to the Churches: "Remember from whence thou art fallen and repent, and do thy first works."

There is another movement in progress among Protestant Christians, which is equally entitled to our sympathy. The present year is destined to witness a meeting of the Evangelical Alliance in the City of New York. This assembly is composed of representatives from the several Protestant bodies in this and other countries. The design is to draw closer the bonds of Christian fellowship and to foster a spirit of concord and union among Evangelical Christians of every name. To many ardent minds this is fraught with hopes of reconciliation, perhaps of ultimate unity. Weary of division and strife, the religious heart of Christendom thus attests its longing for the restoration of peace to the Household of Faith. No Christian can refuse his sympathy with this undertaking, so replete with the sentiment of Christian brotherhood. The absence of any representative accredited from this Church will not show indifference to the spirit which rules in the assembly, or the end sought to be accomplished.

We have long wondered at the divisions and alienations existing among those who are so nearly allied in faith and wor-

ship. Their antagonism to the Episcopal Church admits of explanation. They are conscientious in denying apostolic authority to three orders in the ministry, which would endanger their own system. But we are at a loss to understand this endless variety of religious organization arrayed against each other upon issues so remote and insignificant. We deplore the consequences—the scandal to which it gives birth and the obstacles it presents to the spread of the gospel at home and abroad. The subdivision of these bodies in our land, consequent upon the war—a result wholly unprovoked on one side—has greatly aggravated the evil. What is more affecting than the present condition of these religious denominations in many rural districts of the South? More pronounced than the diversity of sections, is the diversity of sects, which preserve their alienations, where they have preserved little else;—which have lost their strength, but none of their rivalry—with their Churches tumbling down and their horn lifted up, disdainful of any compromise with error; too conscientious to be tolerant, too religious to be charitable; or, shall I employ gentler words and say, too devout to worship with one heart and one voice. In many a village or neighborhood, where one good Church could be maintained, three or four Churches, bare and neglected, divide the public sympathy—the community being left without public worship because it is impossible to support as many rival teachers. It is an affecting sight to one who loves his brethren, as he enters a village, to behold these Churches, or skeletons of Churches, gazing at each other in mute amazement, none of them able to render honor to God or comfort to their own people; candlesticks, which yield no light—cloven tongues, but with no inspiration—memorials of a lost and broken covenant which murmur within their voiceless walls a solemn rebuke to the spirit of sectarianism—which has rent and divided the Church until there is nothing left to be divided. Oh, the perverseness of good men, which can so interpret the prayer of Christ—that we may all be one.

I am not unprepared for the answer to these words. We are told to heal ourselves. We are reminded that divisions in this Church are not less conspicuous than among those who dissent



from its faith, that union without unity only restrains conscience without promoting peace. This accusation is deserving attention. That great diversity of opinion exists in the Church of our faith is not disputed. That the Church is one, nevertheless, that her baptism is one, her communion one, her litany one, her morning and evening prayer one, is equally indisputable. There is nothing false in this condition of things. There is no principle violated. Religion consists of two parts—faith and worship. Faith is individual, and is chilled by undue restraint. Worship is not so; it lives on sympathy and fellowship. Solitude will test its sincerity, but in association and sympathy it is warmed and intensified. To segregate ourselves is to that extent fatal to the perfection of Christian worship, as well as to the propagation of the Christian faith. Toleration is, therefore, an essential characteristic in any true Catholic Church.

What is the Evangelical Alliance, but a concession to this principle. It is one step in the right direction. It recognizes the principle that errors of opinion do not suspend the obligation to union among Christians. What else is contemplated in this public celebration of denominational sympathy and concord? What if it should prove a success? What if this movement should terminate in the actual coalition of all Protestant bodies which disown episcopacy, including Lutherans, Presbyterians, Baptists and Methodists? Suppose a proclamation to be issued in which they all concur to accept one form of worship—where the difference is already so imperceptible—one ministry, one organization for the conversion of the world to Christ—a sudden enthusiasm would be aroused; who can doubt it? It would be as if the dawn of a second reformation were flushing the horizon of Evangelical Christendom. Congregations now divided would become one; skeleton Churches, almost bereft of life, would be revived; and, for a season, Zion would be refreshed in the multitude of peace. Impossible is it to doubt that this event would be hailed as a triumph of Christian brotherhood.

But wherein does this reconciliation differ from that which already exists in our own Anglican Church? It would not be



difficult to find in the Church, those who are Presbyterians in their notions of Episcopal authority, Baptists in their reverence for immersion or their irreverence for infant baptism, and Methodists in their willing sacrifice of rule and order for the sake of converting souls. Not a few are Arminians in all but in name, and others Calvinists. What is the result? Notwithstanding these differences of opinion, they disdain not to abide in fellowship with their brethren, from a righteous dread of schism, and a prudent regard to the Apostle's precept commanding us to forbear one another in love. Is this wrong? Is it to dishonor religion when we refuse to surrender our union to the compulsions of strife—civil, political, or religious? It is difficult to believe that the outward expression of love, is less important than the outward expression of any other sentiment. If the conscience of others constrains them to separate for the protection of a favorite principle, let them not blame us if we remain united for the protection of another principle equally sacred and inviolable, which is love. To every one who believes in the Godhead—Father, Son and Holy Ghost—this Church throws wide its arms; nourishes them at her breast and buries them with her tears. Is this charity? No: You deny it this praise. Is it against charity? No: It has certainly not this fault. Is it the effect of a want of earnestness and candor? Still less can this be true, for the contrary has just now been alleged. Party spirit, bitter disputation are charged against us, which evils could not exist if our union were fatal to sincerity and candor. If our religion were an empty form, soulless and lifeless, as some affirm, it would have excited no contests, or contests less ardent and intense. Churchmen would not be arrayed so vehemently against each other for centuries, if external union had any tendency to stifle conviction and a common worship were unfavorable to individual liberty of conscience. With toleration so ample, where is vigilance so intense in guarding the citadel of truth, defending every avenue to its courts, adhering tenaciously to every colon, semi colon and comma in the creeds of the ancient Church. Abused for gaining proselytes from the disaffected of other Christian communities, it is surpassed by no Church in Christendom in

maintaining a form of worship pure from every taint of latitudinarianism and superstition.

Timid hearts are chafing with apprehension, and good men, not of our communion, are in pangs of terror, lest this Church should lose its purity. Loud remonstrances are addressed to one class of churchmen to come out from among their brethren, and sunder the Church if necessary to purge themselves of the contagion. And this warning falls from the lips of men who are the strongest advocates of this new covenant of reconciliation among Protestants. But, is that the spirit of this Evangelical Alliance, to encourage divisions that they may be healed? To tear in pieces the seamless mantle and gather its edges, frayed and torn, to be made one again? Can that be true charity which would divide this Church upon existing issues, and afterwards invite its scattered members to assemble together under the benignant power of the Evangelical Alliance?

In its noblest manifestation—and it is a noble manifestation—this attempted union of our Christian brethren does not approach the limits of that Evangelical Alliance which already exists in this Church. What is tentative with them is a reality in our history. What they seek, we enjoy, if we only appreciate the blessing. If anything is proved, it is this: at the basis of the Anglican Church, there is a principle of unity, stronger than all differences; in truth unity is established by the fact that liberty is enjoyed. Controversy is nothing to be deprecated, nor, within certain limits, constraint of opinion and preaching; for, in the frank avowal of our differences, there is a pledge of our sincerity in all that links us together. In fact, there is nothing wanting to make our alliance sound and healthful. Instances of defection are not wanting in the history of the Church, to prove that there are errors which find no sanctuary in her bosom. Ours is no vitiated catholicism which presumes to harmonise all consciences at the sacrifice of truth. The multitude is sheltered and saved: the few are lost. Let them go. The disintegration does not reach below the surface. The foundation stands fixed and immovable, like that Alpine hill which divides the distance between Rome and Geneva. No one trembles for the mountain, when an avalanche, torn from its

side, dashes into the abyss below. Wounded, now on one side and then on the other, the grand old pile is shorn of none of its strength; serene and majestic, it rises to view, the same in sunshine and in storm—in storm, hurling back the tempest's wrath; in sunshine, disclosing many a beautiful flock grazing on its pastures and "feeding their kids beside the shepherd's tents." Stability, not change is the proper characteristic of the Church which lives to represent, amidst the fluctuations of time the immutable and eternal.

If these remarks have taken the shape of a charge, they are not untimely, and I trust will not be unprofitable. They will not fail of their design, if they help us to eschew narrow and frivolous issues, animating us to consult and act together, as men and Christians. Little things will fail to vex us, in proportion as our minds are occupied with the great interests of Christ's Kingdom, following after "the things which make for peace," and "things wherewith one may edify another."

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The Rev. Mr. Duncan submitted the following as a substitute for Canon I, which, on motion, was referred to the Committee on Canons:

CANON I.—OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The Parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the Parish has complied or not with the foregoing provisions.

On motion of the Rev. Dr. Stroug,

*Resolved*, That the Committee on Assessments be instructed to assess the Parishes of the Diocese at the rate of one dollar for each communicant therein, as reported to the Council.

The Committee on Reports and Accounts submitted the following report :

The Committee on Reports and Accounts beg leave to report :

That they have examined the annual statement of the Treasurer of the Diocese and find the same correct.

They beg leave to lay before the Council the amount of the indebtedness due to the Diocese by certain Parishes thereof. The following resolution is submitted in connection with the same :

*Resolved*, That a committee of five be appointed by the Chair to confer with the representatives of the delinquent Parishes, relative to their indebtedness.

On motion of the Rev. Mr. Duncan, the resolution was adopted.

The President appointed as the committee,

Hon. George Williamson, Henry A. Boyce,

Rev. John Percival, Lewis Guion,

George Palfrey.

On motion of the Rev. Dr. Dalzell, the Council proceeded to the election of the Board of Directors of the Protestant Episcopal Association.

The Rev. Dr. Dalzell nominated the following, who were thereupon elected by a *viva voce* vote :

Rev. William F. Adams, George W. Race,

Rev. John Francis Girault, Thomas Henderson,

Rev. Samuel S. Harris, Jules A. Blanc,

Rev. Herman C. Duncan, James McConnell,

Rev. John Percival, John T. Butler,

Rev. Edward Fontaine, Richard Nugent.

On motion of Mr. James McConnell,

*Resolved*, That hereafter the Constitution of the Protestant Episcopal Association be printed with the proceedings of the Council.

On motion of Mr. George W. Race, the Council adjourned until to-morrow evening at 7 o'clock.

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TRINITY CHURCH, NEW ORLEANS, }

FRIDAY, APRIL 25, 1873. }

The Council met pursuant to adjournment.

The minutes of yesterday's proceedings were read and approved.

The names of members previously absent were then called and the following answered :

OF THE LAITY.

*Trinity Church, Natchitoches*—Charles A. Bullard.

*Calvary Church, New Orleans*—Dr. John G. Angell.

The Committee on Canons submitted the following :

The Committee on Canons beg leave to report in favor of the adoption of the substitute to Canon I (of new Parishes), offered by the Rev. Mr. Duncan.

On motion of the Rev. Dr. Dalzell, the report was adopted.

On request, the President added the Rev. Mr. Adams to the Committee on arrearages of delinquent Parishes.

The Rev. Edward Fontaine offered the following resolution :

*Resolved*, That the Bishop be requested to appoint a committee, consisting of two clergymen and two laymen, whose duty it shall be to procure a suitable building and such funds as may be necessary for the University School, and to report to the next annual Council of the Diocese.

The Rev. Mr. Girault offered the following substitute :

*Resolved*, That the President be requested to appoint a committee of three laymen, who shall take into consideration the matters referred to by the Principal of the University School, Dr. J. M. Sanders, in a letter read before the Council this evening ; and report to the Council some practical method for accomplishing the purpose.

Adopted.

On motion of the Rev. Mr. Micou,

*Resolved*, That the Bishop be requested to appoint, at his earliest convenience, the preachers who shall preach at the next Council ; and also to propose subjects for discussion in the Council, with a view of rendering the proceedings of more general interest and greater benefit to the clergy and laity ; it being understood that these sermons or discussions shall not interfere with the regular routine work and duties of the Council.

The President announced the following as the Committee on the University School :

James McConnell,

George W. Race,

Hon. W. W. Howe.

The Committee on the Hymnal submitted the following report :

The Committee appointed at the last Council to examine and report upon the new Hymnal, respectfully submit the result of their investigations :

They find that the Committee of the General Convention of 1868, appointed to prepare this Hymnal, made their report on the seventh day of the General Convention of 1871 to both Houses, and that the Hymnal was adopted by the House of Bishops on the ninth day's session, and by the House of Deputies on the eleventh day—in the latter by the decisive vote in both orders of thirty-nine Dioceses in the affirmative and one divided.

A resolution, adopted at the same time, provided, "That suggestions as to the introduction of hymns into this Hymnal, or the omission of hymns from it, may be submitted to the Committee until Thursday, October 17, 1871, at 3 o'clock, and the Committee be requested to report their judgment thereon before the adjournment of this Convention." A second resolution provided "That if the said supplementary report shall be adopted by the two Houses of the General Convention, the Committee shall be thereby instructed to amend the Hymnal accordingly." Such supplementary report was made on the sixteenth day's session. By its adoption, the Committee was authorized to correct "the several literary blemishes and errors of typography which a re-examination of the Hymnal had disclosed," to omit eleven hymns, and to insert "several" others. What these "literary blemishes" and the additions were, your Committee have no means of determining, as they were not specified in the supplementary report. The hymns to be omitted were, however, indicated, and your Committee find that in this respect the Hymnal has been tampered with, as will presently be shown. Doubt is thus thrown upon the authority of all additions, changes and alterations made subsequently to the first report. If all these changes are authorized under the resolution, then the opinions of the Committee of the General Convention must have undergone a very great change in the nine days, relative to the completeness of their work, its "literary" character and its freedom from "blemish." The changes in phraseology, correction of "literary blemishes," made in the Hymnal before presentation to the public, number three hundred and ninety-five. The "several" hymns added are forty-seven in number, viz; 13, 24, 28, 45, 47, 65, 74, 75, 78, 79, 81, 92, 104, 106, 114, 125, 157, 159, 177, 181, 200, 214, 230, 233, 236, 258, 240, 252, 262, 272, 275, 276, 288, 296, 299, 337, 346, 417, 431, 446, 473, 485, 490, 506, 509 and 514. The number of hymns omitted is twenty-three, whereas the omission of eleven only was authorized. Those dropped since the General Convention are the 50, 71, 81, 82, 94, 116, 174, 226, 268, 407, 424 and 488. The order, or succession, of the hymns has also been greatly altered. The Hymnal, as presented to the Church, is therefore scarcely recognizable as that adopted by the General Convention. Your Committee have grave reasons, therefore, to recommend a careful and thorough scrutiny.

Comparing the new Hymnal with that now bound up with the Prayer Book, we find as follows, viz: The following selections of Psalms are omitted: 1, 3, 4, 5, 8, 9, 10, 11, 12, 14 (Part I. II), 15, 17 (I, II, III), 22, 24, 25, 28, (I, II), 29, (II), 31 (I, II, III), 34, 35, 39, 43 (II), 45, 46, 50 (II), 51 (I, II), 54 (I, II), 58, 60, 61, 62, 64, 65, 71, 73 (I, II), 75, 77, 78, 80 (I, II, III), 83 (II), 84, 85, 87 (II), 88, 90, 91, 92, 93, 95, 97 (II, III, IV, VI, VII, VIII, IX, X, XI, XII, XIII, XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII), 100, 103, 108, 109, 110, 111, 112, 114, 115, 116, 117 (I, II), 119, 121 (I, II).—ninety-five psalms and parts; while, from those that are retained, one hundred and fifty stanzas are omitted. There are six changes in phraseology. Of the hymns, are omitted the 1, 3, 4, 6, 8, 11, 19, 20, 21, 31, 44, 48, 49, 55, 63, 64, 65, 68, 70, 71, 83 (II), 84, 91, 92, 98, 99, 101, 110, 114, 115, 117, 118, 121, 122, 123, 125, 126, 127, 132, 138, 140, 142, 148, 151, 153, 157, 158, 161, 166, 167, 174, 178, 181, 188, 189, 190, 191, 192, 195, 198, 200, 203, 205, 207—sixty-four; and, from those retained, fifty-two stanzas are omitted: in them we note one hundred and seventeen alterations in phraseology, and the addition of nine new stanzas. Of the additional hymns of 1865, eighteen, 213, 218, 219, 220, 226, 227, 228, 235, 238, 241, 247, 249, 256, 262, 263, 266, 272 and 274, are omitted; nine stanzas are omitted, seven are added, and there are fifty-six alterations in phraseology. The new hymns added are numbered, 1, 2, 3, 5, 7, 9, 10, 12, 13, 14, 19, 21, 22, 24, 25, 26, 28, 29, 32, 33, 39, 40, 42, 43, 45, 46, 47, 48, 49, 63, 64, 65, 67-75, 78, 79, 80, 81, 82, 84, 88-92, 96, 97, 100-109, 111, 113, 115, 116, 123, 124, 131, 132, 133, 135-138, 140, 144, 150, 154, 156, 157, 159, 160, 164, 167-175, 177-182, 186, 187, 189, 197, 198, 200, 201, 202, 208-211, 214, 215, 217, 219, 223, 225, 226, 227, 229, 231, 232, 233, 236, 258, 240, 241, 242, 246-249, 251-257, 261, 262, 263, 265, 267, 268, 270, 272, 274, 275, 276, 279, 282, 287, 288, 290, 291, 292, 296, 298, 299, 300, 303, 305, 306, 308, 309, 312, 317, 321, 323, 324, 327, 329, 330, 331, 337, 338, 341, 342, 344, 345, 346, 348-359, 361, 362, 364, 365, 367, 374,

378, 380, 381, 384, 385, 388, 394, 397, 400, 402, 403, 405, 417, 428, 430-433, 446, 456, 457, 459, 460, 461, 463, 464, 465, 470-473, 477, 481, 485, 486, 490, 497, 500, 506, 509, 511, 512, 514, 515, 516, 519 and 520—two hundred fifty-two.

The request for additions to the Hymnal of the Church had been usually presented for some time, dating back as far at least as the General Convention of 1856. A few additions were made by a committee of 1865. But these proved inadequate to meet this demand, and in 1868, the General Convention authorized the several Bishops to license the use of either or both of two other collections, "Hymns, Ancient and Modern," and "Hymns for Church and Home." Thus the Church had two Hymnals, each of more or less authority. Almost immediately after this action certain book-publishers slipped new hymns under the covers of these Hymnals (Hymns, Ancient and Modern), and thus presented to the Church as duly licensed. Thus it became necessary to adopt a new Hymnal, which would in itself meet the demands of the hour as accepted as exclusive of all others, or "endure a flood of miscellaneous Hymn Books, representing not only every degree of literary taste and culture, but also every variety of doctrine."

The psalms and hymns omitted are chiefly those which have been seldom used or were of little value for public worship.

Very much might be said respecting some of the hymns presented which we have not found opportunity to prepare a thorough criticism, and are not content to submit a partial and hurried review. We look for some further modification of phraseology, the removal of some literary blemishes which your Committee think they perceive, and which have escaped the refined and cultivated taste of the Committee of the General Convention. Your Committee wish to note these blots and to report at a future session when they hope to be able to make such suggestions for the adoption of this Council as will obtain from the General Convention a Hymnal which will be accepted with unanimity.

In concluding this report, it may be well to state that your Committee would be pleased if the compilers of the Hymnal would adhere still more closely to one of the principles which they avow—the retention of "which, by frequent use have become hallowed and sacred in the minds of our congregations,"—and not give too strict attention to the rule of the antiquarian, a zealous attachment to the phraseology of the author. Fidelity to the original is well, but sometimes another writer improves upon the author; and where this is the case, the Church should have the benefit of it, for we want a collection of hymns that will best express the sentiments of our hearts or minds—not a book of reference for original readings or memorials of their respected authors.

In submitting this report, your Committee would claim the indulgence of the Council; for the work of comparison, the results of which are given briefly, has involved no small amount of time. The opinion of your Committee is suspended upon many subjects of interest and grave importance until a more complete report can be prepared and submitted at the next annual Council. Your Committee therefore asks to be continued.

The following resolutions are recommended to the Council for adoption, viz :

*Resolved*, That the statement of metres, both at the heading of hymns and the doxologies, being defectively arranged in many instances, they should be re-arranged.

*Resolved*, That the sentences from the Scriptures at the heading of a hymn being unnecessary—because the subject is otherwise indicated by the occupying, as they do, too much space, should be omitted.

*Resolved*, That the changes, with very few exceptions, made in the phraseology of the hymns and psalms as heretofore used in the Hymnal and Prayer Book, are emphatically condemned. Under such exception the change in the Litany Hymn is to be included. The objectionable changes



are such as those made in the 139th, 168th, 177th and 197th hymns of the old Hymnal, numbered in the new respectively, 391, 333, 505 and 315.

*Resolved*, That the beautiful and hallowed hymns, such as the 64th and 151st, omitted from the Hymnal, should be restored.

The Rev. Mr. Duncan moved the adoption of the resolutions.

The Rev. Dr. Dalzell moved as a substitute the following resolution :

*Resolved*, That the report of the Committee on the Hymnal be received and published in the Journal of Proceedings of this Council; and that further action on it be suspended until the next Council—the committee being continued.

Adopted.

The Committee on the State of the Church submitted the following report :

The Committee on the State of the Church respectfully report :

The parochial reports referred to the Committee by the Council exhibit the following results :

Baptisms—Adults .....	178
Infants .....	695

Total Baptisms.....	873
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Confirmations.....	487
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Communicants.....	4342
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Increase of Communicants since last Council.....	418
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New Parishes and Missions established, 6.

Clergymen received, 3; transferred to other Dioceses, 4; Candidates for Holy Orders reported, 6.

The Committee believe that the Church in Louisiana is in a vigorous and healthy condition. The unusual political complications that have disturbed the public tranquillity and inflicted disaster upon all the material interests of the State, have had no power to arrest the growth of Christ's Kingdom, or to paralyze the life of the Church of God. On the contrary, the Committee believe that the blessed uses of adversity are plainly exhibited in the history of the Church during the year that is past. In weariness and disappointment a stricken people have turned more gladly to their rest in her bosom. Taught by the hopeless contention of the world, they have learned more readily to discern her ways of pleasantness and to love her paths of peace. Increasing congregations have witnessed the loyalty of the Church's children to a kingdom not of this world; and larger communions have testified their ready subjection to Him whose domain is over the hearts of His people. It is believed that the contributions reported in this Diocese exceed those of any former year; a fact in itself more eloquent of hopefulness, especially when the financial condition of our people is considered, than any other which the Committee could suggest.

The Committee desire in conclusion to mention with especial thankfulness the larger measure of missionary zeal exhibited in many parts of the Diocese which have been hitherto unoccupied, or for a long time without attention. Earnest and faithful men have addressed themselves to this work with entire devotion and manifest success. Such work is the Church's greatest hope, and to those who labor therein, her commendation and gratitude are due. All honor to those unselfish men who, careful for nothing but the Master's honor and the salvation of souls, have gone forth in simple faith and trust into these waste places of the vineyard of the



Lord. The energy and resources of the Church cannot be too freely expended upon the missionary enterprises within our jurisdiction.

On motion of the Rev. Mr. Fair, the report was received and adopted.

The Committee on Arrearages submitted the following report:

The Committee on Arrearages, having conferred with the representatives of delinquent Parishes, beg leave to report, that the amount which they believe to be available to the Diocese is about \$1698 64.

They beg leave to recommend the remission of the assessments of the following Parishes to the extent set down opposite their names:

St. Mary's Church, Bayou Goula, \$34 90; St. John's Church, Thibodeaux, \$300; St. Mary's Church, Franklin, \$20; Epiphany Church, New Iberia, \$135; Epiphany Church, Opelousas, \$95; Christ Church, Covington, \$63 75; Christ Church, Bastrop, \$35; St. Andrew's Church, Bayou Meronge, \$75; St. John's Church, West Baton Rouge, \$10; Grace Church, New Orleans, \$25.

On motion, the report was adopted.

The Rev. Dr. Lawson asked leave to submit a verbal report as Trustee of the University of the South.

On motion, permission was refused.

On motion of the Rev. Edward Fontaine,

*Resolved*, That the Rev. Dr. Lawson, one of the Trustees of the University of the South, be requested to make a written report of its condition to the Bishop, to be published in the Journal of the Council.\*

The Rev. Dr. Dalzell moved a re-consideration of the resolution by which permission was refused to the Rev. Dr. Lawson to make a verbal report. Lost.

On motion of the Rev. Mr. Hilton,

*Resolved*, That the Rector of this Church be requested to convey to the ladies of his charge the expression of the thankful acknowledgments of the members of this Council for the bountiful refreshments provided by their thoughtful and pains-taking care.

On motion of the Rev. Mr. Adams,

*Resolved*, That the thanks of this Council be tendered to the Rector and Wardens of this Church for the use of the same, and for kind attention and courtesies during the session of the Council.

The Committee on Assessments submitted the following report:

The Committee on Assessments submit the following statement of assessment upon the Parishes in union with this Council, in accordance with your instructions to make the said assessments pro rata to the number of communicants reported, viz:

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This report has not been received in time for publication in the Journal.—SECRETARY.

Church of the Ascension, Donaldsonville.....	\$53
Christ Church, Napoleonville .....	45
St. James' Church, Baton Rouge.....	115
St. John's Church, West Baton Rouge.....	13
St. Mark's Church, Shreveport .....	97
* Christ Church, Mansfield.....	13
St. Andrew's Church, Clinton.....	69
St. Alban's Church, Jackson.....	11
Grace Church, St. Francisville.....	48
St. Mary's Church, West Feliciana.....	16
Church of the Epiphany, New Iberia.....	101
St. Mary's Church, Bayou Goula .....	52
Church of the Nativity, Rosedale .....	19
St. John's Church, Thibodeaux.....	29
Christ Church, Bastrop.....	20
Church of the Redeemer, Prairie Jefferson .....	25
St. Andrew's Church, Prairie Merouge .....	19
Trinity Church, Natchitoches .....	29
Christ Church, New Orleans, .....	649
St. Paul's Church, New Orleans.....	657
Church of the Annunciation, New Orleans.....	198
Trinity Church, " " .....	696
Mount Olivet Church, " " .....	100
Calvary Church, " " .....	85
Emmanuel Church, " " .....	45
St. Anna's Chapel, " " .....	284
St. Mark's Church, " " .....	109
Grace Parish, " " .....	131
Grace Church, Monroe.....	49
* Emmanuel Church, Pointe Celeste.....	31
St. Stephen's Church, Williamsport.....	21
Grace Church, Belle Air .....	6
St. James' Church, Alexandria.....	147
Trinity Church, Cheneyville.....	36
Church of the Epiphany, Opelousas.....	45
Zion Church, St. Martinsville.....	25
St. Mary's Church, Franklin .....	64
Christ Church, Covington .....	25
Church of the Incarnation, Amite.....	21
Church of the Annunciation, Ponchatoula.....	4
St. Jude's Church, Arcola.....	7
* St. Mark's Church, Houma .....	38

\$4247

From Protestant Episcopal Association.....1600

\$5847

On motion of the Rev. Mr. Adams,

*Resolved*, That the Treasurer of the Diocese be authorized to pay the Sexton of this Church ten dollars for services during the session of this Council.

On motion of the Rev. Dr. Dalzell,

*Resolved*, That the thanks of this Council be tendered to those members of the Church, and others in New Orleans, who have entertained its members.

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\* Christ Church, Mansfield; St. Matthew's Church, Houma; and Emmanuel Church, Pointe Celeste, have not reported to the Bishop at this Council. The assessment is made on their last report; in the case of the two first that of 1872, and in the latter that of 1871.

The Rev. Mr. Hilton offered the following resolution :

*Resolved*, That the next annual meeting of this Council be held in St. Paul's Church, New Orleans, on April 15, being the second Wednesday after Easter, A. D. 1874.

The Rev. Mr. Micou moved to amend by striking out the words "St. Paul's Church" and substituting therefor the words "St. Anna's Chapel."

The Rev. Mr. Duncan offered as a substitute the following resolution :

*Resolved*, That the sessions of the Thirty-Third Annual Council of the Diocese be held in Trinity Church, New Orleans, beginning on the second Wednesday after Easter, being April 15, A. D. 1874.

Adopted.

On motion of the Rev. Mr. Adams,

*Resolved*, That the Secretary be authorized to publish eight hundred copies of the Journal of the proceedings of this Council, and five thousand extra copies of the Bishop's Address.

On motion of the Rev. Dr. Dalzell,

*Resolved*, That the Council heartily concur in that portion of the Bishop's address in relation to the circulation of the "Spirit of Missions" and Church newspapers, and will endeavor to carry out his suggestions.

On motion of the Rev. Mr. Adams,

*Resolved*, That the minutes of this day's proceedings be accepted on the approval of the Bishop.

Prayer was offered by the Bishop, who then dismissed the Council with the Blessing of Peace.

HERMAN COPE DUNCAN, *Secretary.*

Approved:

J. P. B. WILMER, *President.*

## APPENDICES.

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### I. — PAROCHIAL REPORTS.

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#### Church of the Ascension, Donaldsonville.

REV. M. M. DILLON, RECTOR.

**Baptisms**—Adults, 10; children, 17: total, 27. **Confirmations**, 15. **Communicants**—Former number, 17; added, 36: total, 53. Present number, 53.

**Funerals**—6.

**Sunday School**—Teachers, 7; scholars, 61: total, 68.

**Communion** alms, \$59; offertory, \$45. The ladies of the congregation here raised \$1000 towards the erection of a church, for which a beautiful lot has been secured. No debts.

**Services** are held on the mornings and afternoons of the 2d and 4th Sundays, with the 5th when it occurs.

The Church is making steady progress and growing in the affections of the people. Immediate steps are being taken for the erection of a Church. The labors of the Rector extend over the Parishes of St. James, Ascension and Iberville.

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#### Christ Church, Napoleonville.

REV. CHARLES A. CAMERON, DEACON, IN CHARGE.

**Baptisms**—Adult, 1; children, 7: total, 8. **Confirmations**, 7. **Communicants**—Former number, 38; added, 7: total, 45. Present number, 45.

**Marriage**, 1.

**Sunday School**—Teachers, 3; scholars, 15: total, 18.

**Offertory**, \$122 40.

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#### St. James' Church, Baton Rouge.

REV. HENRY NOBLE STRONG, D. D., LL. D., RECTOR.

**Baptisms**—Adult, 1; children, 16: total, 17. **Confirmations**, 7. **Communi-**

nicants—Former number, 110; added, 20: total, 130; removed, 14; died, 1: total, 15. Present number, 115.

Marriages, 13; funerals, 11.

Sunday School—Teachers, 3; scholars, 25: total, 38.

Repairs, \$1027 00.

The number of communicants is made variable by the coming and going of officers of the United States Army, with their families, and by the graduation of cadets. The Parish has never been so prosperous as at present. I have also officiated at St. John's, West Baton Rouge, reported elsewhere.

### St. John's Church, West Baton Rouge.

JAMES DEVAL, WARDEN.

Baptisms—Adult, 1; children, 5: total, 6. Communicants 13.

Marriages, 2; funeral, 1.

These services were by the Rev. Dr. Strong, of East Baton Rouge.

### St. Mark's Church, Shreveport.

REV. W. T. D. DALZELL, D. D., RECTOR.

Baptisms—Adults 2; children, 11: total, 13. A class for confirmation. Communicants—Former number, 103; added, 5: total, 108; ceased to commune, 2; removed, 6; died, 3: total, 7. Present number, 97.

Marriage, 1; funerals, 7.

Weekly Offertory, \$472 00; other services, \$2270 00; Sunday School, \$75 00: total, \$2817 00.

The drought of last summer and consequent failure of the cotton crop, the failure of navigation in Red River during the chief portion of the business season of the year, and the unsettled condition of State affairs, have told severely on the material interests of the Parish. On the other hand, there never has been more to encourage the Rector in the spiritual condition of the people; the past Lenten Daily Services and frequent communions have been largely attended, and a spirit of earnest devotion, with more than usual zeal, is the gratifying result.

### St. Andrew's Church, Clinton.

REV. JAMES PHILSON, RECTOR.

Baptisms—Children, 7: total, 7. Communicants—Former number, 73; removed, 3; died, 1: total, 4. Present number, 69.

Marriages, 2; funeral, 1.

Sunday School—Teachers, 7; scholars, 50: total, 57.

For building Church, \$1641 65; communion alms, \$27 90: total, \$1669 55.

**St. Alban's Church, Jackson.**

**REV. A. G. BAKEWELL, PRIEST, IN CHARGE.**

**Baptisms—Adults, 2; children, 4: total, 7. Confirmations, 2.**

**Communicants—Present number, 11.**

**Funeral, 1.**

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**Grace Church, St. Francisville.**

**REV. A. G. BAKEWELL, PRIEST, IN CHARGE.**

**Baptisms—Adults, 5; children, 19: total, 24. Confirmations, 4.**

**Communicants—Present number, 48.**

**Marriages, 3; funerals, 10.**

**Sunday School—Teachers, 5; scholars, 30: total 35.**

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**St. Mary's Church, West Feliciana Parish.**

**REV. A. G. BAKEWELL, PRIEST, IN CHARGE.**

**Baptisms—Adults, 4; children, 10: total, 14. Confirmations, 9. Communicants—Former number, 7; added, 9: total, 16. Present number, 16.**

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**Mission at Laurel Hill.**

**REV. A. G. BAKEWELL, PRIEST, IN CHARGE.**

**Baptisms—Adults, 3; children, 10: total, 13. Confirmations, 9.**

**Funerals, 4.**

**This Parish is in course of organization. Lay Reading three Sundays in the month. Visited by Missionary every month. The baptisms reported were by the Rev. J. P. Lytton, during the past summer. No Church building.**

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**Epiphany Church, New Iberia.**

**REV. LOUIS Y. JESSUP, RECTOR.**

**Baptisms—Adults, 6; children, 5: total, 11. Confirmations, 8. Communicants—Former number, 95; added, 12: total, 107; removed, 6: total, 6. Present number, 101.**

**Marriages, 4; funerals, 7.**

**Sunday School—Teachers, 9; scholars, 55: total, 64.**

**Contributions from all sources, \$1813 36.**

**Debts—About \$300.**

**This report extends from March 31, 1872, to April 20, 1873, inclusive.**

It is due to the Ladies Parochial Aid Society to state, that \$679 of the whole amount contributed during the year were raised by it.

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### St. Mary's Church, Bayou Goula.

REV. M. M. DILLON, PRIEST, IN CHARGE.

Baptisms—Adults, 3; children, 13: total, 16. Confirmations, 5. Communicants—Former number, 33; added, 23; total, 56; removed, 4: total, 4. Present number, 52.

Marriages, 4; funerals, 2.

Communion alms, \$98; Offertory, \$57 65; Episcopal Fund, \$100; Council Fund, \$24. No debts.

I took charge of St. Mary's Church on the 1st May, 1872. The condition of the Parish, in a spiritual point of view, is most satisfactory. The Church is steadily increasing in numbers and influence. I have gratefully to acknowledge the able and effectual service of the Rev. Jas. I. Corbyn, of the Diocese of Missouri, at present residing in the Parish.

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### Church of the Nativity, Rosedale.

REV. JOHN PHILSON, RECTOR.

Baptisms—Adult, 1; children, 3: total, 4. Communicants—Present number, 19.

Marriages, 3; funerals, 5.

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### Emmanuel Church, Plaquemines.

REV. M. M. DILLON, PRIEST, IN CHARGE.

Baptisms—Children, 6. Confirmation, 1. Communicants—Former number, 5; added, 6: total, 11; removed, 3. Present number, 8.

Funeral, 1.

No funds have been raised in the year for Church purposes.

I have only been able to pay occasional visits to Plaquemines. I have tried to make arrangements for holding Divine Service, but as yet, without success, owing to those who took the most interest in the Church having removed to a distance.

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### St. John's Church, Thibodeaux.

REV. CHARLES F. D. LYNE, RECTOR.

Baptisms—Children, 6: total, 6. Confirmations, 10. Communicants—Former number, 26; added, 4: total, 30; died, 1. Present number, 29.

Marriages, 5; funerals, 8.

Sunday School—Teachers, 4; scholars, 40: total, 44.

Communion alms have amounted to \$42 60; Sunday offertory, \$125 30. Our indebtedness on the Church has been reduced from \$600 to \$125, which we trust to be able to reduce to \$300 within the next month.

I am very pleased to observe throughout the Parish an increasing interest in and love for the Church; and feel confident that, if it pleases the Giver of All Good to bless us with an interval of temporal prosperity, we shall be enabled to present a very satisfactory financial record to the next Council.

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### St. Paul's Church, Delta.

REV. THOMAS B. LAWSON, D. D., PRIEST, IN CHARGE.

Baptisms—Children, 2.

Marriage, 1.

One thousand dollars have been subscribed to build a Church. We are still getting contributions, and will have the main building up by the Fall. An eligible lot has been given by the Hon. J. T. Ludling. There having been no Church people in Delta, we have succeeded here beyond expectation. A parish has been organized, and will make application to be admitted into the Diocesan Council. The Church prospect is good.

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### Trinity Church, Tallula.

REV. THOMAS B. LAWSON, D. D., PRIEST, IN CHARGE.

Two thousand dollars have been contributed to build a Church. The plan is a neat one, Gothic in style, and designed by Mr. S. M. Haggart, of New Orleans. I held service in it on Easter Sunday. The community here is small, but well disposed towards the Church, and much interested in the erection of the House of Worship. There will be several persons for confirmation when visited again by the Bishop. I hold service occasionally at Columbia, Homer, Mt. Lebanon and Trenton. In all these places we have some devoted Church people.

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### Christ Church, Bastrop.

D. C. MORGAN, SENIOR WARDEN.

Communicants—present number 20.

Sunday School—Teachers, 7; scholars, 30; total, 37.

Contributed to Diocesan Funds, \$10 00.

We are without a Rector. There is a fine field in the parish for a school. A good Sunday School and a strong country Parish can be made, provided we have an efficient and energetic Rector to work it up.



**Church of the Redeemer, Prairie Jefferson.****REV. WILLIAM MILLER, RECTOR.**

Baptisms—Adult, 1; children, 5; total, 6. Confirmations, 2. Communicants—Former number, 22; added, 4; total, 26; removed, 1. Present number, 25.

Marriages, 5.

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**St. Andrew's Church, Prairie Merouge.****REV. WILLIAM MILLER, PRIEST, IN CHARGE.**

Baptisms—Children, 2; Confirmations, 4. Communicants—Former number, 20; added, 4; total, 24; removed, 5. Present number, 29.

Marriages, 2.

Missions, \$20.

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**Trinity Church, Natchitoches.****REV. JOHN SANDELS, PRIEST IN CHARGE.**

Baptisms—Children, 1. Communicants—Former number, 28; added, 1; total, 29. Present number, 29.

Marriages, 2; funerals, 4.

There is a slight improvement in the congregations.

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**Christ Church, New Orleans.****REV. WM. T. LEACOCK, D. D., RECTOR—REV. C. FAIR, ASSISTANT.**

Baptisms—Adults, 39; children, 87; total, 126. Confirmations, 99; Communicants—Former number, 585; added by confirmation, 79; by removal, 47; total, 126; removed, 19; died, 43; total, 62. Present number, 649.

Marriages, 23; funerals, 54.

Sunday School—Officers and teachers, male, 17, female, 65 total, 82; Scholars, boys, 300, girls, 364; total, 664.

Parochial School—Teachers, 3; scholars, 76.

Mission School—Teachers, 13; scholars, 150; total, 163.

Industrial School—Teachers, 11; scholars, 154; total, 165.

Holy Communion Alms, \$1223 40; Children's Home, \$1421 20; Diocesan Missions, \$634 35; Christ Church Ladies Aid, \$570; Christ Church City Missions, \$556 04; Christ Church Benevolent Association, \$1574 80; Christ Church Sunday School, \$1277 73; Christ Church Industrial School and poor scholars at Parochial Schools, \$296 55; Christ Church Choral Society, \$834 20; Christ Church Mission House, \$227 25; Ladies Benevolent Association, \$360; St. Anna's Asylum, \$735; Miscellaneous, viz:

**Domestic and Foreign Missions, Education of Candidates for Orders, Bible and Prayer Book Society, N. Y., University of the South, Newsboys' Lodging House, Christ Church Brotherhood, Sufferers by fire in Third District, Church of the Annunciation, Ponchatoula, St. Mark's, New Orleans, Christ Church, Mansfield, Terry Parish (Miss.), Grace Parish School (N. O.), Christmas, Easter, etc. offerings to Rector and Assistant, \$2312 25, Repairs of Christ Church, \$4089, Vestry Income for year, \$10,053 40; total from Easter, 1872 to Easter, 1873, \$26,165 17.**

The clergy of Christ Church, New Orleans, most gratefully present the above statistics as evidence of Parochial vitality and of the increased devotion of their beloved congregation. Figures are inadequate to describe the varied organizations; suffice it to report, that we possess complete machinery of Parochial labor, designed to supply the wants of every class. The spiritual life and earnest zeal of our many fellow-workers are the grounds of our rejoicing, and hopes for continued prosperity.

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### **St. Paul's Church, New Orleans.**

**REV. WILLIAM F. ADAMS, RECTOR.**

**Baptisms—Adults, 4; Children, 52: total, 56. Confirmations, 37. Communicants—Former number, 621; added, 60; removed, 19; died 5. Present number, 657.**

**Marriages, 13; funerals, 54.**

**Sunday School—Teachers, 33; scholars, 200: total, 233.**

**Diocesan Missions, \$226; Domestic Missions, \$136; Children's Home, \$705; Diocesan Expenses, \$600; Alms, \$500; Sunday School offering, \$150; Report of Treasurer on Parochial Expenses, about \$4000: total, \$10,317.**

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### **Church of the Annunciation, New Orleans.**

**REV. JOHN PERCIVAL, RECTOR.**

**Baptisms—Adults, 6; children, 29: total, 35. Communicants—Former number, 184; added, 26: total, 210; removed, 10; died, 2: total, 12. Present number, 198.**

**Marriages, 11; funerals, 4.**

**Sunday School—Teachers, 9 females, 5 males and 3 officers: total, 17. Scholars—annual Register, 125; weekly attendance, 95; average, 77: total, 142.**

**Sunday Mission School—Teachers, 3; scholars annual register, 30; average attendance, 16.**

**Snitable prizes, contributed by Parish and Benevolent Association, were distributed to members of Mission School, last Christmas.**

Contributions of Sunday School, \$137; Young Ladies' Guild (six months), \$150; Ladies Society \$109 30; Benevolent Association, \$175; Regular subscriptions, \$750; offertory, \$950: total, \$2271 30. No debts.

The congregation is overflowing, and the Parish full of life and activity.

It is proposed (D. V.) to open the new Church, now in course of erection, next Christmas day.

## Trinity Church, New Orleans.

REV. SAMUEL S. HARRIS, RECTOR.

Baptisms—Adults, 12; children, 80: total, 92. Confirmations, 59. Communicants—Former number, 643; added, 66: total, 709; removed, 6; died, 7: total, 13. Present number, 696.

Marriages, 18; funerals, 30.

Sunday School—Teachers, 51; scholars, 325: total, 376.

Parochial School—Teachers, 6; scholars, 85.

Contribution to Children's Home, \$960 50; St. John's Church, \$160; University of the South, \$200 65; St. Mary's Church, Franklin, \$95 45; Diocesan Missions, \$646 25; Communion Alms, \$670 70; Bishop Polk Society, \$1531 16; Trinity Benevolent Association, \$1034 72; Sunday School, \$300; other contributions for parochial and general Church purposes, \$19,805 32. Total collections and contributions, \$25,404 75.

The interior of the Church has been greatly improved during the past year, by placing an appropriate altar and illuminated reredos in the chancel, and by providing proper stalls and reading desks, and a new lectern and pulpit in the choir. The expense of this churchly and much needed improvement was assumed, at the Rector's request, by the Bishop Polk Society.

The Trinity School for young ladies is in a vigorous and flourishing condition. A daily service of great heartiness and beauty is celebrated at the opening of this school.

The Sunday School has been re-organized into four departments or divisions, with a head master over each—the whole being under the supervision and control of the Superintendent. The Sunday School room has also been so divided by partitions as to contain a chapel for the opening and closing services of the whole school, and a class-room for each department. The effect of this re-organization and of the judicious management of the experienced Superintendent, has been most marked in the better order and deportment of the school.

The generous Lenten and Easter offerings of the congregation during the season just past, are to be devoted to the erection of a new front to the Church, and to finishing the whole exterior. It is confidently expected that this work will be completed during the coming summer.

**Mount Olivet Church. New Orleans.**

**REV. CHARLES W. HILTON, RECTOR.**

**Baptisms**—Adults, 9; children, 29: total, 38. **Confirmations**, none. **Communicants**—Former number, 109; added, 4: total, 113; removed, 12; died, 1: total, 13. Present number, 100.

**Marriages**, 15; **funerals**, 17.

**Sunday School**—Teachers, 12; scholars, 130: total, 142.

**Collections** for the Aid Society of Mount Olivet, \$55 70; Minister's salary, \$500; Sunday collections, \$101; Sunday School offerings, \$56; net proceeds of festival given by the ladies of the Church, Nov. 1872, \$3500. **Total**, \$4312 70.

The services of the Church are regularly held and well attended. The Church has been repaired and painted. The Youth's Guild, of Mount Olivet, numbers twelve members; for the benefit of whose literary and charitable fund a course of lectures is being delivered by well-known gentlemen. The establishment of the Church Mission, in Gretna, is largely due to the members of this association.

The Rector's salary has been fixed for the coming year at \$1000.

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**Calvary Church, New Orleans.**

**REV. SPRUILLE BURFORD, RECTOR—ELECT.**

**Baptisms**—Adult, 2; children, 11: total, 13. **Confirmations**, 17. **Communicants**—Former number, 69; added, 32; removed, 16. Present number, 85.

**Marriages**, 3; **funerals**, 4.

**Sunday School**—Teachers, 24; scholars, 180: total, 204.

**Parochial School**—Teachers, 2; scholars, 40: total, 42.

**Communion** alms, \$25; Lenten offerings, \$38; general offerings, \$450; **Sunday School**, \$210. Debt, \$4500 on Church and Rectory, belonging to the Parish.

This report cannot be otherwise than meagre, as the present incumbent has been officiating under adverse circumstances during his brief ministry in the Parish, covering about four months. The present outlook of the Parish is full of promise.

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**Emmanuel Church, New Orleans.**

**REV. EDWARD FONTAINE, RECTOR.**

**Baptisms**—Adults, 2; children, 1: total, 3. **Communicants**—Former number, 50; added, 4; removed, 2; died, 1. Present number, 45.

**Marriage**, 1; **funeral**, 1.

**Sunday School**—Teachers, 8; scholars, 60: total, 68.

Weekly offertory, \$19 60; Communion Alms, one Sunday, \$7 65.

The Parish is in debt; but I have not been able to ascertain the precise amount, but suppose it to be near \$1500.

The above report of ministerial acts and of collections, refers only to the short time I have had charge of this Church, which has been without a Rector since the resignation of the Rev. Charles Ritter. I commenced my ministrations the 23d of last February. There are several candidates for confirmation, whom I have not had time to instruct properly.

## St. Anna's Chapel, New Orleans.

REV. JOHN FRANCIS GIRAULT, RECTOR.

Baptisms—Adult, 1; children, 57: total, 58. Confirmations, 21. Communicants—Former number, 252; added, 40: total, 292; removed, 5; died, 3: total, 8. Present number, 284.

Marriages, 13; funerals, 16.

Sunday School—Teachers, 15; scholars, 187: total, 202.

Parochial School—Teacher, 1; scholars, 20: total, 21.

Communion alms, \$190 05; Diocesan expenses, \$170; Diocesan missions, \$101 70; from the children of the Sunday School, for library, etc., \$112 30; alterations and repairs in the Church and other parochial contributions, including Ladies Parish Aid Society and St. Anna's Guild, \$2387 30: total, \$2961 35.

The attendance on the public services in this Church during the season of Lent and Easter, has been large and very encouraging. Since the beginning of the ecclesiastical year, a gallery has been erected, which has added sixty sittings, and secured better accommodations for the choir. The windows have been furnished with blinds, and the chancel painted and lettered. These alterations have given to the interior of the building a more churchly appearance, and added greatly to the comfort of the congregation.

Immediately after the adjournment of the last Annual Council, a "Guild" was organized in this Parish, composed of the young maidens of the Church, to whose loving zeal and efficient labors is due the entire credit for the painting and beautifying the chancel. Their zeal and energy will be manifested in still further efforts to adorn the Church and decorate the grounds.

Commendation is also due to the ladies of the Parish Aid Society for their faithful co-operation and sympathy, which the Rector gratefully acknowledges. Their constancy in ministering to the sick and destitute of the Parish and other deeds of mercy, wrought without ostentation, prove their "singleness of heart."

The thanks of the Rector and congregation are universally due to the

accomplished organist and ladies of the choir, for the simple and faithful rendering of their part of the service; and more especially for their patient and successful efforts in training the children of the Sunday School to sing correctly our beautiful Church service.

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**St. Mark's Church, New Orleans.**

**REV. CHARLES MORISON, M. A., RECTOR.**

**Baptisms**—Adults, 3; children, 14: total, 17. **Confirmations**, 16. **Communicants**—Former number, 90; added, 24: total, 114; removed, 3; died, 2: total, 5. **Present number**, 109.

**Marriages**, 2; **funerals**, 6.

**Sunday School**—Teachers, 8; scholars, 60: total, 68.

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**Grace Parish, Trinity Chapel, New Orleans.**

**REV. ALEXANDER MARKS, FORMER RECTOR.**

**Baptisms**—Adults, 3; children, 38: total, 41. **Confirmations**, 21. **Communicants**—Former number, 146; added, 29: total, 175; removed, 43; died, 1. **Present number**, 131.

**Marriages**, 6; **funerals**, 18.

**Sunday School**—Teachers, 12; scholars, 115: total, 127.

**Parochial School**—Teacher, 1; scholars, 30: total, 31.

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**St. John's Church, New Orleans.**

**REV. CHARLES B. CHAMPLIN, FORMER RECTOR.**

**Baptisms**—Adults, 7; children, 21: total, 28. **Confirmations**, 13. **Communicants**, 64; removed, 15. **Present number**, 49.

**Marriages**, 6; **funerals**, 5.

**Sunday School**—Teachers, 8; scholars, 64: total, 72.

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**Grace Church, Monroe.**

**REV. ALFRED S. CLARK, DEACON, IN CHARGE.**

**Baptisms**—Adults, 6; children, 22: total, 28. **Confirmations**, 5. **Communicants**—Former number, 45; added, 7: total, 52; removed, 2; died, 1: total, 3. **Present number**, 49.

**Marriage**, 1; **funerals**, 6.

**Sunday School**—Teachers, 6; scholars, 47: total, 53.

Since the adjournment of the Council last year, the Church building at Monroe, La., has been floored; eighteen stained glass windows of tasteful

design have been placed in position, and a sufficient number of comfortable pews provided. Much credit is due to the ladies for the work of beautifying the Church. The members of the Vestry are assiduous in their labors to advance the temporal interests of the Parish. The Rev. Mr. Weddell was Rector of the Church until the close of last year, when the present officiating clergyman assumed charge.

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### St. Stephen's Church, Williamsport.

REV. J. EMMART BROWN, RECTOR.

Baptisms—Adults, 8; children, 29: total, 37. A class for confirmation waiting the visitation of the Bishop. Communicants—Former number, 13; added, 8. Present number, 21.

Marriages, 3; funerals, 11.

Sunday School—Teachers, 4; scholars, 20.

Parochial School—Teacher, 1; scholars, 13.

Communion alms, \$15, at four celebrations.

Parochial contributions for six months, \$250. No debts.

The present Rector assumed charge of the Parish, August 3, 1872.

To meet the necessities of the people we have erected a neat Chapel, on the Bayou Latenache, known as St. Philip's Chapel. This enterprise was commenced in an old school-house on Mrs Moore's plantation. The success has been such as to require the building of the Chapel. The Sunday School numbers four teachers and fifteen scholars.

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### Grace Church, Belle Air (Atchafalaya).

REV. J. EMMART BROWN, PRIEST, IN CHARGE.

A class for confirmation, waiting the visitation of the Bishop.

Communicants—Former number, 7; removed, 1; present number, 6.

Funeral, 1.

Communion alms, \$7, at four celebrations.

Parochial contributions for six months, \$315. No debts.

The neat Church of this Parish, situated at Simmsport, was destroyed during the war by the Federal army, and has not since been replaced; but we hope before the next Council there will be a Church built at Belle Air, the plantation of Capt. D. T. Merrick, who has kindly donated the ground for that purpose. There is a regular service held at Mr. Taylor's private residence, twelve miles distant. This neighborhood has been most sadly neglected; but, the attendance at the services gives promise that a good work may be done among this people.

**St. James' Church, Alexandria.**

**REV. ABNER N. OGDEN, RECTOR.**

**Baptisms—Children, 9 : total, 9.**

**Communicants—Former number, 150 ; added, 2 ; removed 2 ; died, 2 : total, 4. Present number, 147.**

**Marriages, 7 ; funerals, 14.**

**Three Sunday Schools—Teachers, 18 ; scholars, 140 : total, 158.**

**Two Parochial Schools—Teachers, 4 ; scholars, about 40.**

**Communion alms, \$53 20. Amount paid on Diocesan assessment, \$42.**

**Since the destruction of the church edifice in May last, the Parish has been in rather a disorganized condition. The former rector, Rev. S. Burford, having left during the year, the above record is made out from memoranda found in the Parish Register.**

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**Trinity Church, Cheneyville.**

**GEORGE RANDOLPH UPTON, DEACON, FORMERLY IN CHARGE.**

**Baptisms—Adults, 2 ; children, 12 : total, 14.**

**Communicants—Former number, 43 ; died, 2 ; removed, 5 : total, 7. Present number, 36.**

**Marriage, 1 ; funerals, 2.**

**Sunday School—Teachers, 3 ; scholars, 10 : total, 13.**

**Contribution from St. John's Church, Stanford, Conn., \$425 ; Minister's salary, from January, 1872, to November, 1872, \$264 ; money made at entertainments, \$110 : total, \$374. Amount of indebtedness, \$1000.**

**This report includes Evergreen, Holmesville and Marksville.**

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**Rayville.**

**REV. T. B. LAWSON, D. D., PRIEST, IN CHARGE.**

**Baptisms—Adult, 1 ; children, 2 : total, 3.**

**Confirmations, 3. Communicants—Present number, 4.**

**This congregation being small and unable to build a church, united with others to erect a union Church, which we occupy once a month. The population of Rayville is small, and the progress of the Church will be slow. I only hold it as a missionary station.**

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**Church of the Epiphany, Opelousas.**

**REV. GEORGE R. UPTON, DEACON, IN CHARGE.**

**Baptisms—Adults, 2 ; children, 5 : total, 7. Confirmations, 2.**

**Communicants—Former number, 47 ; removed, 1 : died, 1 ; total, 2 : Present number, 45.**

**Marriage, 1 ; funeral, 1.**

**Sunday School—Teachers, 4 ; scholars, 20 : total, 24.**



Minister's salary, from August 1, 1872, to April 1, 1873, \$300; Diocesan assessment, \$35; domestic missions, \$13 10; Sunday School offerings, \$9 20; Church fund, \$227; total, \$454 30.

This Parish is no longer burdened with debt. I trust that during the year we will be able to improve the church building. This Parish is worked in connection with St. John's, in Washington. The Parishes are six miles apart. Service is celebrated in each Parish every Sunday. One Sunday a morning service, the other Sunday an afternoon service.

### St. John's Church, Washington.

REV. GEORGE R. UPTON, DEACON, IN CHARGE.

Baptisms—Adults, 2; children, 2: total, 4. Confirmations, 6.

Communicants—Former number, 23; added, 6: total, 29: removed, 1. Present number, 28.

Building fund, \$1500; Minister's salary, from August 1, 1872, to April 1, 1873, \$105 65; domestic missions, \$8 10: total, \$1913 75.

Debts, about \$800.

Principally through the assistance of friends of the Church in Philadelphia, we have erected within the past six months the complete frame work of quite a churchly edifice. Owing to the depressed condition of civil affairs, our people are not able to complete the building at once. Further, we have determined to liquidate our debts before any more work is done. We are completely sheltered. With this, for the present, we are content.

### Zion Church, St. Martinsville.

LOUIS Y. JESSUP, PRIEST, IN CHARGE.

Baptisms—Adults, 5; children, 2: total, 7. Confirmations, 4.

Communicants—Former number, 22: added, 4: removed, 1: present number, 25.

Funeral, 1.

Sunday School—Teachers, 4; scholars, 14: total, 18.

Collections for Diocesan missions, \$21; debts, about \$200.

Under the circumstances the Parish can be said to be doing very well. Lay service every Sunday, with a visit once a month from the Rector of Epiphany Church, New Iberia. The Sunday School is small, there being but few children belonging to the Church in the vicinity. A Bible class has been organized, with fair promise of success, some twelve or fourteen having joined it. We are however considerably cramped for means just at this time, as we have been unable to collect but a small proportion of the subscriptions still due.

**St. Mary's Church, Franklin.****REV. RICHARD WILDE MICOUL, RECTOR.****Baptisms**—Adults, 7 ; children, 16 : total, 23. Confirmations, 20.**Communicants**—Former number, 40 ; added, 24 : Present number, 64.**Marriages**, 4 ; funerals, 12.**Sunday School**—Teachers, 9 ; scholars, 90 : total, 99.

Contributions towards building the Church, \$2219 09 ; collections, etc., \$461 20 ; Sunday School collections, \$102 15. Easter offerings (towards debt), of Church and Sunday School, \$147 25 : total, \$3329 69. Debt, \$1421.

The Parish is in a very satisfactory condition. The church is now entirely finished, and is very complete in all its arrangements. Among the gifts and purchases of the past year, towards furnishing it, must be mentioned a large, fine-toned bell, carpets for the chancel and aisles, altar linen, "Oxford" Bible and Prayer Books for the chancel, a new Parish Register and a small Sunday School library. Among money donations, we thankfully acknowledge a collection of \$95 from Trinity Church and also one of \$65 received last year from Christ Church.

The attendance at the Lenten services was large and encouraging, and the Easter offerings (the first ever made in this Parish) will seem very creditable to those who are acquainted with the size of this congregation and the business depression and financial difficulties of the past few months.

The debt consists of \$500, loaned us for five years, and \$921, due to the Wardens of the Church, who have generously paid all building expenses not covered by subscriptions, and thus relieved us from all outside claims

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**Christ Church, Covington.****REV. HERMAN COPE DUNCAN, PRIEST, IN CHARGE.****Baptisms**—Adults, 3 ; children, 8 : total, 11.

**Communicants**—Former number, as reported in 1869, 76, which was reduced to 59 when the then Rector relinquished the cure, June 1, 1869 ; added since that date, 4 ; removed, 17 ; dropped, as never actually communicants, 19 ; died, 2 : total, 38. Present number, 25, attached as follows : Parish Church, 14 ; Grace Chapel, 5 ; All Soul's Chapel, 3 ; St. Luke's, 3.

**Sunday School**—Teachers, 2 ; scholars, 25.**Communion alms**, \$16 75. No debts.

The Church building is out of repair ; its decaying walls, broken roof and fallen ceiling should stir the charitable to active and prompt assistance to rescue the edifice from destruction. The congregation, though dispirited from the lack of all of the ordinances of the Church for nearly four years, have at once rallied and are showing themselves ready to undertake anew their responsibilities as Churchmen.

Divine service has not yet been resumed at the Chapels. Charge assumed by the present Rector, March 1, 1873.

**Church of the Incarnation, Amite City.****REV. HERMAN COPE DUNCAN, RECTOR.****Baptisms—Adults, 2; children, 4: total, 6. Confirmations, 13.****Communicants—Former number, 14; added, 16; removed, 9: Present number, 21.****Marriages, 2; funerals, 4.****Sunday School—Teachers, 5; scholars, 38: total, 43.****Contributions—Communion alms, \$27 85; Domestic missions, through mite chests, \$14 95; Diocesan funds, \$20; parochial, \$723 10: total, \$785 90. Debt, \$83 20.****The new Church was opened for divine service last Whitsun Day.****During the year our Parish has received aid from Christ Church, New Orleans, at sundry times. Our font is a present from St. Paul's Church, Brooklyn.****Church of the Annunciation, Ponchatoula.****REV. HERMAN COPE DUNCAN, PRIEST, IN CHARGE.****Baptisms—Adults, 3; children, 4: total, 7. Confirmations, 3.****Communicants—Former number, 2; added, 3; removed, 1: Present number, 4.****Contributions—To domestic missions, \$2 95; to Diocesan funds, \$10; Parochial expenses, \$120 03: total, \$132 98. Debt, \$100.****Divine service was celebrated in the new Church for the first time on the fourth Sunday in Lent, March 23, 1873.****The Parish has to acknowledge the reception of many favors from the clergy and laity of the Churches in New Orleans.****Adrent Chapel.—A mission has been established at Wells' Ferry, on the Tangipahoa river. The first celebration of divine service was on Sunday, December 1, 1872. Sunday School—teachers, 3; scholars, 15.****St. Jude's Church, Arcola.****REV. HERMAN C. DUNCAN, PRIEST, IN CHARGE.****Baptisms—Adults, 3. Confirmations, 4.****Communicants—Former number, 4; added, 4; removed, 1: Present number, 7.****Church of the Holy Spirit, So. Car Works.****REV. HERMAN C. DUNCAN, PRIEST, IN CHARGE.****Baptisms—Adults, 2; children, 5: total, 7. Confirmations, 6.****Communicants—Former number, 2; added, 5: Present number, 7.****Sunday School—Teachers 6; scholars, 30: total, 36. No debts.**

**Grace Church, Hammond.**

**REV. HERMAN C. DUNCAN, PRIEST, IN CHARGE.**

**Baptisms—Adults, 2; children, 2: total, 4. Confirmations, 4. Communicants—Former number, 2; added, 4. Present number, 6.**

**Sunday School—Teachers, 5; scholars, 40: total, 45.**

**Contributions, \$64 70, including \$11 50 from the Sunday School.**

**No debts.**

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**St. John's Church, Minden.**

**REV. THOMAS B. LAWSON, D. D., PRIEST, IN CHARGE.**

**Baptisms—Adult, 1; children, 4: total, 5. Communicants 6.**

**Funeral, 1.**

**This congregation has contributed about four thousand dollars to build a Church, which is now under contract, to be completed by the first of August.**

**The Parish is in a good condition financially. The Church building will not cost more than the above amount. The plan was furnished by Mr. Haggart, of New Orleans, and is designed to seat two hundred and fifty people; recess chancel; spire and tower seventy-seven feet high, surmounted with a cross. The building is Gothic and will be an ornament to the town.**

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**Children's Home, New Orleans.**

**Sister Roberta (sister in charge) in reporting to the Bishop of the Diocese, would first return most humble and grateful thanks to Almighty God for His watchful Providence, which has been over us, earnestly praying for a continuance thereof.**

**The health of the children has been good, not one serious case of illness during the past year. Thanks are due to Dr. Davidson for gratuitous services. We have been much in need of a Sister to take charge of the Educational Department. Miss Morgan has kindly volunteered to teach three hours daily which, with the assistance of one of the older girls, enables all of the children to attend school a part of each day. The children do all the work of the Home. They receive daily instruction in plain and fancy needle work, the latter being kept for sale. Daily morning and evening prayers are said in the Oratory. The church service, abridged, is used, in order that the children may become familiar with it. The Litany is read Friday morning, and the children catechised the same day after evening prayer. On other evenings they recite a verse from the Second Lesson for morning service. The children also receive instruction in Sunday School, which is held in the Oratory every Sunday morning, from 9 to 10 o'clock.**

Total number of children in the Home at this time forty-three : of these twelve are total orphans, twenty-six half orphans, and five have both parents living; forty-one are girls and two boys. Fifteen have been admitted since September 1, 1872, and thirteen surrendered. Five of the girls are communicants of the Church, and six others are candidates for confirmation. There are at present resident in the Home three Sisters and one assistant teacher.

Thanks are due to the many friends who have so kindly assisted us in the sewing during the season of Lent : also, for many liberal donations. May God reward them, and cause them to feel that "it is more blessed to give than to receive."

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NOTE.—Many of the foregoing reports do not give a full financial exhibit of the contributions of the Parishes ; some of them not noting any of the sums that have passed through the hands of the respective Parish Treasurers. Contributions to Diocesan Funds are reported at less than half the amount acknowledged as received by the Treasurer. The Secretary completes the financial statement by adding the following amounts : Estimate of the Bishop of contributions not reported officially, \$17,400; Reports of Treasurers of Diocese and of P. E. Association, \$305; Contributions to Children's Home not included in reports of Parishes, \$6,073 75. Total, \$23,778 75.

## II.—REPORT OF THE DIOCESAN TREASURER.

### DIOCESE OF LOUISIANA, "Episcopal Fund," in acc't with Mc W. WRIGHT, TREASURER.

1872.		Dr.	
Sundry dates.	To cash Equitable Life Assurance Association.....	\$ 344 70	
	To cash Right Rev. Bishop .....	5001 00	
	To Balance .....	129 13	
		<u>\$5474 83</u>	
1872.		Cr.	
April 13.	By balance as per account .....	\$ 615 08	
Sundry dates during the year.	By Christ Church, New Orleans.....	950 00	
	By Trinity " " " .....	950 00	
	By St. Paul's Church, New Orleans.....	600 94	
	By St. Anna's Chapel, " " .....	150 09	
	By Christ Church, Assumption.....	25 00	
	By Church of the Incarnation, Amite .....	10 00	
	By Epiphany Church, New Iberia.....	100 00	
	By Calvary Church, New Orleans.....	25 00	
	By Zion Church, St. Martinsville .....	15 00	
	By St. Matthew's Church, Houma.....	50 00	
	By St. Mary's Church, Bayou Goula.....	100 00	
	By St. Mary's Church, Franklin.....	25 00	
	By Mount Olivet Church, New Orleans.....	25 00	
	By St. Mark's Church, Shreveport.....	150 00	
	By St. James' Church Alexandria.....	32 00	
	By Grace Church, Monroe.....	30 00	
	By Treasurer Protestant Episcopal Association.....	1600 00	
1873.		<u>\$5474 83</u>	
April 22.	By balance .....	129 13	

McW. WRIGHT, Treasurer.

NEW ORLEANS, April 22, 1873.

**DIOCESE OF LOUISIANA, "Council Fund," in acc't with McW. WRIGHT,  
TREASURER.**

1872.	Dr.	
Sundry	To cash paid Sexton.....	\$ 10 00
dates	To cash paid for printing Journals.....	295 00
during	To cash paid for stationery .....	16 00
the year.	To cash paid for postage envelopes.....	2 50
	To balance.....	108 83
	To amount paid Treasurer Pro. E. Association, being Fund for superannuated Clergy.....	541 62
		<u>\$973 95</u>

1872.	Cr.	
April 13.	By balance as per account.....	\$ 40 03
Sundry	By St. Paul's Church, New Orleans.....	40 00
dates	By St. Matthew's Church, Houma .....	10 00
during	By St. Mary's Church, Franklin.....	10 00
the year.	By St. John's Church, Thibodeaux .....	30 00
	By Christ Church, Assumption.....	10 00
	By Church of the Incarnation, Amite.....	10 00
	By St. James' Church, Alexandria.....	10 00
	By Trinity Church, New Orleans.....	50 00
	By Christ Church, New Orleans, .....	50 00
	By St. Anna's Chapel, New Orleans.....	20 00
	By Mount Olivet Church, New Orleans.....	20 00
	By St. Mark's Church, Shreveport.....	25 00
	By St. Mary's Church, Bayou Goula.....	20 00
	By Calvary Church, New Orleans .....	10 00
	By Annunciation Church, New Orleans.....	10 00
	By St. Matthew's Church, Houma, for Gen. Conv.....	25 00
	By Mount Olivet Church, N. Orleans, for Gen. Conv...	5 00
	By Chicago Relief Fund.....	37 30
	By Fund for superannuated Clergy .....	541 62
		<u>\$973 95</u>

1873.		
April 22.	By balance.....	108 83

McW. WRIGHT, *Treasurer.*

NEW ORLEANS, April 22, 1873.

**DIOCESE OF LOUISIANA, "Mission Fund," in acc't with McW. WRIGHT  
TREASURER.**

1872.	Dr.	
April 13.	To cash paid Rev. Alexander Marks.....	\$ 285 00
Amounts	To cash paid Rev. A. S. Clark.....	50 00
paid	To cash paid Rev. C. W. Hilton.....	170 00
during	To cash paid Rev. John Sandels.....	200 00
the year.	To cash paid Rev. R. W. Micou.....	150 00
	To cash paid Rev. M. M. Dillon .....	50 00
	To cash paid Rev. C. B. Champlin.....	50 00
	To cash paid Rev. W. T. D. Dalzell, D. D.....	30 00
	To cash paid Rev. William McCallen.....	40 00
	To cash paid Rev. T. B. Lawson, D. D. ....	75 00
	To cash paid Rev. H. C. Duncan .....	115 00
	To cash paid Rev. A. G. Bakewell.....	225 00
	To cash paid Mr. Judt .....	100 00
	To cash paid Rev. Edward Fontaine.....	25 00
	To cash paid sundry Clergymen, per Bishop.....	200 00
	To balance.....	268 74
		<u>\$2033 74</u>

1872.	Cr.	
April 13.	By balance account rendered .....	\$ 118 54
Amounts	By St. Mark's Church, Shreveport.....	80 00
received	By St. Paul's Church, New Orleans.....	226 40
during	By St. Anna's Chapel, " " .....	97 40
the year.	By St. Mary's Church, Franklin.....	11 75
	By St. John's Church, Washington.....	8 00
	By Christ Church, New Orleans.....	634 35
	By Trinity Church, New Orleans.....	618 00
	By Mount Olivet Church, New Orleans.....	20 80
	By German Mission.....	20 00
	By Grace Parish, New Orleans .....	48 50
	By Sundry Parishes, per Bishop.....	50 00
	By Rev. James Saul.....	100 00
		<u>\$2033 74</u>

1873.		
April 22.	By balance .....	268 74

McW. WRIGHT, Treasurer.

NEW ORLEANS, April 22, 1873.



### III.—REPORT OF TREASURER OF THE PROTESTANT EPISCOPAL ASSOCIATION.

*THE PROTESTANT EPISCOPAL ASSOCIATION "Episcopate Fund," in  
account with RICHARD NUGENT, TREASURER.*

1872.

Dr.

June 4.	To cash paid McW. Wright, Treasurer.....	\$ 250 00
June 4.	To cash paid R. Nugent, Treasurer, to May 1, 1872.....	250 00
Aug. 28.	To cash paid for bonded note for \$610 69.....	600 00
Oct'r 1.	To cash paid McW. Wright, Treasurer.....	235 00
Nov'r 4.	" " " ".....	600 00

1873.

Jan'y 15.	" " " ".....	335 00
Feb'y 5.	" " " ".....	120 00
Feb'y 10.	" " " ".....	60 00
Feb'y 15.	To cash paid for Check-Book.....	1 25
April 19.	To cash paid for four City Ten Per Cent. Bonds, at \$50 each.....	154 00
April 21.	To Balance.....	43 21
		<u>\$2648 46</u>

1872.

Cr.

April 10.	By balance from last account.....	\$ 261 27
April 18.	By cash from D. Avery, for interest to Sept. 18, 1872.....	40 00
May 17.	By cash from Mrs. S. A. Dorsey.....	200 00
July 1.	By cash for two Coupons, City Bonds.....	60 00
July 18.	By cash for dividend, 88 shares Carrollton Railroad.....	440 00
Aug. 1.	By cash for four Coupons, City Bonds.....	120 00
Aug. 1.	By cash for dividend, 14 shares Crescent City Bank.....	70 00
Aug. 31.	By cash for interest on Bond No. 171, C. Briggs, to May 7, 1872.....	20 00
Oct'r 1.	By cash for Coupons on \$2650 City Ten Per Cent. Bonds.	132 50
Oct'r 1.	By cash for one Bond, due and paid.....	50 00
Nov'r 4.	By cash for note, due this day and paid.....	610 96

1873.

Jan'y 3.	By cash for two Coupons on City Bonds.....	60 00
Jan'y 15.	By cash for dividend, 88 shares Carrollton Railroad.....	264 00
Feb'y 5.	By cash for four Coupons, City Bonds.....	120 00
Feb'y 10.	By cash for dividend, 14 shares Crescent City Bank.....	70 00
April 1.	By cash for Coupons, \$2600 City Ten Per Cent. Bonds...	130 00

1873.

April 21.	By Balance.....	\$ 43 21
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E. &amp; O. E.

NEW ORLEANS, April 21, 1873.

RICHARD NUGENT, Treasurer.

**THE PROTESTANT EPISCOPAL ASSOCIATION "Superannuated Fund,"**  
in account with **RICHARD NUGENT, TREASURER.**

**Dr.**

1872.

**June 25.** To cash paid for notes due 9th January, \$563 38—less  
discount, at 10 per cent., \$31 22.....\$ 532 26

1873.

**Jan'y 16.** To cash paid for 6 shares, State National Bank, at 97.... 582 00  
**April 21.** To Balance..... 10 24  
\$1124 50

**Cr.**

1872.

**June 22.** By cash received from McW. Wright, Treasurer.....\$ 541 62

1873.

**Jan'y 10.** By cash for notes due and paid..... 563 38  
**April 14.** By cash for dividend, 6 shares State National Bank..... 19 50  
\$1124 50

**April 21.** By Balance.....\$ 10 24

**E. & O. E.**

**RICHARD NUGENT, Treasurer.**

**NEW ORLEANS, April 21, 1873.**

**LIST OF SECURITIES BELONGING TO THE PROTESTANT EPISCOPAL ASSOCIATION.**

**EPISCOPATE FUND.**

**Six City Consolidated Bonds of \$1000 each.....\$ 6000 00**  
**City Ten Per Cent. Bonds..... 2800 00**  
**Eighty-eight Shares Carrollton Railroad Stock..... 8800 00**  
**Fourteen Shares Crescent City Bank Stock..... 1400 00**  
**Joubert's Note, balance due..... 308 77**

**SUPERANNUATED CLERGYMAN'S FUND.**

**Six Shares State National Bank.....\$ 600 00**

**NOTE.**—The value of Crescent City Bank Stock is very doubtful, depending on the winding up of the Bank.



**CHARTER**  
OF THE  
**Protestant Episcopal Association**  
**OF LOUISIANA**  
OF THE

**FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

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**Approved April 15, 1853.**

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1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicile is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments, any sum and sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit: said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said

Church ; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicil, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead; vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the following named persons, to wit: the Rt. Rev. Leonidas Polk, Bishop of the Diocese of Louisiana; the Revs. Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedges, and McCoy, Clergymen of said Diocese, and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at their annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas,

causes, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and shall be and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do every thing needful for the good government and support of this Corporation, to receive the titles for property of all donations and bequest of movables, immovables, or other property, and the same to dispose of according to the will and directions of the respective donors or testators, or, in absence of any specific directions, to dispose of the same by sale, lease, or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in like manner; they shall make a report, in full detail, of all their doings to each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the regular order of their several dates, all business or other transactions of the Association, which said books shall be open to the inspection of any of the members of this Association.

8. The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of except with the assent of said Diocesan Convention, and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

9. The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

10. It shall be the duty of the Treasurer to keep a set of books, in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinbefore named, as proposed recipients of said funds.

11. Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case the person or persons shall be a life member or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or such other fund as the Directors and Convention may consider necessary to

aid at the time of receiving said subscriptions, and in the manner hereinbefore provided.

Signed, LEONIDAS POLK,  
 " W. T. LEACOCK,  
 " CHAS. GOODRICH,  
 " ALEXANDER F. DOBB,  
 " N. O. PRESTON,  
 " AMOS D. McCOY,  
 " J. LLOYD JOHNSTON,  
 " ELIJAH GUION,  
 " L. C. DUNCAN,

Signed, JOHN L. LOBDELL,  
 " GEORGE S. GUION,  
 " WM. M. GOODRICH,  
 " CHARLES HARROD,  
 " G. B. DUNCAN,  
 " JAMES McCONNELL,  
 " GEO. M. GILBERT,  
 " JOHN R. THOMPSON,  
 " J. GRIMSHAW.

### C E R T I F I C A T E S .

THE STATE OF LOUISIANA, }  
 PARISH OF ORLEANS.

I have perused and examined the foregoing instrument of writing, wherein the subscribers thereto have specified the purposes and objects of their Association, and the name and style thereof; and it is the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853.

[Signed],

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
 April 15, 1853.

Having examined the Constitution and Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of Incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

P. O. HEBERT,

Governor of the State of Louisiana.

### OFFICE OF THE SECRETARY OF STATE.

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 9th, day of May, A. D., 1853.

[Signed],

ANDREW S. HERRON,

Secretary of State.

# CONSTITUTION

## OF THE

### DIOCESE OF LOUISIANA.

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#### ARTICLE I.

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

#### ARTICLE II.

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

#### ARTICLE III.

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it



consists of more than fifty families, by five; to be chosen by the Vestry a certificate of whose appointment, signed by the Wardens, either of them or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. A representative whether Clerical or Lay, from one-third of the Parishes in union with the Council, shall constitute a quorum for the transaction of business; but smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice *Provided*, Two-thirds of the Clergy entitled to a vote be present, and two

Minister in whatever is appropriate to Laymen, for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of public worship, and the instruction of the congregation by occasional clerical services, or by lay reading, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared a list of all the Ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat, and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any Clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be in the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every Parish in union with the Council, to send annually to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for the publishing the Journals and other contingent expenses of the Council. Each Parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the Parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council; the delegates from each Parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his Cure, agreeably to Title 1, Canon 15, § 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized, with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when each rite was performed. The Register shall be kept by the Minis-

# CANONS.

## CANON I.

### OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The Parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rectors, Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the Parish has complied or not with the foregoing provisions.

## CANON II.

### OF PARISH MEETINGS.

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which office shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the Parish, and during the period have belonged to the same, shall be entitled to vote.

## CANON III.

### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister, and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship; and in general to act as helpers to the

Minister in whatever is appropriate to Laymen, for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of public worship, and the instruction of the congregation by occasional clerical services, or by lay reading, as circumstances may permit.

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decision ; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication ; and shall be pronounced by the Bishop only in convocation. But if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of Clergymen shall be public, unless both parties wish them to be otherwise ; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side ; the other party having had sufficient notice of the time and place of taking the same and being allowed to attend and cross-examine when it is taken ; the person examined for written evidence may also be put under oath. No charge shall be substantiated, but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it ; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

#### CANON VIII.

##### OF THE COUNCIL.

Every Council shall be opened with prayers, and the Bishop's Address, or a Sermon, and the administration of the Lord's Supper ; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

#### CANON IX.

##### ATTENDING COUNCIL.

As the regular attendance of the Clergy at the meeting of the Council is of essential importance to the interest of the Church, this is hereby enjoined upon them ; and in case of their inability to attend, they shall communicate, in writing, prior to the meeting of the Council the reasons thereof to the Bishop.

And as the expenses in attending the Council are oftentimes considerable, it shall be the duty of every Parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

#### CANON X.

##### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice ; *Provided, however,* That any amendment germane to the subject of the proposed amendment shall be in order at the time when the Council proceeds to act finally upon such proposition.

**there be no Bishop, before the clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.**

**If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had, it shall be the duty of the Bishop, unless there shall be, in his judgment good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight Presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge or charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight Presbyters first nominated, five, who shall constitute a court for the trial of the accused.**

**The five Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall, after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial hearing, to be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.**

**The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall give the accused a certificate of acquittal, and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty on any of the points at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such**

decision ; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admission, suspension, degradation from the ministry, or excommunication and shall be pronounced by the Bishop only in convocation. But if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of Clergymen shall be public, unless both parties wish them be otherwise ; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side ; the other party having had sufficient notice of the time and place of taking the same and being allowed to attend and cross-examine when it is taken ; the person examined for written evidence may also be put under oath. No charge shall be substantiated, but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it ; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

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# RULES OF ORDER.

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to wit:

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.
- 9.—Committee on Parochial Reports.



VII. The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

VIII. The order of business shall be as follows :

1.—The reading, correcting and approving of the Minutes of the preceding day.

2.—Calling the names of absent members, and entering on the Journal those who appear.

3.—Reports from the various Committees.

4.—Motions, resolutions and miscellaneous business.

IX. Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the House.

XI. No motion shall be put or debated unless seconded; and when seconded, it shall be stated by the President before debate; and every motion shall be reduced to writing when required by the President or any member.

XII. If the question in debate contains several distinct propositions, any member may have the same divided.

XII. When a question is under debate, no motion shall be received, unless to postpone indefinitely; to postpone it to a certain day; to lay it on the table; to commit it, or amend it; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate; if it be negatived, it shall not be renewed until some new business has intervened.

XIV. A motion to lay on the table shall be decided without debate.

XV. On a question being put by the President, it shall be determined by the sound of the voices for or against it; but any member may require a count of the votes; and tellers for that purpose shall be appointed by the Chair; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling clerical members and the Churches represented, and the vote shall be entered on the Journal.

XVI. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

XVII. No member shall speak more than twice on the same question, without leave of the House.

XVIII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the nor without the motion for that purpose being made by one of the majority on a prior decision; nor shall any question be re-considered more than once.

XIX. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Delegates to the General Convention

shall be appointed by ballot, unless the House shall unanimously direct otherwise.

**XX.** No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

**XXI.** Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

**XXII.** The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

## I N D E X .

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	PAGE
Arrearages remitted.....	46
Assessments on Parishes.....	40, 46
Canon on New Parishes.....	40, 42
Church Education Society; election of Board.....	18
Church of Ireland; letter from General Synod.....	15
Church papers .....	42
Delinquent Parishes.....	41, 42, 46
General Convention; election of Delegates.....	18
Hymnal; report on.....	42
Preachers at next Council.....	42
Protestant Episcopal Association; election of Board .....	41
Registrar's Report.....	16
Reports and Accounts; report on .....	41
Secretary elected .....	15
Sessions; time fixed.....	18
St. John's, Minden; application.....	18, 19
Standing Committee; report .....	17
Election .....	18
State of the Church; report on .....	45
Thanks; resolutions of.....	46
Thirty-third Council; time of meeting.....	48
Treasurer elected.....	15
Unfinished business .....	20
University of the South; election of a Trustee.....	18
University School.....	42

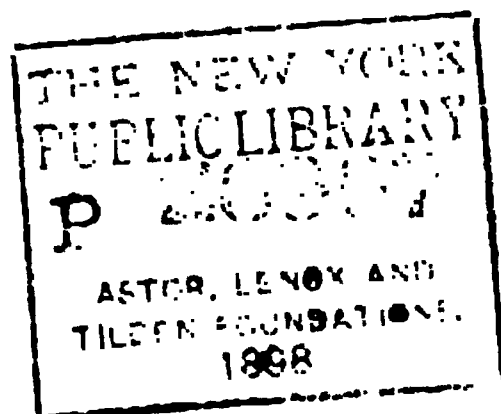
CT OF PAROCHIAL REPORTS MADE TO THE BISHOP AT THE DIOCESAN COI

[S]	BAPTISMS.			CONFIRMATIONS.		COMMUNICANTS.		MARRIAGES.		FUNERALS.		P. SCHOOLS.		COST	
	Infants.	Adults.	Total.			Present Number.	New Increase.					Teachers.	Scholars.	Teachers.	Scholars.
.....	17	10	27	15	53	36	1	1	9	7	61	..	..	\$ 68 00	Extra Diocesan.
.....	7	1	8	7	45	7	5	13	11	3	15	..	..	.....	.....
.....	16	1	17	7	115	5	1	1	1	3	25	..	..	.....	.....
.....	5	1	6	..	61	1	..	2	1	..	..	..	..	.....	.....
.....	11	2	13	..	97	8	1	1	7	..	..	..	..	.....	.....



Thirty-Third Annual Council

OF THE



PROTESTANT EPISCOPAL CHURCH,

IN THE

Diocese of Louisiana

M.DCCC.LXX.IV.

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NEW ORLEANS:

JAMES A. GRESHAM BOOKSELLER AND STATIONER 92 CAMP ST

1874.



# JOURNAL

OF THE

THIRTY-THIRD ANNUAL COUNCIL

OF THE

Protestant Episcopal Church,

IN THE

DIOCESE OF LOUISIANA,

HELD IN

Trinity Church, New Orleans,

ON THE 15th, 16th, 17th AND 18th DAYS OF APRIL, A. D., 1874.

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**BISHOP OF THE DIOCESE, NEW ORLEANS.**

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**REV. HERMAN COPE DUNCAN, M. A.,**

**NEW ORLEANS.**

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**ASSISTANT SECRETARY,**

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**OPELOUSAS.**

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**TREASURER OF THE DIOCESE,**

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**NEW ORLEANS.**

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**REGISTRAR AND HISTORIAN,**

**REV. HERMAN COPE DUNCAN, M. A.,**

**NEW ORLEANS.**

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" SAMUEL S. HARRIS,**

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# LIST OF THE CLERGY

## OF THE DIOCESE OF LOUISIANA.

---

1. **RT. REV. JOSEPH PERE BELL WILMER, D. D.,** Bishop of the Diocese, New Orleans.
2. **Rev. William F. Adams,** Rector of St. Paul's Church, New Orleans.
3. **Rev. Alexander Gordon Bakewell,** Rector of Grace Church, St. Francisville.
4. **Rev. Joseph Emmart Brown,** Rector of St. Stephen's Church, Williamsport.
5. **Rev. Elisha Spruille Burford, M. A.,** Calvary Church, New Orleans.
6. **Rev. Charles A. Cameron,** Deacon, Minister of Christ Church, Napoleonville.
7. **Rev. Charles D. Christian,** Rector of Grace Church, Lake Providence.
8. **Rev. Alfred Severiano Clark,** Rector of Grace Church, Monroe.
9. **Rev. W. T. Dickinson Dalzell, D. D.,** Rector of St. Mark's Church, Shreveport.
10. **Rev. Marmaduke M. Dillon, M. A.**
11. **Rev. Caleb Dowe,** Rector of St. Joseph's Church, St. Joseph.
12. **Rev. Joseph Wood Dunn,** Brazil.
13. **Rev. Herman Cope Duncan, M. A.,** St. George's Church, New Orleans.
14. **Rev. Campbell Fair, M. A.,** Assistant Minister of Christ Church, New Orleans.
15. **Rev. Edward Fontaine,** New Orleans.
16. **Rev. John Francis Girault,** Rector of St. Anna's Chapel, New Orleans.

17. Rev. Charles Goodrich, D. D., Virginia.
18. Rev. Samuel S. Harris, M. A., Rector of Trinity Church, New Orleans.
19. Rev. Charles W. Hilton, Rector of Mount Olivet Church, New Orleans.
20. Rev. Louis Y. Jessup, Mississippi.
21. Rev. William T. Leacock, D. D., Rector of Christ Church, New Orleans.
22. Rev. Daniel S. Lewis, D. D., New Orleans.
23. Rev. Charles F. D. Lyne, M. A., Rector of St. John's Church, Thibodeaux.
24. Rev. P. Macfarlane, Rector of the Church of the Epiphany, Opelousas.
25. Rev. Richard Wilde Micou, B. A.
26. Rev. William Miller, Rector of the Church of the Redeemer, Prairie Jefferson.
27. Rev. Abner Nash Ogden, Rector of St. James' Church, Alexandria.
28. Rev. John Percival, D. D., Rector of the Church of the Annunciation, New Orleans.
29. Rev. James Philson, Rector of St. Andrew's Church, Clinton.
30. Rev. John Philson, Rector of the Church of the Nativity, Rosedale.
31. Rev. John Saudels, Rector of Christ Church, Mansfield.
32. Rev. Henry Noble Strong, D. D., LL. D., Rector of St. James' Church, Baton Rouge.
33. Rev. Augustus J. Tardy, Deacon, Minister of St. John's Church, New Orleans.
34. Rev. George Randolph Upton, Deacon, Minister of St. John's Church, Minden.

## List of Parishes in the Diocese of Louisiana,

*In union with the Council, with dates of admission, under the pastoral charge of whom; together with names of Lay Delegates.*

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*Italics indicate presence at the Council.*

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NOTE — Christ Church, New Orleans was organized in 1805; Grace Church, St. Francisville, in 1827. These Parishes, together with St. Paul's Church, New Orleans, constituted the PRIMARY Convention, which assembled in 1838, and led to the formation of Louisiana into an independent Diocese.

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### Parish of Ascension.

*Donaldsonville.*—Church of the Ascension, 1852.

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### Parish of Assumption.

*Napoleonville.*—Christ Church, 1854—*Rev. C. A. Cameron, Deacon*; George G. Garner, G. W. Jones, W. W. Pugh.

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### Parish of East Baton Rouge.

*Baton Rouge*—St. James' Church, 1844—*Rev. H. N. Strong, D. D., LL. D.*; Wm. Markham, J. W. McMain, and Andrew S. Herron.

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### Parish of West Baton Rouge.

*West Baton Rouge*—St. John's Church, 1844—*Rev. H. N. Strong, D. D., LL. D.*; A. C. Woods, Wm. D. Clark and A. J. Loudon.

---

### Caddo Parish.

*Shreveport*—St. Mark's Church, 1851—*Rev. W. T. D. Dalzell, D. D.*; R. C. Cummings, Hon. J. C. Moncure and Alex. McLean.

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### Carroll Parish.

*Lake Providence*—Grace Church, 1874—*Rev. Wm. D. Christian.*

## *Thirty-Third Annual Council,*

### **DeSoto Parish.**

*Mansfield*—Christ Church, 1866—Rev. John Sandels; Hon. J. B. Elam and Dr. R. T. Gibbs.

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### **Parish of East Feliciana.**

*Clinton*—St. Andrew's Church, 1852—Rev. James Philson.

*Jackson*—St. Alban's Church, 1854—Rev. James Philson.

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### **Parish of West Feliciana.**

*St. Francisville*—Grace Church, 1838—Rev. A. G. Bakewell.

*St. Mary's Church*, 1858—Rev. A. G. Bakewell.

*Laurel Hill*—St. John's Church, 1874—Rev. A. G. Bakewell.

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### **Iberia Parish.**

*New Iberia*—Epiphany Church, 1857.

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### **Iberville Parish.**

*Bayou Goula*—St. Mary's Church, 1844.

*Rosedale*—Church of the Nativity—Rev. John Philson

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### **Lafourche Parish.**

*Thibodeaux*—St. John's Church, 1844—Rev. C. F. D. Lyne; T. Lansdale Cox, David Pugh, Lewis Guion and J. M. Howell.

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### **Morehouse Parish.**

*Bastrop*—Christ Church, 1861—Rev. W. Miller; D. C. Morgan.

*Prairie Jefferson*—Church of the Redeemer, 1866—Rev. W. Miller.

*Prairie Mirouge*—St. Andrew's Church, 1866—Rev. W. Miller.

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### **Natchitoches Parish.**

*Natchitoches*—Trinity Church, 1843—Rev. John Sandels.

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### **Parish of Orleans.**

*New Orleans*—Christ Church, 1838—Rev. W. T. Leacock, D. D.; Jas. Grimshaw, Hon. W. W. Howe, Gen. M. Grivot, Samuel Bell and Hon. J. A. Campbell.

“ “ St. Paul's Church, 1838—Rev. Wm. F. Adams; B. Briscoe, Thomas Henderson, James McConnell, W. G. Coyle and Jas. A. White.

- New Orleans**—Church of the Annunciation, 1845—*Rev John Percival, D.D.*  
*W. G. Brown, Thos. F. Walker, Dr. Wm. E. Jervey,*  
*J. Knight Dennett and W. F. Warner.*
- “ “ Trinity Church, 1848—*Rev. S. S. Harris; A. P. Cleveland,*  
*George W. Race, H. V. Ogden, Jules A. Blanc, and Geo. S.*  
*Kansler.*
- “ “ Mount Olivet Church, 1853—*Rev. C. W. Hilton; N. G.*  
*Gunnegle, J. H. H. Camp, Wm. Sarazin, H. W. Winterhaler*  
*and Geo. Herbert, Jr.*
- “ “ Calvary Church, 1861—*Rev. E. S. Burford; H. Haskell,*  
*H. H. Bryan, and W. H. Chaffe.*
- “ “ Emmanuel Church, 1861—*B. J. West, Dr. George W.*  
*Tucker and Jesse Fettis.*
- “ “ St. Anna's Chapel, 1870—*Rev. John F. Giraul'; Thos. Kelly,*  
*A. J. Lewis, Albert Baldwin, David Hughes, Dr. E. S. Lewis.*
- “ “ St. George's Church, 1874—*Rev. H. C. Duncan.*
- 

### **Ouachita Parish.**

**Monroe**—Grace Church, 1866—*Rev. A. S. Clark; J. P. Crossley, Robert*  
*Richardson and R. M. Purcell.*

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### **Parish of Pointe Coupee.**

**Bellair.**—Grace Church, 1857—*Rev J. E. Brown.*

**Williamsport.**—St. Stephen's Church, 1855—*Rev. J. E. Brown.*

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### **Parish of Rapides.**

**Alexandria.**—St. James' Church, 1844—*Rev. A. N. Ogden; Dr. T. H.*  
*Maddox, B. C. Duke and Jas. S. White.*

**Cheneyville.**—Trinity Church, 1861—*Rev. A. N. Ogden; C. J. Barstow,*  
*Samuel Slaughter and Gen. M. Wells*

**Pineville.**—St. Peter's Church, 1874—*Rev. A. N. Ogden.*

---

### **Parish of St. Landry.**

**Opelousas.**—Epiphany Church, 1856—*Rev. P. Macfarlane; Hon. J. H.*  
*Orerton, J. M. Moore and J. L. Morris.*

**Washington.**—St. John's Church, 1874—*Rev. P. Macfarlane.*

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### **Parish of St. Martin.**

**St. Martinsville.**—Zion Church, 1874—*James S. Robertson, Samuel R.*  
*Bell and T. B. Fitzhugh.*



*Thirty-Third Annual Council,***Parish of St. Mary.***Franklin.*—St. Mary's Church, 1847—*Rev. R. W. Micon.***Parish of St. Tammany.***Corington.*—Christ Church, 1847.**Parish of Tangipahoa.***Amite.*—Church of the Incarnation, 1871.*Ponchatoula.*—All Saints' Church, 1871—*S. M. Wiggins, Hon. C. I. Bradley*  
and *N. D. Wetmore.***Tensas Parish.***St. Joseph.*—St. Joseph's Church, 1874—*Rev. C. Dowe; J. W. Chamberlain.***Terrebonne Parish.***Houma.*—St. Matthew's Church, 1858—*Rev. C. F. D. Lyne.***CHURCHES AND MISSIONS****NOT IN UNION WITH THE COUNCIL.**

Avoyelles Parish ; Holmesville—*Rev. Mr. Ogden.*  
 Bienville Parish ; Mount Lebanon.  
 Concordia Parish ; Vidalia  
 DeSoto Parish ; Trinity Church and Kiachee—*Rev. Mr. Sandels.*  
 Iberville Parish ; Emmanuel Church, Plaquemines.  
 Jefferson Parish ; Gretna—*Rev. Mr. Hilton.*  
 Madison Parish ; St. Paul's Church, Delta, and Trinity Church, Tallula.  
 Orleans Parish ; Trinity Chapel, New Orleans—*Rev. Mr. Harris; St.*  
*John's Church, New Orleans—Rev. Mr. Tardy.*  
 Ouachita Parish ; St. John's Chapel, Colony—*Rev. Mr. Clark*  
 Plaquemines Parish ; Pt. Celeste, Whitehall and Pilot-Town.  
 Point Coupee Parish ; St. Philip's Chapel, Latenache and Grace Chapel  
 —*Rev. Mr. Brown.*  
 Rapides Parish ; St. John's Chapel, Bayou Rapides and Cotile—*Rev. Mr.*  
*Ogden.*  
 Richland Parish ; Girard  
 St. Landry Parish ; St. Stephen's Church, Waxia—*Rev. Mr. Macfarlane.*  
 St. Mary's Parish ; Trinity Church, Brashear.  
 St. Tammany Parish ; All Soul's Chapel, Mandeville ; Grace Chapel,  
 Semilucio, and St. Luke's Chapel, Madisonville.  
 Tangipahoa Parish ; Church of the Holy Spirit, So. Car Works ; Grace  
 Church, Hammond, and St. Timothy's Church, Tangipahoa.  
 Webster Parish ; St. John's Church, Minden—*Rev. Mr. Upton.*

# JOURNAL OF PROCEEDINGS.

TRINITY CHURCH, NEW ORLEANS,

SECOND WEDNESDAY AFTER EASTER, BEING APRIL 15, 1874.

The Thirty-Third Annual Council of the Church in the Diocese of Louisiana assembled, by appointment, in Trinity Church, New Orleans, at 10½ A. M.

The Morning Prayer was read by the Rev. Herman C. Duncan, of St. George's Church, New Orleans, and the Rev. Edward Fontaine, Diocesan Missionary; assisted in the Lessons by the Rev. Campbell Fair, of Christ Church, New Orleans, and the Rev. P. Macfarlane, of the Church of the Epiphany, Opelousas; the Litany being read by the Rev. Charles F. D. Lyne, Rector of St. John's Church, Thibodeaux.

In the administration of the Holy Communion, the Right Rev. J. P. B. Wilmer, D. D., Bishop of the Diocese, acted as Celebrant. He was assisted in the office by the Rev. Caleb Dowe, Rector of St. Joseph's Church, St. Joseph; the Rev. J. Emmart Brown, Rector of St. Stephen's Church, Williamsport; the Rev. W. T. Dickenson Dalzell, D. D., Rector of St. Mark's Church, Shreveport; the Rev. Samuel S. Harris, Rector of Trinity Church, New Orleans; the Rev. William D. Christian, Rector of Grace Church, Lake Providence; the Rev. William F. Adams, Rector of St. Paul's Church, New Orleans; the Rev. E. Spruille Burford, Rector of Calvary Church, New Orleans; the Rev. John Percival, D. D., Rector of the Church of the Annunciation, New Orleans; the Rev. Henry Noble Strong, D. D., LL. D., Rector of St. James' Church, Batou Rouge, and the Rev. Henry Forrester, and the Rev. Stephen H. Granberry, of the Diocese of Mississippi.

The Sermon was preached by the Rev. John Francis Girault, Rector of St. Anna's Chapel, New Orleans, from St. John, vi. 51.

After the celebration of Divine Service, the Council was called to order by the President.

A list of the clergy of Louisiana entitled to seats in the Council was called, as follows:

Rev. William F. Adams,	Rev. Samuel S. Harris, M. A.,
Rev. A. Gordon Bakewell,	Rev. Charles W. Hilton,
Rev. J. Emmart Brown,	Rev. Louis Y. Jessup, B. D.,
Rev. E. Spruille Burford, M. A.,	Rev. William T. Leacock, D. D.,
Rev. Charles A. Cameron,	Rev. Daniel S. Lewis, D. D.,
Rev. William D. Christian,	Rev. Charles F. D. Lyne, M. A.,
Rev. Alfred S. Clark,	Rev. P. Macfarlane,
Rev. W. T. D. Dalzell, D. D.,	Rev. Richard W. Micon, B. A.,
Rev. Marmaduke M. Dillon, M. A.,	Rev. William Miller,
Rev. Caleb Dowe,	Rev. Abner N. Ogden,
Rev. Herman C. Duncan, M. A.,	Rev. John Percival, D. D.,
Rev. Joseph Wood Dunn,	Rev. James Philson,
Rev. Campbell Fair, M. A.,	Rev. John Philson,
Rev. Edward Fontaine,	Rev. John Sandels,
Rev. John Francis Girault,	Rev. Henry N. Strong, D. D., L.L.
Rev. Charles Goodrich, D. D.	Rev. Augustus J. Tardy,
Rev. George R. Upton.	

The following answered to their names, and took their seats:

Rev. William F. Adams,	Rev. Edward Fontaine,
Rev. J. Emmart Brown,	Rev. John Francis Girault,
Rev. E. Spruille Burford, M. A.,	Rev. Samuel S. Harris, M. A.,
Rev. William D. Christian,	Rev. Charles F. D. Lyne, M. A.,
Rev. Alfred S. Clark,	Rev. P. Macfarlane,
Rev. W. T. D. Dalzell, D. D.,	Rev. Richard W. Micon, B. A.,
Rev. Caleb Dowe,	Rev. John Percival, D. D.,
Rev. Herman C. Duncan, M. A.,	Rev. Henry N. Strong, D. D., LL.
Rev. Campbell Fair, M. A.,	Rev. Augustus J. Tardy,
Rev. George R. Upton.	

The President appointed the Rev. P. Macfarlane, and S. Wiggins, to assist the Secretary in examining the credentials of Lay Delegates.

The Committee on credentials reported that the following gentlemen had certificates signed in due form:

From Christ Church, Napoleonville—George G. Garner, G. W. Jones, and W. W. Pugh.

From St. James' Church, Baton Rouge—Col. Wm. Markham, J. W. Johnson, and Main, Col. Andrew S. Herron.

From St. John's Church, West Baton Rouge—A. C. Woods, Wm L. Clark, and C. J. Loudon.

From St. Mark's Church, Shreveport—R. C. Cummings, Maj. J. C. Moncure, Maj. Alex. McLean, and W. P. Ford.

From Christ Church, Mansfield—Hon. J. B. Elam, and Dr. R. T. Gibbs.

From St. John's Church, Thibodeaux—P. Lansdale Cox, David Pugh, Lewis Guion, and J. M. Howell.

From Christ Church, New Orleans—Hon. J. A. Campbell, Hon. W. W. Howe, James Grimshaw, Samuel Bell, and M. A. Grivot.

From St. Paul's Church, New Orleans—B. Biscoe, Thomas Henderson, James McConnell, W. G. Coyle, and James A. White.

From the Church of the Annunciation, New Orleans—W. S. Brown, Thomas F. Walker, Dr. William E. Jervcy, J. Knight Dennett, and W. F. Warner.

From Trinity Church, New Orleans—A. P. Cleveland, Geo W. Race, Henry V. Ogden, Jules A. Blanc, and George S. Kausler.

From Calvary Church, New Orleans—H. Haskell, H. H. Bryan, and W. H. Chaffe.

From Emmanuel Church, New Orleans—Dr. George W. Tucker, B. J. West, and Jesse Fettis.

From St. Anna's Chapel, New Orleans—Albert Baldwin, Thomas Kelley, David Hughes, A. J. Lewis, and Dr. E. S. Lewis.

From Grace Parish, New Orleans—Felix Walker, O. C. Howe, and Melville M. Moore.

From Grace Church, Monroe—J. P. Crossley, R. Richardson, and R. M. Purcell.

From the Church of the Epiphany, Opelousas—Hon. J. H. Overton, J. M. Moore, and I. L. Morris.

From Zion Church, St. Martinsville—James S. Robertson, Samuel R. Bell, and T. B. Fitzhugh.

From the Church of the Annunciation, Ponchatoula—S. M. Wiggins, C. I. Bradley, and N. D. Wetmore.

On motion of the Rev. Campbell Fair, the report was adopted.

Whereupon the roll of names was called, and the following Delegates appeared and took their seats:

St. John's Church, Thibodeaux—P. Lansdale Cox.

Christ Church, New Orleans—Hon. J. A. Campbell, Hon. W. W. Howe, J. Grimshaw, Samuel Bell, and General M. Grivot.

St. Paul's Church, New Orleans—B. Biscoe, Thomas Henderson, James McConnell, W. G. Coyle, and James A. White.

Church of the Annunciation, New Orleans—Thomas F. Walker, Dr. William E. Jervcy, W. F. Warner, and J. K. Dennett.

Trinity Church, New Orleans—A. P. Cleveland, George W. Race, Henry V. Ogden, Jules A. Blanc, and George S. Kausler.

Calvary Church, New Orleans—H. Haskell and H. H. Bryan.

Emmanuel Church, New Orleans—Dr. George W. Tucker and Jesse Fettis.

St. Anna's Chapel, New Orleans—Thomas Kelley.

Grace Church, New Orleans—Melville M. Moore

Church of the Epiphany, Opelousas—Hon. J. H. Overton, J. M. Moore, and J. L. Morris.

Church of the Annunciation, Ponchatoula—S. M. Wiggins and Hon. C. I. Bradley

Twenty parishes being represented, the President declared the Council duly organized.

On motion of the Rev. E. Spruille Burford, the Rev. Herman C. Duncan was unanimously re-elected Secretary of the Council.

The Secretary announced the appointment of the Rev. P. Macfarlane as Assistant Secretary.

On motion of the Rev. E. Spruille Burford.

*Resolved*, That Clergymen residing in this Diocese not entitled to seats in this Council, Clergymen from other Dioceses present, and candidates for Holy Orders, be invited to honorary seats in this Council.

Whereupon the Rev. Henry Forrester and the Rev. Stephen H. Granberry, of the Diocese of Mississippi, the Rev. James Horace Stringfellow, of the Diocese of Alabama, and William C. McCracken and Robert Stuart, candidates for Holy Orders, appeared and took seats.

On motion of the Rev. John Francis Girault,

*Resolved*, That the Rules of Order of the last Council be adopted as the Rules of this Council.

The President announced the following committees :

*New Parishes.*—Rev. John Percival, D.D., Hon. J. H. Overton.

*State of the Church.*—Rev. Wm. F. Adams, Rev. John Francis Girault, Rev. C. F. D. Lyne, John F. Lowe.

*Canons.*—Rev. W. T. D. Dalzell, D.D., Rev. S. S. Harris, Hon. John A. Campbell, James McConnell.

*Reports and Accounts.*—Rev. Henry Noble Strong, D.D., LL.D., Rev. E. Spruille Burford, Geo. W. Race, G. P. Harrison, Thomas Henderson.

*Unfinished Business.*—Rev. Campbell Fair, J. M. Moore.

*Assessments.*—James Grimshaw, P. Lansdale Cox, Dr. Geo. W. Tucker, Albert Baldwin.

On motion of the Rev. Dr. Dalzell,

*Resolved*, That sessions of the Council be held on Wednesday, Thursday and Friday evenings, at 7 o'clock.

On motion of the Rev. Mr. Duncan, the operation of the following provision of Rule xxii. of the "Rules of Order" was suspended during the sessions of this Council:

The Parochial Reports, after an examination by the committee, shall be laid on the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

On motion of the Rev. Mr. Burford, the Council adjourned to 7 o'clock this evening.

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The Council being re-assembled, the Bishop offered prayer.

The Secretary presented a communication from the Secretary of the House of Deputies of the General Convention, notifying this Diocese that the General Convention of 1871 had recommended the following changes in the Constitution of the Protestant Episcopal Church in the United States of America, to be finally acted upon by the General Convention of 1874, to-wit:

ART. IV. By omitting the last seven words, "by any Church destitute of a Bishop," and substituting the words, "in another Diocese by the Ecclesiastical Authority thereof," so that the Article shall read as follows:

ARTICLE IV. The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese; and every Bishop of this Church shall confine the exercise of his Episcopal Office to his proper Diocese, unless requested to ordain or confirm, or perform any other act of the Episcopal Office in another Diocese by the Ecclesiastical Authority thereof.

ART. III. Insert at the end of the Article the words:

"The General Convention may, upon the application of the Bishop and Convention of an organized Diocese, setting forth that the territory of the Diocese is too large for due Episcopal supervision by the Bishop of such Diocese, set off a portion of such Diocesan territory, which shall thereupon be placed within, or constitute, a Missionary jurisdiction, as the House of Bishops may determine."

On motion of Rev. Mr. Duncan, the same was referred to Committee on State of the Church.

The Rev. Mr. Burford, offered the following resolution:

*Resolved*, That in the XIX Art. of the Rules of Order, the term *Deputies* be substituted for *Delegates*.

On motion of Rev. Mr. Duncan, the same was referred to the Committee on Canons.

On motion of Rev. Mr. Burford,

*Resolved*, That the first business of *Thursday's* session of this Council shall be the election of Deputies to the General Convention.

Rev. Mr. Burford, offered the following resolution :

*Resolved*, That the first business of Friday evening's session be the election of the Standing Committee.

The Rev. Dr. Dalzell, moved as an amendment, that the Council do now proceed to the election of the Standing Committee. The amendment was adopted.

The President appointed as tellers: Rev. A. J. Tardy and A. P. Cleveland.

The Committee on Credentials reported the following as holding certificates as Lay Delegates, and recommended that they be recognized as such, viz:

From Christ Church, Bastrop—C. T. Dunn, J. C. Weeks, D. C. Morgan and W. P. Douglass.

On motion, the report was received and adopted.

The names being called, Mr. D. C. Morgan answered and took his seat.

The Standing Committee presented their report as follows:

The Standing Committee beg leave to report that they met to organize on April 24th, 1873. The Rev. William F. Adams was elected President; Henry V. Ogden, Secretary.

On the 21st May, the Rev. Alfred S. Clark was recommended to the Bishop to be admitted to the sacred order of Priests, and Messrs. Augustus J. Tardy, Jr., and Peter Macfarlane, were recommended as suitable persons to be ordained to the Deaconate.

On the 25th June, consent was given to the consecration of the Rev. Benjamin H. Paddock, D.D., to be Bishop of Massachusetts.

On the 21st July, consent was given to election of an assistant Bishop for Mississippi.

On July 31, consent was given to consecration of Rev Theodore B. Lyman, to be assistant Bishop of North Carolina.

On November 10th, consent was given to consecration of Rev. John F. Spaulding, to be Missionary Bishop of Colorado, Wyoming, and New Mexico, all in accordance with Canon providing therefor.

On April 6th.—From testimonials laid before Committee, certificates were given in favor of Messrs. Oliver Wilson, Robert S. Stuart, and William C. McCracken, recommending them to the Bishop as suitable candidates for Holy Orders.

On the 13th April, the following Charters incorporating the respective Parishes were examined by the Committee and found to be in conformity with Canon relating to acts of incorporations, to-wit:

Grace Church, Lake Providence, Carroll Parish, La.; St John's Church,

Washington, St. Landry Parish, La.; St. Joseph's Church, St. Joseph's, Tensas Parish, La.; St. George's Church, City of New Orleans.

The Charter of St. John's Church, Minden, Webster Parish, was accepted, conditional to its being made to conform to requirements of Canon.

The foregoing are respectfully submitted as all the official acts of the Committee since the meeting of last Council of the Diocese.

HENRY V. OGDEN, *Secretary.*

On motion of the Rev. Mr. Duncan, the report was accepted.

The Registrar and Historian submitted the following report:

I respectfully report that I have added to the archives a complete set of the published journals of the several Dioceses for 1873. Valuable additions have been received from the Rev. Messrs. Lyne, Dillon, Fox, Hammond, Mallory, Webb, and Hayes, and from Mrs. George C. Lawrason. Among these contributions is a copy of the "Episcopal Recorder," of July 25th, 1835, containing an article from the pen of the Rev. William R. Bowman, explanatory of the action of the clergy of Louisiana in not attending the Convention of the "Dioceses of Mississippi and Alabama, and the Clergy and Churches of Louisiana," held in New Orleans, on March 4th and 5th, 1835. This Convention of the "South-Western Diocese" gathers around it much of historical interest, and this paper will prove of great value to those who shall seek to read the early history of our Church in this State.

I am glad to be able to report that provision has been made for the preservation of the archives, and that they are now in better condition than ever before. I respectfully ask for a small annual appropriation, to enable me to have the archives properly bound.

HERMAN C. DUNCAN,

*Registrar and Historian.*

On motion of the Rev. Mr. Girault, the report was accepted.

The Board of Directors of the Protestant Episcopal Association presented the following report:

The Board of Directors of the Protestant Episcopal Association respectfully submit this, their Annual Report.

The Board met and organized May 22nd, 1873, by the election of the Rev. Herman C. Duncan as Secretary, and Mr. Richard Nugent as Treasurer.

At this meeting, the salary of the Treasurer was discontinued, and the regular meetings of the Board ordered to be held on the first Monday of March, June, September, and December respectively.

At the meeting held June 2d the Finance Committee was directed to sell the six shares in the State National Bank, and to re-invest the same. By adding the yearly accumulation of interest to the proceeds of the sale, we have been able to purchase a Thousand Dollar Gold Bond of the city. The income of the Fund for Superannuated Clergymen will thus be upwards of 14 per cent. on the amount placed in the hands of the Association two years ago. The Board respectfully asks the approval of the Council for the sale and investment as thus reported.

On the 7th March the Board received the resignation of their efficient Treasurer, Mr. Richard Nugent. It was accepted, and Mr. B. Biscoe elected a Director, and subsequently Treasurer of the Board.

The Fund for the Support of the Episcopate remains invested as previously reported, viz:



Six Consolidated City bonds of \$1000 each.....	\$6000
City ten per cent. bonds.....	2800
Eighty-eight shares Carrollton Railroad stock.....	8800
Fourteen shares Crescent City Bank.....	1400
Joubert's note, balance due on face.....	308

Total.....\$19,308

The interest derived from these investments has been received, follows, viz:

Consolidated City bonds.....	\$ 360
City ten per cent. bonds.....	140
Carrollton Railroad Stock.....	792

Total.....\$1292

To which is to be added—cash on hand..... 43

Total.....\$1335

This amount has been disposed of as follows, viz:

Paid to Diocesan Treasurer.....	\$1060
“ Treasurer's Salary.....	250
Cash Balance .....	25

Total.....\$1335

The account of the fund for the support of superannuated clergymen as follows:

Cash Balance.....	10
Dividend, six shares State National Bank.....	10
Proceeds of sale of stock.....	55
Coupons of Gold bond .....	30
Amount due Treasurer.....	2

Total.....\$63

Cost of Gold bond of \$1000.....63

The fund for the destitute widows and children of the clergy amounts sixty-two dollars. This is loaned to the Episcopate Fund, until such time as it can be made useful for its legitimate purposes.

The minimum estimate of the income of the Episcopal Fund is \$1. for the current year. That of the Superannuated Clergymen's Fund about \$80.

The following resolutions are submitted, and favorable consideration asked, in order to comply with the provisions of the charter:

*Resolved*—That the election of Mr. B. Biscoe, by the Board of Directors of the Protestant Episcopal Association, to fill the vacancy occasioned by the resignation of Mr. Richard Nugent, be, and is hereby affirmed.

*Resolved*—That the assent of this Council be, and is hereby given to the disposal of the shares of the State National Bank, owned by the Protestant Episcopal Association.

All of which is respectfully submitted.

HERMAN C. DUNCAN, *Secretary*

On motion of Rev. Mr. Clark, the report was received, and the resolutions thereto annexed adopted.

A communication was received from St. Mark's Church, New Orleans, which, on motion, was referred to the Committee on Corporations, when appointed.

On motion of Rev. Mr. Burford,

*Resolved*, That the Register of the Parishes in union with this Council be referred to the Committee on Corporations for revision, and to report action at the session at as early an hour as possible.

A communication was received from the Church of the Annunciation, Ponchatoula, which, on motion, was referred to the Committee on Corporations, when appointed.

The tellers of the vote for the Standing Committee reported that the following had received a majority of the votes cast:

Rev. William F. Adams,	Henry V. Ogden,
Rev. John Francis Girault,	James Grimshaw,
Rev. Samuel S. Harris,	James McConnell.

Mr. George W. Race, a Lay Trustee of the University of the South, presented the following report:

*To the Diocesan Council of Louisiana*:—The undersigned, your Lay Trustee to the University of the South, begs leave to report that he attended the meeting of the Board of Trustees of the University of the South, held at Sewanee from 16th to 19th, inclusive of July last.

There were in attendance five Bishops, including Rt. Rev. Jos. P. B. Wilmer, of La., and large Clerical and Lay delegations.

The proceedings were important and harmonious.

On the first day of the session Rt. Rev. Wm. M. Green, D.D., Bishop of Mississippi, Chancellor, delivered a very able address.

And, on the next day, being commencement day of the University, Rt. Rev. Jos. P. B. Wilmer, D.D., Bishop of Louisiana, on only a few days notice, delivered a most beautiful and powerful address to the graduates.

Both addresses were highly appreciated by all who had the good fortune to hear them.

For your information we furnish the following list of the Officers and Professors of the University, all of whom are learned and proficient, viz:

### *.OFFICERS.*

*Chancellor,*

RT. REV. WM. M. GREEN, D D.....Sewanee.

*Vice-Chancellor,*

GEN. JOSIAH GORGAS.....Sewanee.

*Commissary of the University,*

REV. F. W. TREMLET, D.C.L.....Belsize Park, London.

*Secretary of the Board of Trustees.*

REV. WM. C. WILLIAMS, D.D.....Rome, Georgia.

*General Treasurer,*

H. M. ANDERSON, M.D.....Sewanee.

*Commissioner of Buildings and Lands.*

GEORGE R. FAIRBANKS.

*Diocesan Treasurers,*

JOHN WILKES.....	Charlotte, North Carolina
WM. C. COURTNEY.....	Charleston, South Carolina
JAMES CAMAK, M.D.....	Athens, Georgia
SMITH SIMPKINS.....	Monticello, Florida
A. R. BELL.....	Montgomery, Alabama
T. E. B. PEGUES.....	Oxford, Mississippi
JAMES GRIMSHAW.....	New Orleans, Louisiana
JAMES H. RAYMOND.....	Austin, Texas
WILEY B. MILLER.....	Memphis, Tennessee

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*FACULTY.*

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*Vice-Chancellor and Professor of Natural Science :***GEN. JOS. GORGAS.***Professor of Ancient Languages :***CASKIE HARRISON, A.M.***Professor of Mathematics :***REV. F. A. SHOUP, A.M.***Professor of English Literature:***ROBERT DABNEY, A.M.***Professor of Chemistry :***JOHN B. ELLIOTT, A.M.***Chaplain, and Professor of Moral Science :***REV. WILLIAM P. DUBOSE, A.M.***Professor of Modern Languages :***COL. F. SCHALLER.***Assistant Professor of Latin Language :***THOMAS WILLIAMSON.***Proctor :***T. F. SEVIER.**

The following action was taken by the Board of Trustees,  
viz ;

The Committee on Organization beg leave to report :

That, in their opinion, the interests of the Church and the University require the appointment of a Professor of Systematic Divinity as soon as the necessary funds can be provided. They recommend the adoption of the following resolutions :

*Resolved,* That a Professor of Systematic Divinity, who shall have charge of the chair of Ecclesiastical History, be appointed, if the report of the Committee of Ways and Means shall show that an adequate salary can be raised.

*Resolved*, That if the Professorship be established that Tremlett Hall be appropriated to the Divinity School, if not already disposed of.

Respectfully submitted,

C. T. QUINTARD, *Chairman*.

These resolutions were adopted.

On motion of the Bishop of Tennessee :

*Resolved*, That Professor Schaller be authorized and requested to make an effort to raise an endowment for the School of German Language and Literature in this University.

*Resolved*, That the Vice-Chancellor be authorized to furnish Professor Schaller with all proper credentials.

The Bishop of Tennessee offered the following resolution, which was adopted :

*Resolved*, That the Rt Rev. the Bishop of Louisiana be requested to visit the cities of the North and Northwest and present the plan, scope, and aims of the University of the South to the Churchmen in those cities.

On motion of the Bishop of Texas :

*Resolved*, That in case the Bishops of the respective dioceses should have no such Confederate Orphans to send to the University, as authorized in the resolution of last year, they may send two other boys instead, free of University charges.

The action of last year referred to in the foregoing resolution, allowed every Bishop to send two Confederate Orphans from his Diocese at an expense of \$150 per annum, to cover board, tuition, fuel, washing, etc., in fact all expense except clothing and books.

The Committee on Salaries presented the following report :

That, having carefully examined the financial condition of the University, they are unable to report in favor of any increase of salaries, and recommend the following amounts as salaries, including commutation for house rent for the ensuing year :

Professor Gorgas.....	\$2,500 00
Professor Dabney.....	1,800 00
Professor Shoup.....	1,800 00
Professor Elliott.....	1,800 00
Professor Harrison .....	1,800 00
Professor Schaller.....	1,500 00
Chaplain.....	1,800 00
Treasurer.....	1,800 00
Proctor.....	1,800 00
Commissioner of Lands.....	1,500 00
Head of Grammar School .....	1,200 00
Mr Grabau.....	1,000 00
R. DuBose.....	600 00
Tutors.....	500 00

The Committee propose the following resolutions for adoption :

*Resolved*, That the above recommendations be adopted.

*Resolved*, That for the current year \$500 be added to the salary of the Vice-Chancellor, the same to include all compensation and allowances

*Resolved*, That the salary of Professor Craig be continued to the first September.

The resolutions were adopted.

The following is a portion of the elaborate and able Report of the Committee on Ways and Means, which was adopted, viz:

The Committee feel confident that the expense and contingent improvement account may be very greatly retrenched, so as to show, as per items given in their estimate, a very material reduction for the present, as compared with the past, year. Still, it is to be borne in mind that the University expenditures proper, including salaries, must, of necessity, exceed University receipts, leaving an excess to be provided for from outside sources. To meet this we will, doubtless, be compelled, for some time to come, to entrench somewhat upon funds devoted to other purposes. The moneys thus appropriated may be considered in the light of a loan. It is believed that no institution of learning, without endowment or State aid or individual donations, has ever met its own expenses and necessary development. Our own history, therefore, in all this, may be regarded without parallel.

The excess of estimated receipts, not including additional endowment or from any source other than subscriptions, beyond all expenditures, shows a state of things, which, in the opinion of your Committee, may justify the commencement, during the fall or winter, of one of the permanent University buildings—a consummation for which we have all devoted longed, and a necessity absolutely essential to our full development.

Your Committee beg leave to recommend the adoption of the following resolutions:

1. *Resolved*, That the claims mentioned in Louisiana, and in the hands of Mr. JAMES GRIMSHAW be turned over to GEORGE W. RACE, Esq., member of this Board, with full authority to settle, compound, and reduce the same to cash as soon as possible, and pay to the Treasurer of the University.

2. *Resolved*, That General J. B. KERSHAW be appointed an additional Commissioner and Fiscal Agent of the University.

3. *Resolved*, That the Vice-Chancellor, Commissioner of Buildings and Lands, Treasurer, and Messrs. THOMPSON, FITTS, and PEGUES be a committee to procure plans and specifications, and estimates for one of the permanent buildings, adapted to the present wants of the University, to cost not exceeding \$25,000, and also to select a location for the same, and to report to the next meeting of the Board.

In conclusion, the Committee deem it proper, after a full examination of our financial affairs, to congratulate the Board on the greatly improved condition of the same, as compared with the last or any previous year since the war.

And they further beg leave, most respectfully, to urge that the Bishops and other Trustees do vigorously prosecute the plans heretofore adopted of the annual offering and coupon notes, and that they actively co-operate with the Commissioners in their efforts to secure the permanent endowment.

ALEXANDER GREGG, *Chairman*.

The first Thursday in August in each year was fixed for Commencement Day of the University, which equalises the sessions. The Board of Trustees meets the day before.

The following action, taken at the previous meeting of the Board, has not been reported to this Council, viz:

*Resolved*, That the Treasurer in each Diocese be instructed to send a circular letter to the rectors of every parish in his Diocese, annually on

the approach of Advent, urging the propriety of collecting the Advent Offering in aid of the University.

*Resolved*, That the Trustees from each Diocese be recommended to appoint an agent, resident in each parish of their respective Dioceses, to aid all efforts made therein in behalf of the University."

The University is sole proprietor of ten thousand acres of productive land, spread out on the summit of a spur of the Cumberland mountains, at an elevation of two thousand feet above the level of the ocean, and about one thousand feet above the level of the beautiful fertile valleys of the surrounding country. This domain is nearly of uniform height, undulating, some nine miles long by an average width of two miles. It is heavily timbered, and abundantly supplied with pure freestone, and some chalybeate springs of water.

From the verge of the cliffs, bordering the two sides, are presented most beautiful views of the valleys, distant villages, and neighbouring mountains, combining in endless variety to delight the beholder. And here and there are seen beautiful cascades, natural bridges, and other curious freaks of nature, lending additional charms.

"Sewanee," the beautiful village near the University Buildings, is situated on the railroad of the Sewanee Mining Company, nine miles from Cowan Station, which is a few miles north of the great tunnel on the Nashville and Chatanooga Railroad. Sewanee is about one hundred miles south of Nashville, and thirty-five miles from Stevenson, on the Memphis and Charleston Railroad, and may easily be reached by rail from all directions.

The elevation of Sewanee secures a delightful, cool temperature for summer, whilst the winter is not sensibly cooler than the valleys below; and being upon the summit, without any mountainous peaks above it, the air is pure, dry, and highly exhilarating in its effects.

The University buildings, although mere temporary wooden structures, are neat and suitable, but must soon give place to larger stone edifices, so as to accommodate the increasing number of pupils.

There were two hundred and fifty-six matriculants last year, divided among nine schools.

The students are uniformed in cadet gray cloth; are organized into a battalion of four companies, and are drilled regularly. But great excellence in deportment and in study may enable young gentlemen in the University Course to merit the distinction of wearing the black gown and cap of the University, which exempts from military duty. There are four literary societies, and four base ball clubs of the students, and one literary club composed of the professors.

One great objection to sending a son off to college has been that he was to associate only with males, and be entirely cut off from the society and influence of ladies. No such objection can be raised against Sewanee.

There the young gentlemen of all ages are boarded in the families of the professors, and in the families of educated, refined, Christian ladies, whose necessities, resulting from the events of the war, compel them to earn their own living, and who take charge of, and act a mother's part to, the boys. All these boarding-houses are licensed by the professors, and are supervised by the Proctor, who appoints a junior Proctor for every house.

There are daily morning and evening prayers in the chapel, by the Chaplain, which all students are required to attend.

Your Delegate spent near two months at Sewanee, mingled freely with the people and spent much time in the class rooms hearing lectures and recitations, and has no hesitancy in saying that the University of the South presents advantages in the way of climate, accessibility, refined, and hospitable society, able and faithful instruction, strict physical training and moral and intellectual culture of the students, that cannot be found elsewhere. And no youth can long breathe that atmosphere, and mingle in that society, without being materially benefitted in body, in mind and in character.

It is the place above all others for our people, who are accustomed to spend their summers in a cooler climate. They can go there and find a better, because dryer climate than in the mountains of Virginia or on the plains of Canada, and be with their sons for three or four months every summer. And as there is but one vacation, and that is from January to March, during this time their sons can return home, and avoid the cold of winter. And thus they may enjoy the society, and superintend personally the education of their boys for more than half the whole time they are at the University.

At the nominal price of \$25 per annum a lot of ground 400 feet square can be leased for thirty-three years, with the privilege of two renewals on which a nice cottage can be built for about the same as it would cost here. All who are able, and have sons to educate, would do well to spend their summers there.

For several years past a number of gold medals have been presented different gentlemen, and awarded by the Faculty to the most proficient students in certain studies. Our worthy, liberal fellow-citizen, Captain W. J. Hodgson has donated two appropriate gold medals every year, several years past, for that purpose. Last year he gave two. One was awarded to J. M. Mailhiot, of this State, for proficiency in French. The other was for the best scholar in German, from Louisiana, and as there was but one student in German from this State at the time of the Exhibition it was withheld until the December Examination.

In 1872 the Rev. Campbell Fair, Assistant Minister of Christ Church, New Orleans, gave a handsome gold medal for the best scholar from Louisiana which was awarded by the Faculty to Master Hanna. Since that time Mr. Fair has generously donated annually the sum of one hundred dollars to the University, to be used in establishing a museum, or something of that kind, at the discretion of Gen. Gorgas.

The award of these gold medals stimulates a desirable emulation among the pupils, and it is to be hoped that the liberal minded of this Diocese will continue, and extend their number for distribution among our young men. All who feel an interest in the proper training and education of the youth in our country, and all who desire their sons to be imbued with the doctrines and principles of our cherished Church, should not only send their sons to the University of the South, but should use all their influence to induce others to send their sons there—Louisiana is not doing all she might do in this noble cause. And if the Clergy of this Diocese would first inform themselves and then inform their congregations of the great merit of this noble institution, they could easily double the number of pupils and quadruple the contributions from this Diocese.

Even in the impoverished condition of our people, as Churchmen, as patriots, and as friends of the youth of our country, each should do all he can to sustain and build up to the aim of its noble founders this worthy institution.

On motion of Rev. Mr. Burford,

*Resolved*, That the report of Geo. W. Race, Trustee of the University of the South, be accepted, and that five hundred additional copies be printed.

*Resolved*, That the Bishop of the Diocese be requested to append thereto the substance of the remarks endorsing the same, with which he has just favored the Council.

The Rev. Dr. Lawson, a Clerical Trustee of the University of the South, presented a report.

On motion of the Rev. Mr. Harris, the same was received and filed.

The President appointed as the Committee on Corporations:

Rev. Dr. Dalzell, Hon. W. W. Howe, Jules A. Blanc, and H. V. Ogden.



The Committee on Unfinished Business submitted the following report :

The Committee on Unfinished Business respectfully report that by reference to the Journal of the "Thirty-Second Annual Council of the Protestant Episcopal Church in the Diocese of Louisiana," they find the appointment of the following Committees, which, up to the dismissal of that Council had not reported, or were continued into this, to-wit:

1st. *Committee on University School.*—James McConnell, Geo. W. Race, Hon. W. W. Howe

2d. *Committee on the Hymnal* —Rev. J. F. Girault, Rev. H. C. Duncan, Rev. John Percival, D.D., Rev. Campbell Fair, James McConnell, George W. Race, Richard Nugent and Hon. W. W. Howe.

On motion of Rev. Mr. Duncan, the report was received.

The Treasurer of the Diocese submitted his report.

On motion of Rev. Mr. Duncan, it was referred to the Committee on Reports and Accounts.

The Committee on Canons submitted the following report:

The Committee on Canons, to whom was referred the resolution proposing to change the 19th Rule of Order by substituting the word "deputies" in lieu of the word "delegates," report favorably, and recommend the adoption of the resolution.

On motion, the report was received, and the resolution adopted.

The Committee on the State of the Church reported in reference to the communication received from the Secretary of the House of Deputies of the General Convention: in reference to the first proposed amendment, favorably; in reference to the second favorably, the Rev. Wm. F. Adams dissenting.

On motion of Rev. Mr. Harris the report was received, and the Committee discharged.

On motion of Rev. Mr. Burford,

*Resolved*, That the thanks of this Council be presented to the Rev. Herman C. Duncan, Registrar of the Diocese, for the interest he has taken in the collection and preservation of the archives of this Diocese, and that in response to his request the sum of \$25.00 be appropriated for the binding and further preservation of said archives.

The Rev. Mr. Fontaine asked for leave of absence for the remainder of the session, which was granted.

The Committee on the Hymnal submitted the following report:

Your Committee respectfully submit this, their supplemental report :

A re-examination of the Hymnal has but strengthened the opinions presented to the last Council. These, we repeat briefly—a change in the Hymnal made subsequently to Oct. 21, 1871, is without the authority of the General Convention. The publishers assumed functions not delegated in making such changes, and, by so doing, threw doubt upon the authenticity of all additions,



changes and alterations, made subsequently to their first report, under date of Oct. 11, 1871. The unauthorized changes are so numerous that the Hymnal is scarcely recognizable as the issue authorized by the General Convention. The Committee accept the Hymnal, properly modified and corrected, as preferable to the alternative of enduring "a flood of miscellaneous Hymn Books, representing not only every degree of literary taste and culture, but also every variety of doctrine." The wording of the hymns should generally be that that has become "hallowed and sacred in the minds of our congregations," because we want a collection of hymns that will best express the sentiments of our hearts and minds—not a book of reference for original reading, or memorials of their respected authors. The method of stating metres should be made to conform as nearly as possible to that hitherto employed in the Prayer Book collection.

We amend our report in some particulars. Hymns 431 and 485, are not among those added since the General Convention. Hymn 182 was noted as added, but it is not so printed. Hymn 407 of the General Convention Hymnal has not been dropped, reappearing as number 431 in the later publications.

Your Committee find that the market is flooded with spurious and varying editions of the Hymnal, to such an extent that criticism is almost impossible. At a meeting of your Committee three editions were on the table, and of these three, no two were found identical in phraseology, although each of them was asserted to be "entered according to Act of Congress, in the year 1871, by the Trustees," to whose keeping the stereotype plates were committed, and each was asserted to be the "Hymnal according to the use of the Protestant Episcopal Church." Your Committee thereupon adopted this resolution:

"Resolved, That after due examination, the Committee has been unable to learn with certainty which of the published editions of the Hymnal was actually adopted by the General Convention of 1871, owing to the fact that there are numerous editions, differing from each other in essential particulars, each of which is certified by the Committee of the General Convention to be correct, as appears from the resolutions printed on the title-page."

The particulars of the variations are as follows: Hymn 87 stanza I, line I, "now" for "once;" line 7, "yet" for "yes;" 97, I, 3, "midst" for "mid;" 98, I, 4, "and" for "than;" 129, III, 3, "truths" for "truth;" 137, III, 1, "thy" for "the;" 219, II, 1, "and since the" for "the loving;" III, 4, "might well" for "would their;" 405, "L. M." for "C. M.;" II, 1, "know that the Lord" for "the Lord ye know;" 452, IV, 4, "never suppliant" for "suppliants never;" 456, I, 3, comma after "us;" 467, II, 2, "dear" for "great;" 483, IV, 1, "kind" for "good;" 486, III, 3, "the" for "those;" III, 4, "to" for "that;" 489, III, 3, "far-seeing" for "fore-seeing;" III, 4, "thy," for "the;" 502, II, 2, "of" for "with;" II, 4, "sovereign" for "gracious;" 496, a new stanza added, and one omitted, and others transposed. Special notice should be taken of the variations in 87, 496 and 502. In hymn 87 the words "Sacred Head *once* wounded" are changed, and that too since the first publication of the Hymnal, January, 1872, to "Sacred Head *now* wounded." Hymn 502 has the appellation of our Lord changed from "gracious" to "sovereign." These changes make the theology of one edition of the Hymnal to differ from that of another. The singing of hymn 496 would create strange confusion in a choir using different editions of the Hymnal, on account of the disarrangement of the stanzas.

The findings of the Committee being as above stated, it seemed unnecessary to proceed with a criticism of the book; but, in deference to the evident desire of the General Convention to elicit the opinions of the several Diocesan Councils, your Committee submit the following recommendations relative to the Hymnal. We commend for re-insertion the following selections of Psalms in metre: 3, 8, 34 and 46, and the following hymns of the Prayer Book collection: 6, 20, 21, 48, 49, 58, 64, 140, 151, 157, 167, and 235, omitted, unadvisedly, we believe, from the Hymnal. We disapprove of the changes of phraseology in the following Hymns, and recommend the restoration of the wording, as heretofore used, viz: hymns (Prayer Book numbers) 16, 27, first stanza (approving change in fourth stanza;) 60, 62 (as being previously more Scriptural;) 72, 78, 94, 102, 104, 128, 134, 139, 143,

149, 168, 169, 175, 177, 180, 199, 201, 229 (as being previously more plural;) and 255 (approving change in second stanza, fourth line.)

We recommend the omission of the following hymns, viz: 14, 21, stanza, on account of the use of the expression. "angel-men," 31, 37, 38, (except first five stanzas), 41, 42, 46, 89, 90, 94, 111, 112, 113, 116, 122, 124, 224, 241, 243, 249, 252, 262, 268, 269, 272, 282 (second stanza), 286, 288, 293, 297, 308, 313, 317, 321, 322, 327, 334, 337, 341, 345, 348, 364, 367, 374, 383, 397, 405, 406, 410, 412, 427, 443, 446, 452, 453, 457, 459, 461, 464, 468, 472, 487, 497, 498, 500, 508, 516, and 519. These hymns are believed to be objectionable to criticism, as, in some cases, superfluous, in others, as weak, or as repugnant to good taste, or as of doubtful construction, or as containing doctrine of questionable truth.

We recommend that the name of Our Lord Jesus be spelled the same throughout, substituting "Jesus" for "Jesu," wherever the latter spelling is used. The appellative "Jesu," offends many. As American churchmen, the name is unknown to them, and they are not prepared to consider any proposition to worship in what, to them, is a new name.

The following resolutions are submitted for the action of the Council:

*Resolved*, That the views and recommendations of the Hymnal Committee now submitted be adopted as the sense of this Council.

*Resolved*, That the manner in which the Hymnal has been published is to be condemned, in this: (1) The emendation or amendment thereof, subsequent to its final adoption by the General Convention; and (2) in the issuing of editions with variations of text.

*Resolved*, That the Deputies of this Diocese to the General Convention be and are hereby instructed to present the views of this Council on the Hymnal, asking their attention to the action of this body.

On motion of Rev. Mr. Girault, the report was received, and made the order of the day for Friday at 7 P. M.

St. John's Church, New Orleans, made application to be admitted into union with the Council.

On motion of Rev. Mr. Burford, the application was referred to the Committee on new parishes.

On motion of Rev. Dr. Dalzell moved to proceed to the election of a Board of Directors of the Protestant Episcopal Association, and that the vote be taken *viva voce*. Adopted.

On motion of Rev. Dr. Dalzell nominated the following, who were unanimously elected:

John F. Girault,  
William F. Adams,  
Samuel S. Harris,  
Herman C. Duucan,  
John Percival, D. D.,  
E. Spruille Burford,

James McConnell,  
John T. Butler,  
Jules A. Blanc,  
Thomas Henderson,  
George W. Race,  
B. Biscoe.

On motion of the Rev. Dr. Dalzell, the Council proceeded to fill the vacancies among the Trustees of the University of the South, created by the removal from the Diocese of Rev. Dr. Strong and the Hon. George Williamson.

On motion, the Rev. Dr. Strong and Jules A. Blanc were elected to fill these vacancies.

On motion of D. C. Morgan,

*Resolved*, That the Trustees of the University of the South from Diocese be instructed to urge upon the Board, at its next session, the necessity of inaugurating, immediately, the school of systematic divinity in connection with the University, and provide for the salary of the professor of such school.

On motion of D. C. Morgan,

*Resolved*, That, in lieu of a better plan for raising funds with which to pay the salary of the Professor of Systematic Divinity in the University of the South, the Trustees from this Diocese be instructed to present, at the next session of the Board of Trustees, the scholarship system, for their consideration and approval.

On motion of Rev. Mr. Girault, the Council adjourned Thursday, at seven p. m.

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TRINITY CHURCH, NEW ORLEANS

THURSDAY, APRIL 16, 1874.

The Council met pursuant to adjournment, Rev. Francis Girault in the chair.

The minutes of yesterday's proceedings were read and approved.

The names of members previously absent were then called and the following answered :

OF THE CLERGY

Rev. A. Gordon Bakewell,

Rev. James Philson.

OF THE LAY DEPUTIES

St. Anna's Chapel, New Orleans—

David Hughes.

The Rev. Henry C. Potter, D. D., of the Diocese of New York, and the Rev. William K. Douglass, of the Diocese of Mississippi, appeared, and took honorary seats in the Council.

The Committee on Credentials reported the following holding certificates as lay delegates, and recommended they be recognized as such, viz :

From St. Matthew's Church, Houma—H. C. Minor, D. S. Cage, J. B. and T. F. Brooks.

On motion, the report was received and adopted.

The names being called, Mr. H. C. Minor appeared and took his seat.

Committee on Reports and Accounts submitted the following report :

Committee on Reports and Accounts beg leave to report, that they have examined the annual statement of the Treasurer of the Diocese, find it correct, and recommend the following action :

Committee is pained to learn of the deficit in the payment of the Annual Fund. Whether viewing it in the light of gratitude, or the force of moral obligation, both alike call for a prompt liquidation of the debt. We therefore recommend the adoption of the following resolutions :  
Resolved, That the Rectors of every parish do preach before their congregations a sermon on the Episcopal Office, on the second Sunday of Advent, and make an earnest appeal in behalf of this solemn obligation, and use the offertory of that day to this purpose.

Committee further regret to remind the Council that the General Convention Assessment is yet unpaid, amounting to \$175. This stigma should be promptly removed. This Council should blush to have their names in the General Convention, when the Diocese they represent does not meet its meeting the expense thereof. We certainly are not a Charity

Her honor should not be impeached for such a paltry sum. We do not wish to humiliate our Bishop and Deputies by having them occupy seats in the General Convention. Indeed they should cease to represent the Diocese until the whole amount of the assessment has been paid. The Committee therefore recommend the adoption of the following :  
Resolved, That the Rectors of the parishes be requested by this Council to use the offerings of the coming Whitsunday to General Convention for arrears and the amount assessed for the approaching Convention.

Accordingly the resolutions were referred to the Committee for their assessments.

Bishop then read his address.

## BISHOP'S ADDRESS.

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MY BRETHREN OF THE CLERGY AND LAITY:

I was almost prepared at the last Council to congratulate you that every parish in the Diocese had been supplied with a regular minister—one or two vacancies only existed. A melancholy change confronts us at the close of the present year. Events have occurred to disappoint the hopes of the people. They are not of a nature to be recalled in an ecclesiastical assembly, which has its mission to assuage, rather than to exasperate, the sense of public wrong. But the consequences to the Church do not admit of concealment. Almost a third of the clergy have been forced, by poverty and destitution, to abandon their work in the Diocese. Over the whole territory of the State the eye grows weary in looking for some object to break the monotony of suffering. Until the spirit of philanthropy is so Christianized as to admit the white race among to a share in its sympathy, this sore restraint upon our progress will not cease. The visitations of the Bishop will tax all his courage and constancy of faith, and many a page of his journal will be wet with his tears.

I condense the chronicle of my labors for the present year as follows:

*Second Sunday after Easter—Morning*—I preached at the Church of the Annunciation, New Orleans.

*Evening*—In Calvary Church, I preached to a congregation of colored persons, which assembles in the basement of this Church, kindly tendered to them for a weekly service. I have to thank the Rector for his care of this people.

*Wednesday, April 30th*—In St. Paul's Church, New Orleans, I baptized the infant daughter of the Rector.

*Thursday, May 1st*—I left New Orleans for a visitation to Shreveport and Northern Louisiana, via Galveston.

*Third Sunday after Easter*—The failure of railroad connections having detained me at Marshall, Texas, I preached morning, afternoon and night. I was compensated for my disappointment by the kind welcome of the minister of the

parish, the Rev. Mr. Wagner, and the presence of large and attentive congregations on each occasion.

*Tuesday, May 6th*—St. Mark's Church, Shreveport. Preached in the morning and in the evening. Preached and confirmed eleven persons.

*Wednesday, May 7th*—Confirmed one person, in private. Accompanied by the Rev. Mr. Robert, of St. Louis, whom I was glad to meet on this occasion, I descended by the river to Alexandria.

*Friday, May 9th*—St. James' Church, Alexandria. Preached and confirmed twenty two persons.

*Evening*—St. Peter's Church, Pineville. I preached and confirmed seven persons, including a venerable man, who long officiated as a Methodist minister. His family united with him in receiving the sacred ordinance.

*Fourth Sunday after Easter*—After a night journey of one hundred miles, by stage, I reached Williamsport in season to officiate in the new chapel at Latenache, erected as an adjunct to St. Stephen's Church, in a part of the parish hitherto unoccupied. This chapel has been built at less cost than any other building for public worship in the Diocese. I found it filled to its utmost capacity, with an earnest congregation. I preached and confirmed seventeen persons. After visiting the several families in the parish, on the following Tuesday, I preached in the school-house on the Atchafalaya, and confirmed one person. The next day I met the vestry of Grace Church, Bellair, for the more complete organization of the parish. Measures were adopted looking to the erection of a new church.

*Wednesday, May 14th*—St. Stephen's Church, Williamsport. I preached and confirmed twelve persons, numbering altogether thirty persons confirmed in this parish. The prospects of the parish, emerging from a long period of gloom and desolation, are suddenly destroyed by a flood.

*Fifth Sunday after Easter*—Morning, preached in St. Paul's Church, New Orleans.

*Evening*—Mount Olivet Church, Algiers. Preached and confirmed ten persons.

*Sunday after Ascension*—Christ Church, New Orleans.

*Morning*—Preached and admitted to the Order of Deacons, Peter Macfarlane and Augustus John Tardy, Jr. Candidates presented by Rev. Campbell Fair.

*Evening*—Calvary Church. Preached to the colored congregation. Alas! that my efforts for this race are so often discomfited.

*Thursday, May 29th*—Confirmed one person in Christ Church.

*Monday in Whitsun Week*—In Christ Church I met my brethren, assembled to take leave of the Rev. C. Fair, on his departure for Europe. I confirmed one person.

*Trinity Sunday*—St. Paul's Church, New Orleans. Preached and admitted to priest's orders, the Rev. Alfred S. Clark. The candidate was presented by Rev. J. F. Girault. Rev. W. E. Adams united in the laying on of hands.

*Thursday, June 26th*—Attended the meeting of the Board of Trustees of the General Theological Seminary, New York.

*Fifth Sunday after Trinity*—Preached in St. Augustine's Chapel, Sewanee.

*Evening*—Preached in "St. Paul's on the Mountain," the parish church—a very neat structure, lately erected for the benefit of the permanent residents, the employees of the institution and their families.

On the following Thursday I preached the commencement sermon before the University of the South.

*Fourteenth Sunday after Trinity*—Attended a semi-centennial meeting at the Theological Seminary of Virginia, presiding at a meeting of the alumni of that institution.

*Eighteenth Sunday after Trinity*—I preached in St. Paul's Church, New Orleans.

*Nineteenth Sunday after Trinity*—At St. Anna's Chapel, New Orleans, I preached and confirmed two persons.

*Twentieth Sunday after Trinity*—Preached at Christ Church, New Orleans.

*All Saints' Day*—I preached in Calvary Church, New Orleans.

*Twenty-first Sunday after Trinity*—In St. Mark's Church, New Orleans, I read service and preached, the rector being detained at home by illness.

*Twenty-second Sunday after Trinity*—At St. James' Church, Baton Rouge, I preached and confirmed twelve persons.

*Afternoon*—I preached to the students of the University of Louisiana.

*At Night*—I preached in the Church, and confirmed three persons.

*Tuesday, November 11th*—I visited the Church of the Nativity, Rosedale. This Church I found in a languishing condition, the rector disabled by illness. Without means to visit his parishioners, his usefulness is greatly impaired, and he will be compelled to toil with little encouragement.

*Twenty-third Sunday after Trinity*—At Grace Church, St. Francisville, I preached and confirmed four persons.

*Tuesday, November 18th*—At St. Mary's Church, I preached and confirmed twelve persons.

*Wednesday, November 19th*—At Laurel Hill I preached in the new Church, and confirmed four persons. The congregation in this beautiful little Church has enjoyed the benefit of lay reading, unceasingly and faithfully performed by one of the vestry. Nowhere are the services of the Church more punctually rendered, or more effectively, the rector being restrained



in his attention to the Church by his arduous labors elsewhere.

*Saturday, Nov. 22d*—At St. Alban's Church, Jackson, I preached in a private house (the day being very inclement), and confirmed four persons.

*Twenty-fourth Sunday after Trinity*—At St. Andrew's Church, Clinton, I consecrated the new Church, preached and confirmed five persons.

*First Sunday in Advent*—Preached in St. John's Church, New Orleans. The serious embarrassment which threatened the sale and extinction of the Church has been averted for the season by the noble liberality of Mr. Goodrich. No one has done more than this gentleman, who has no longer his home in our midst, to make himself a benefactor to the Church in Louisiana.

*Wednesday, December 3d*—I preached at the meeting convened by the request of the Archbishop of Canterbury, for intercession in behalf of missions. The presence of the whole body of the clergy on that occasion was a gratifying proof of growing interest in the sacred cause.

*At Night*—The new Church of the Annunciation was opened for the first time. I preached on the occasion to a full congregation, followed by a pertinent and feeling address from the Rev. Campbell Fair. The patient and untiring efforts of the congregation to erect this Church have been crowned with signal success. The Church deserves to be ranked among the ecclesiastical edifices which do honor to the city.

*Second Sunday in Advent*—In the Church of the Epiphany, Opelousas, I preached and confirmed twenty-three persons.

*Afternoon*—At St. John's Church, Washington, I preached and confirmed twenty-one persons.

*Monday, December 8th*—I preached in St. John's Church, Washington, and administered the Holy Communion.

*Afternoon*—In St. Stephen's Church, Waxia, I preached and confirmed seven persons. More than fifty persons in this parish at one visitation is significant. Much is due to the activity and zeal of the faithful Deacon in charge, for gathering the people, old and young, into classes and aiding them in the right observance of the Church ritual, the chants and other musical portions of the service included. The whole congregation is encouraged to participate in the act of public worship. A more beautiful scene has seldom refreshed my sight than the large class of young men occupying the front pews in one of these Churches. Once strangers to the Lord's sanctuary, and seldom or never seen within its walls, these young men were now mingling their voices in its prayers, and chants and hymns of praise, and not a few of them kneeling at the altar to receive the laying on of hands. I doubt not the cultivation of musical science in our Theological



Seminaries would add incalculably to the usefulness of the Clergy. Every young Deacon may learn from this Parish of Opelousas, what power resides in our holy ritual when rightly sustained and vitalised by the power of the Holy Ghost, to evangelize a people.

Returning by stage line I arrived in Brashear City; assembled a congregation, read service and preached. A Sunday School has been organized in this place, and active measures are in progress to erect a Church

*Tuesday, December 11th*—In Christ Church, New Orleans, I confirmed two persons.

In Vidalia, opposite Natchez, I officiated in the Court House. The congregation included a number of persons from Natchez, where I also preached twice on the same day and administered confirmation.

*Tuesday, December*—In St. Joseph's Church, St. Joseph, I read service and preached. The next day, in the same Church, I read service, preached and administered the Holy Communion. I had on this occasion an affecting proof of the evil resulting from the suspension of religious services. Many of the citizens of the town being absent on business, the task devolved upon an aged lady, the widow of their former pastor, to perform the office of sexton. After sweeping the Church, which she did faithfully, I found her ringing the bell with her own hands. More she was prepared to do, even to receiving the communion alms from the congregation. To this I objected. She had done what she could. It was better the alms should be withheld than collected at the sacrifice of what was more precious than silver and gold. The congregation is too refined to dissent from this conclusion, and I have no fear that in future, the husbands and sons of St. Joseph will resign their rightful functions to wives and daughters. I am thankful to add that a minister has been procured for this congregation, which has earned the strongest claim to my sympathy and respect.

A visit to Washington City occupied the next fortnight, including the Christmas holidays, which I passed with my family in Virginia. My visit to Washington City was in the interest of our suffering people in three or four parishes in this State. The season had been one almost without precedent for excessive rain, which had ruined their crops and left them destitute of means to subsist their families, and of credit to employ laborers for another year. How could I preach to a people pale with hunger? If the present was hard to endure, the future was intolerable. Deeply moved with sympathy for this distress my thoughts naturally turned toward the Government. Can that be a true Government which only displays its strength and never its benignity, timid and powerless to succor, strong only to punish and revenge? I addressed an

appeal accordingly to the authorities at Washington—I could do no less—for a loan of military stores to the planters in these parishes, until the next crop could be gathered, and their credit restored. Individually, the President and other high functionaries responded with all kindness to this suggestion. They did what they could. In its progress through Congress the bill was expanded to embrace the whole South, and was defeated. I returned to my work with empty hands, but sustained by the consolation that I had left nothing undone for the good of my beloved charge.

After a brief stay in New Orleans, I departed for a visitation to North Louisiana. At the mouth of Red River I took a stage, and travelling all night, reached Cheneyville in season to deliver an address to the class assembled for instruction upon confirmation.

*Wednesday, January 14th*—In Trinity Church, Cheneyville, I preached and confirmed seven persons. The occasion was one to bring the Bishop into personal sympathy with the disappointment so often entailed upon the country Rector. After a journey of fifteen hundred miles, in which I had travelled day and night without ceasing to meet this appointment, I found less than twenty persons at Church. The clouds threatened rain. I felt for my dear brethren who have so often had to endure this disappointment; and for the precious souls assembled on these dark days with so few to share their devotions. “Behold He cometh with clouds.” No welcome announcement to the fastidious piety which is afraid of exposure, and can only be attracted to the public sanctuary under a clear sky.

*First Sunday after Epiphany*—In the hall kindly tendered by the proprietor of the hotel, I preached to the congregation of St. James’ Church, Alexandria, and confirmed seven persons.

*Afternoon*—In St. Peter’s Church, Pineville, I preached and confirmed seven persons.

The new Church at Alexandria is in progress at last, with the congregation hopeful and brave as ever.

*Tuesday, January 20th*.—In Trinity Church, Natchitoches, I preached and confirmed two persons. Afterwards one in private.

*Wednesday, January 21st*.—In the Court House of Mansfield I read service and preached.

*Thursday, January 22d*.—Read service and preached in the morning, and in the evening, after the same services, I confirmed ten persons. I was alone in these services, having left the venerable Rector of the parish to travel the long and weary way in his own vehicle. I had preceded him by stage. On Friday he arrived, and we united in the closing services of this interesting visitation. We left together for Shreveport.

*Second Sunday after Epiphany*—In St. Mark’s Church,

Shreveport, the service was read by the Rev. Mr. Sandels, the Rector being indisposed, and I preached. In the afternoon I read the service, the sermon being delivered by the Rev. Mr. Sandels. At night I preached a second time, and confirmed eighteen persons. This week, which will long live in my memory, was sweetly employed in visits to the house of mourning. I was walking in the footsteps of the great pestilence. Its shadow still rested upon the city. Truly refreshing was it to hear one universal testimony to the fidelity and devotion of the minister in charge of the church, the Rev. D. Dalzell. During the appalling calamity, day and night his unwearied steps were bearing him from house to house, the messenger of hope to the dying, or of consolation to the bereaved. Often his medical knowledge and experience came to the relief of the physician, and to his wise counsel and watchful care not a few are indebted for their lives. In this holy mission a faithful companion stood by his side, in the person of one of his brethren from this city, the Rev. Wm. Adams. God bless his true heart, always faithful to the work of the Lord. Elsewhere the world will indulge its structures upon the ministers of religion, but never when it beholds them standing between the living and the dead.

Another stage journey of a day brought me to Minden where a new church, a graceful and capacious structure, had been erected during the past year.

*Septuagesima Sunday*.—In the morning I read service and preached. Afternoon, instructed candidates for confirmation. At night, read service, preached and confirmed seven persons.

*Festival of the Purification*.—Morning, consecrated St. John Church, Minden; the Court having adjourned, and the stores being closed to enable the vestry and others to participate in the solemnities of the occasion. In the afternoon baptized three adults. At night preached, and confirmed seven persons, and administered the Holy Communion. No clergyman in this parish.

*Thursday, February 5th*.—At Mt. Lebanon preached in the Baptist Church, and the next morning confirmed two persons and baptized two children. No minister of the Church had ever officiated in this place.

*Sexagesima Sunday*.—In Grace Church, Monroe, Rev. A. Clark, Rector, I preached, and confirmed nine persons. At night I preached a second time. Through many discouragements the Rector is making a reputation in this community which can never fail, under God's blessing, to command success.

*Tuesday, February 10th*.—At Christ Church, Bastrop, preached at night in the Court House; and in the morning preached and administered the Holy Communion.

For one Sunday in the month the services of the Rev. A.

Miller have been engaged to officiate for this interesting congregation.

*Wednesday, February 11th.*—In school house near Prairie Meronge I preached and confirmed two persons.

*Thursday, February 12th.*—In the Church of the Redeemer, Prairie Jefferson, I preached. No progress visible in this parish.

*Friday, February 13th.*—At night I preached in a private house at Girard, a railroad station.

*Saturday, February 14th.*—At Tallula, where a new church has been erected, I read service and preached. No clergyman in this parish.

*Quinquagesima Sunday.*—In Delta, opposite Vicksburg, I read service and preached in the Court House. In the morning I had officiated for the Rev. Dr. Sansom, in Vicksburg. Along the line of this railroad there is a succession of parishes recently erected into missions under the care of the Rev. Dr. Lawson, and which only await a minister to constitute thriving and growing parishes.

The next week I passed at Lake Providence, where my stay was prolonged at the urgent invitation of friends who felt concern for my state of health.

*Ash Wednesday.*—I preached in Grace Church, Lake Providence, and confirmed three persons.

*First Sunday in Lent.*—I preached and confirmed in the same church one person, also one in private, and baptised an infant.

*Thursday, February 26th.*—I confirmed a member of Christ Church, New Orleans, in private.

*Second Sunday in Lent.*—In St. Paul's Church I preached and administered the Holy Communion.

*Evening.*—I preached in Calvary Church.

*Third Sunday in Lent.*—In Christ Church I preached in the morning. In the afternoon I confirmed one person in the Charity Hospital. In the evening preached and confirmed forty-five persons.

*At Night.*—In Trinity Church I preached and confirmed forty-one persons. In this church has been lately manifested a discontented spirit—not towards the minister, who is growing in weight and influence everyday—nor the vestry, who are rewarded with the grateful confidence of the congregation. The dissatisfaction arose in low murmurs against the church only, that its style of architecture did not change with the progress of the parish. It was time that a people whose liberality has its monument everywhere else, should worship in a church, and not within walls only. The result has been the beautiful building in which we are assembled, and which invites the congregation to enter its gates with thanksgiving, and its courts with joy.

*Wednesday, March 11th.*—In Trinity Church I confirmed one person.

*Thursday, March 12th.*—I confirmed a member of Christ Church.

*Fourth Sunday in Lent.*—In St. Mark's Church I preached under great weakness of body, which left me disabled from meeting an appointment at the House of Refuge—the first appointment I have failed to fulfil from ill health.

*Fifth Sunday in Lent.*—In St Anna's Chapel I preached and confirmed nineteen persons; a hopeful accession to this young congregation.

*Festival of the Annunciation.*—I presided at a meeting of the parishioners of Emmanuel and St. Mark's Churches, assembled to unite the two parishes into one. This union was completed, and the new organization, under the name of St. George's Church, will seek admission to this Council. The two congregations are to be congratulated upon this auspicious termination of a difficulty which ought never to have existed, and which cannot be too soon buried in forgetfulness.

*Sixth Sunday in Lent.*—In Calvary Church, New Orleans, I preached and confirmed twenty-three persons. A most interesting feature of this class was the large proportion of young men, fifteen in number, and of great intelligence and promise, who have already given token of their earnestness in the work of the Church. A venerable negro, ninety nine years of age, leaning on the arm of a gentleman of the congregation, presented himself for confirmation, and added to the interest of the occasion, and to the joy of many hearts.

*Afternoon.*—At Mount Olivet Church, Algiers, I preached and confirmed twenty persons. The inclemency of the day tested the constancy of those present, while it detained others at home.

*Thursday before Easter.*—I preached in Christ Church.

*Good Friday Evening*—At Christ Church I preached and confirmed forty nine persons, making one hundred and one persons confirmed in this church during the year.

*Easter Even.* In St. Paul's Church I preached and confirmed twenty-nine persons.

*Easter Day*—At the Church of the Annunciation, I preached and confirmed eighteen persons. A beautiful east window has been added to the Church since my last visit, which combines ornament with instruction.

*Afternoon*—I visited the Asylum for Destitute Orphan Boys, examined the pupils in the Scripture lesson, and addressed them. Also visited the Sunday school of St. George's Parish, and addressed them. The Easter decorations in this Church, as in many others, reflected great credit upon the zeal of the ladies to do honor to the welcome festival of our Lord's resurrection.

**At Night**—In Trinity Chapel, served by the Rev. Mr. Upton, I preached and confirmed fifteen persons. Four persons were added to this number in the subsequent confirmation at Trinity Church—a gratifying proof that the pecuniary distress of this parish has not entailed any loss of spiritual strength.

**Easter Tuesday**—At Trinity Church, I addressed the graduating class of the school, numbering eight young ladies, who had expressed the wish, on this interesting occasion, for the Episcopal benediction.

**Wednesday, April 8th**—In Trinity Church, New Orleans, I confirmed seventeen persons, including four from Grace Chapel.

**Friday, April 10th**—In St. John's Church, Thibodeaux, I preached and confirmed one person.

**First Sunday after Easter**—In St. Matthew's Church, Houma, I preached, administered the Holy Communion, and confirmed five persons.

**Monday, April 13th**—In St. Paul's Church, New Orleans, I confirmed six persons, making, in all, 35 persons confirmed in this congregation during the year.

**Tuesday, April 14th**—In Trinity Church, New Orleans, after a sermon from the Rev. Mr. Micou, I confirmed twenty-three persons, making, in all, seventy-seven persons confirmed in this congregation during the year.

Since the last Council I have given my canonical consent to the consecration of Rev. Theodore B. Lyman, D.D., as Assistant Bishop of North Carolina, and of the Rev. John Franklin Spalding, as Bishop of Colorado. The following clergymen have received letters dimissory :

April 28th, 1873—Rev. Alexander Marks, to *Mississippi*.

June 15th, 1873—Rev. Charles B. Champlin, to *Western New York*.

Sept. 8th, 1873—Rev. Charles Morison, to *Central Pennsylvania*.

Sept. 8th, 1873—Rev. William Johnson, to *Missouri*.

Nov. 8th, 1873—James S. Harrison, to *Indiana*.

Nov 20, 1873—Rev. Thomas B. Lawson, D. D., to *Tennessee*.

Sept. 8th, 1873—Ludlow L. Johnson, Candidate for Orders, to *Missouri*.

I have received on Letters Dimissory :

August 10th, 1873—Rev. William D. Christian, from *Mississippi*.

April 15th, 1874—Rev. Caleb Dowe, from *Georgia*.

**Ordinations—Deacons**—May 25, 1873—Peter Macfarlane and Augustus John Tardy, Jr. **Priest**—June 8th, 1873—Rev. Alfred Severiano Clark.

I have received as postulants—William C. McCracken, L. M. Inorafterty, Oliver Wilson and R. S. Stuart.



The Candidates for Holy Orders in the Diocese are :

Charles James Wingate, Joseph Biddle Wilkinson, Jr., William C. McCracken, Oliver Wilson, and R. S. Stuart.

Consent has been given to the organization of St. Peter's Church, *Pineville*; St. John's Church, *Washington*; Grace Church, *Lake Providence*; St. John's Church, *Laurel Hill*, and St. George's Church, *New Orleans*.

*Churches Consecrated*—Nov. 23, 1873—St. Andrew's Church, *Clinton*.

Feb. 2d, 1874—St. John's Church, *Minden*.

Among the subjects of practical interest, the education of the youth in this city, without exposing them to needless temptation, has engaged the attention of the Bishop and Clergy. Poverty has crippled our efforts, not our zeal in this cause. The school for boys under the care of Dr. Sanders in this city has made a noble struggle, aided during the year by the Rev. Edward Fontaine, whose invaluable lectures on physical science proved a great acquisition. With adequate patronage it would be difficult to estimate the capacity of the school for good. The high grade of scholarship and the admirable discipline which are universally conceded to the principal, has only to be supplemented by a competent staff of teachers to aid in the task of instruction, and this institution of Dr. Sanders will lack nothing to make it a public blessing to the community.

Trinity School for girls is another institution having strong claims upon the attention of the Church. Every department of this school is ably filled. The instruction is nowhere more complete, while the daily attendance of one of the ministers of the Church is a sure pledge of the moral and religious culture I predict for this school a great success. The beautiful offspring of the Church, its merits can not fail of public recognition. "Though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver wings and her feathers like gold."

You have the right to expect from me on this occasion some words of counsel, having reference to events which have lately transpired in the Church. In no age have men been so eager to combine for purposes of worldly gain, and so ready to separate on slight differences of faith and worship.

The principle of unity is weaker as the passion for association is stronger. One is at no loss to distinguish which of these tendencies ruled in the late Evangelical Alliance. I left unequivocal testimony against organic unity, contented to assemble its members for religious discussion and prayer

Perhaps an additional motive, and a stronger one, was to appease the clamor of an accusing conscience, which will cry out in every good man's breast against the present divisions of Christendom. The effect upon the public mind has been to show the sincerity of the allies and the imperfection of their alliance. A scene like that has no similitude to an Ecumenical Council, no more than wood hewn down, cleft in pieces, and compacted together, no matter how closely, resembles a tree in its original and organic growth. Outwardly, the one is very quiet and smooth, the other is agitated—for it lives; and it can afford some rustling among its leaves and boughs, when its roots are so strong, and all the elements are busy in fostering its life. The good results of this ecclesiastical league are left to be proved. Of the two Bishops present, one has given his testimony that the union sought is not conducive to unity, not even to forbearance. The spirit of antagonism has made him its champion. His hands stretched out in sympathy for Christians of every name, at the next moment waves a last adieu to his own Church, which stands rebuked and condemned as unworthy of his allegiance. His charity, too large at one moment to admit of any restraint, becomes suddenly so fastidious as to be contented only with a Church of his own. His adherents are few, and are not likely to increase in number, but they are complimented, not to say caressed, in some quarters with a tenderness which denotes that schism has lost all its turpitude, and Church unity is no longer a reality binding on the religious conscience of this age. No doubt the new sect, if it grow, will be admitted to an honorable place among the religious bodies which it is considered bigotry and exclusiveness not to invite to our pulpit, and to encourage with our benedictions. Why not? The principle of ecclesiastical unity once yielded, resistance is at an end. Everything is yielded and there remains no obstacle to universal disintegration.

Soon an expurgation of the Prayer Book will be required, which shall include the prayer against schism. The word is becoming an anachronism. Let it perish with other ambiguous words from the Liturgy. A more pertinent



prayer might be substituted, or a "marginal note," to explain that schism does not mean to divide or rend asunder; and the petition had no design to abridge the right of all Christians to multiply themselves into sects and rival denominations. With this concession, and with nothing less, will the intense liberalism of this age be satisfied. God has then left no witness in this world against the tendency of mankind to feud and alienations—Christianity will have surrendered the only miraculous gift which was left to it for the conversion of the whole world. "By this shall *all men* know that ye are my disciples, if ye love one another." The reward of obedience will certainly not be given to disobedience, and the penalty for every new sect will be to delay the world's conversion.

I am not unmindful of the argument which is so familiar to this age, which is often irresistible to weak minds, and strong minds with weak convictions. Look at the results, we are told. A right judgment can hardly withhold its sanction from men and from systems which God does not disdain to bless for the conversion of souls. The false logic involved in this assumption is not less conspicuous because it is clothed in the garb of universal charity. It cannot endure a moment's scrutiny. Suspicion is aroused by the very attempt to make use of this defence. It denotes a total misconception of the nature of evidence. It has the grotesque consistency that belonged to the trial by battle, in ages past, and which is more or less discernible in the modern code of honor. The test applied in both cases is foreign to the question at issue. A person is charged with falsehood or other crime. His accuser is challenged to meet him on the field; his good name, by a strange logic, is thus purged from every stain of reproach and dishonor. The original offence is disproved. The crime of which he is accused does not change its nature, but he shows courage—his fire is delivered with an untravailing hand, and the world, little jealous for the honor of truth or virtue, pronounces his acquittal. How long this system of ratiocination governed Europe, and what monstrous evils found shelter under it, history has not left us in ignorance. The same fallacy is displayed in the case under view. With

equal dexterity, and the same contempt for logic, the person suspected of schism, defends his position. No attempt is made to disprove the accusation; no argument exists to show that a great wrong has not been done to Church unity; but he is enabled to show that something else has been done. Is this a rational mode of defence? The accusation, true or untrue, refers to the absence of a particular virtue: the refutation is supposed to be furnished by the exhibition of virtues which had never been assailed. Who can fail to see that if this reasoning prevails there is no security against error? Impossible is it to pursue an evil which finds its refuge in defying every principle of evidence. Against this logic we might quote the Arabian philosopher Algazzali, in dealing with an enchanter who is for working a miracle, to prove something to be true which he knows to be false. "It is an acknowledged fact that ten is greater than three; if any one should assert the contrary, saying that three is greater than ten, and to prove the truth of this assertion, should say, 'Behold my power to change this rod in my hands into a serpent;' and if he should change it, my conviction of his error remains unshaken. His dexterity would only produce in me admiration for his ability. I should not doubt my own knowledge." The perspicuity of this heathen in an age of superstition is in admirable contrast with the obscurity of many minds trained in the school of Christ. Nothing is more plain and unambiguous than the Prayer of Christ that His Church should be one, I in them and thou in Me that they may be made *perfect in one*, that the world may know that Thou has sent Me—evidently referring to visible oneness, else how shall "the world," which is incapable of spiritual discernment, be able to judge of their brotherhood and unity. Equally clear is the Apostle's language deploring the growth of divisions among the early Christians, warning them against the gainsaying of Core. With these warnings, deepening as they float down eighteen centuries of history, the endless multiplicity of sects are bold to assert their claims to my confidence and sympathy. And in proof of this assertion, they ask me to behold miracles of grace wrought by their power—to whole islands converted by

their agency from heathenism to Christianity. I yield them all they ask. Their success produces in me admiration for their ability, sympathy for their zeal, reverence for their sincerity. I honor the many doctrinal truths which they preach, and which can never fail of effect. There it ends. They cannot change my convictions, or relax my grasp on Christ's own words, which a mistaken spirituality cannot rob of their meaning, that His followers should be one. Impossible is it to segregate themselves and yet be one. National Churches—deriving their authority from the early Church, may embrace each other in the spirit of this prayer. Sects and denominations are denied this consolation. Born of dissension, they cannot witness for peace and unity.

I am speaking to brethren of a common danger, warning them of the consequences to spiritual religion, to national concord, to the progress of Christ's kingdom in the world, of this passion for independence, rending the mystical Body of Christ—in this, more cruel than His enemies who brake not His bones, and even His vesture they allowed to remain the symbol of his Church for ever.

Practically, how is this to be maintained, and in what way ought it to affect our association with those who are not of our faith? We are not unprepared for this question. It involves grave difficulties, from which there is one way of escape. Not to be misunderstood, we proclaim, in the face of an accusing world, that our love embraces every man, in every place, by every name who loves our Lord Jesus Christ in sincerity. Is he a man, to whom the Name of Christ is precious? I honor him. Is he a man, in whose heart divine love is a ruling motive of action, upon whose character is inscribed the grace of humility, of purity, of love? I embrace him as a brother. Is he a man of learning, and deep research into the mysteries of the Faith? Meekly will I sit at his feet, and learn wisdom from his lips. More than this tends not to charity. To interchange religious services is to make ourselves not their equals, but their inferiors in truthfulness and consistency; for we confirm them in their position, without their excuse—doing that from weakness or policy which they do conscientiously, and thus involve

ourselves in inconsistencies of which they are guiltless. Many things are done in other religious bodies which cannot be done by us without detriment to our character; for our position is not theirs, and the prayer we use is not used by them—to be delivered from schism. Our duty, as ministers of religion, is, in the language of Christ, to “let them alone,” to abstain alike from alliances and anathemas, from compromising our own position, or assailing theirs; from inveigling them into meaningless civilities, or impeding them in their efforts to do good. A brighter day will dawn upon the present confusion of Christendom. It is reserved for that period to vindicate the consistency of a Church so Catholic in spirit, and so prudent and restrained in its affiliations with others. Love is not an impulse. If at any time we seem to turn away from our brethren with an averted eye, it is not from aversion, but, like Joseph, when he “turned away his face” in the presence of his brethren. It is a struggle to hide the yearnings of a brother’s heart, and to await the hour when we can drop this reserve—when we can recognize them as brethren, and proclaim one faith, one lineage, and one inheritance as ours!

I dismiss this subject for one of equal importance. Coincident with these efforts to disorganize the Church, we are called to witness the bold attempt to vitiate its ritual with strange usages and superstitions. The struggle, on the one side is to reform the work of the Reformation to the standard of modern thought and popular religionism; the tendency, if not the aim of the other, is to undo the work of the Reformation altogether. Eucharistic adoration, auricular confession, invocation of the Blessed Virgin, prayers for the dead, scenic and sensuous worship, vestments of purple and gold, candles wasting their pale light at noonday, wafers, and crossings, and genuflections contrary to the dignity of a Christian priesthood, have become familiar subjects of discussion. They are revived, or attempted to be revived, until timid hearts are chafing with apprehension that the grim tyranny of the ancient superstition shall again claim us as its own.

The terror expressed in this complaint is false, but the com-

plaint is not false. It has its exaggerations. It has also provocations, and is entitled to our sympathy. It has no sympathy from those who have roused it into action. The cold disdain which refuses to consider the apprehensions of weak and tender consciences is almost incredible. Equally conspicuous is the contempt for the authority of Holy Scripture. The washings of cups and platters, strange gesticulations before the mysteries of our holy religion, are attempted, as wonderful for their extravagance, as the example of Christ when He administered the Sacrament was wonderful for its simplicity. Into the sacred precincts of the confessional, men are seeking to allure the burdened conscience, notwithstanding Holy Scripture gives but one example of auricular confession to priests, and this person went from their presence and hanged himself. With the same tenacity they argue for the worship of Christ present under the form of bread and wine—not the concerning the Lord's Body in the Eucharistic *act*—not a mystical participation, under the operation of the Holy Ghost, the sacrament meeting its Saviour in the bread and wine, as the respiratory organs meet life in the vital air, a presence not abiding in the elements any more than in the recipient, but communicated to the faithful in the act of communion—not the apostolic doctrine, the bread which we break, is it not the *communion* of the body of Christ? Nothing so pure from superstition can feed the morbid devotion, nothing spiritual, nothing elevating to the soul. The real presence of the Holy Ghost is hardly recognized; only the real presence of Christ in His flesh and blood is proclaimed, magnified, symbolized with a vehemence of zeal which no other truth of religion, not even the meritorious sacrifice made once for all upon the Cross, has power to elicit. It would almost seem to be enough that a truth is obscure for them to magnify it, or for a truth to be clear to make them neglect it.

Nowhere is the evil tendency of this system more visible than in the excellent community where we live. Opportunity is given here, as nowhere else in this land, to witness the effect of this sacrifice of the real for the unreal and æsthetical religion. It is fruitful in sensationalism, and fatal to progress. The effect is indisputable to effeminate religion, to emp

churches of men, and to fill them, except on rare festivals, with women and children. At an early age, young men of strong character in the Roman Catholic Church cease to frequent the ordinances of religion, and their first communion is almost universally their last. A man in the confessional is a rare triumph. Man's nature will yield to what is divine in religion, when he will bestow little heed upon what is human. Alas! for the men of this generation, if the old Church of England, to which the reverent eye of our statesmen and scholars has so long turned for relief, should abdicate its dignity, and lose its august simplicity for a sensation.

That many of the doctrines and usages here specified were familiar to the Ancient Church is not disputed. History was not then known. Events had not then demonstrated the evils which lurked under these innovations upon the more ancient Faith. Many of them looked harmless enough, and were accepted just as other novelties—irregular orders and the like—were tolerated in the days of Hooker, before the consequences had developed themselves. Good men did not dream that under these assumptions was hidden an evil so pestiferous in its effects, and that their language would be quoted to sanction the endless forms of schism which dishonor religion, or the superstitions which defile its purity. But this excuse of ignorance can no longer be made effectual. After what has transpired in sacred history, after these things have been tested and proved, and the damnable abuses to which they are liable have caused them to be expelled from the Church, the daring attempt to revive them is to defy the lessons of experience. We know these things, as they were not known when they first insinuated themselves into the confidence of good men. We have experience of their bitterness, and to return to them after they have been loathed and rejected, is to do an act which is none too vividly described by the Apostle—the dog returns to his own vomit again, and the sow that was washed to her wallowing in the mire. Nothing so foul as that. It is hardly cause for surprise, that on no subject are people so quick to revolt, as the near approach to what has been spurned from the Church, sickened and exhausted in its efforts

to tolerate its abominations. Give it heresy rather than idolatry, the confessional and the crafty devices of Jesuitism. I am not speaking too strongly.

There is, doubtless, in the use of the ritual, a liberty of action accorded to the clergy, which exempts them in minuter details from consulting a rigid uniformity. Now and then this liberty is even transcended without serious injury. Persons of æsthetic tastes endeavor to stretch the rubrics in their direction, as others do in an opposite one. In this diversity there is no element of perfidy. They are ebullitions of an ardent temperament, not an unfilial heart. In cases of this kind, wise administration will always have recourse to a policy of forbearance, trusting to gentle counsel, and increasing wisdom to remedy the error. I have known many such cases to correct themselves, under the healthful growth of piety and humility, just as a wound will cure itself by first intention, which, under the influence of irritants, might terminate in the loss of a limb, or of life. Personally, my aim has always been to exercise this forbearance. I have refused to speak when wiser men have spoken, and spoken vehemently. I have kept silence, even from good words, though it was pain and grief to me. We all know the value of this system of discipline in our households—not to lay out our strength in fastidious attention to punctilios, to cultivate sound principles and refined tastes, allowing scope for the elasticity of individual mind, where no wrong is intended, nor any insult to parental authority.

But this silence can no longer be maintained, when forms of worship are adopted which endanger the faith, or when there is a sullen resolution to defy counsel, and to do even to man what is right in his own eyes. The Bishop of the Church has then no alternative. To keep silence then is to share the guilt and condemnation. It is too late to assert that these acts are of little significance. The voice of the assembled Bishops in the last General Convention was invoked to determine that question. They have spoken. The pastoral letter was their unanimous utterance. Thrilling through every syllable of that address you detect the deep sighs of plaintive remonstrance. Has it been heeded? If not heeded, the ac-



of wilful defiance, not the magnitude of it, constitutes the danger. One act of contumacy committed with impunity endangers our whole future. It is a small thing, perhaps, to make the ritual of the Church ridiculous in the eyes of thinking men; it is a light thing to "break with the Bishops," and to rail at the authoritative judgment of men appointed to aid in the government of the Church. Be it so: but is there not danger when a slight wrong may be committed under a slight temptation, that when the temptation increases the crime will increase, until it learns to hurl defiance at all restraint and all authority. Proofs are multiplying that the acts under consideration are not insignificant, certainly not in their consequences. As well might the incendiary plead that it was only a Lucifer match that he made use of in his work of mischief—no very consoling fact, when it has left your house in ashes. He that despiseth little things shall perish by little and little.

Instead of showing a spirit of submission, the effort of these persons is to evoke public sympathy for their wrongs. We know what this means—it deepens conviction and stimulates the ardor of adherents in a doubtful cause to raise the cry of persecution. If you listen to their complaints no cause was ever so maligned or misrepresented. A blow has been struck at reverence for sacred things, which it is their mission to defend; they are guardians of the sanctity which surrounds the temple and the altar, and with all the enthusiasm of crusaders they advance to the rescue of sacred places from profanation; almost frantic with zeal for holy things, regardless of holy scruples and holy men, sacrificed and trampled in the dust under this strange inspiration. For the recovery of the holy sepulchre Europe itself was converted into a sepulchre. And if it were left to the zeal and pertinacity of its champions, this cause would have a similar triumph. Nothing too melancholy is to be expected of a priesthood, which knowing the subtle tendency of the human heart to idolatry, will indulge in such exaggerations and incongruities—will, in order to give dignity to wood and stone, strip of its dignity the power which ordained them to their holy functions, and with uplifted and reverential hands will advance to adorn the altar with spoils



torn from a defenceless and dishonored hierarchy; in one word, will conspire for the sake of the chancel and its accessories to involve the Church in anarchy and ruin!

This affecting cry of persecution, having done so much for the cause, may do as much for the individuals, and afford a good subterfuge from reproach. Accordingly, we hear at no period of so many martyrs. On every side are wounded consciences, sighing in vain for relief from oppression. They are robbed of privileges enjoyed by mediæval saints, and when sought, they are rewarded with misrepresentation and abuse. Victims of intolerance, the ear of the Church is assailed by their groans, the halls of conventions resound with their plaintive appeals for redress for their grievances. Leagues and confraternities are formed, in which they are pledged to assemble in chosen places, as in old times they gathered in catacombs to perform their rites, or celebrate their mysteries, sheltered from the rude violence of an unsanctified age.

They are good men, no doubt, earnest and true to conscience, but they are not martyrs. The Church does not favor their views, but it does not expel them from its temples, nor visit them with anathemas; nay, it does not refuse them a patient hearing, even when, at a most critical and solemn crisis, one of their number rises in her highest council, and makes use of words which cause many of his brethren to turn pale, and others to shed tears—unclasping hands and hearts which were being pledged to each other in eternal reconciliation.\* Her men, in the ages of faith, were glad to accept immunity from the faggot or the sword. In strange contrast with this meekness of spirit is the aggressive temper of our modern reformers. Their affliction is that they cannot choke the liberty of the press, and reduce the robust and manly vigor of this generation, to stultify itself, to value religion as young children value the Bible—for its pictures. Great is their cross that they can

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\* The personal attachment which would ask for this act the approving sanction of the Church, and for its author the highest dignity, may not be gratified, and is likely to be until that act is revoked, in language equally frank and significant. But since when, has it come to pass that the loss of preferment is oppression, and to be allowed to serve quietly as a faithful priest of God is an act of persecution?

not make the House of Bishops maintain silence, instead of betraying its ignorance and presumption.

I wonder much that persons in this state of mind do not behold this temper reflected in another school of reformers just struggling into light, whose sufferings are equally great, and whose cry of distress is that they cannot change the Prayer Book. A sudden flush of evangelical order compels them to protest against this memorial of an imperfect reformation. It requires expurgation, and woe be to those who will refuse it. The doom of the oppressor shall rest on their heads, who resist this incursion of the truth into the sanctuary of error and falsehood. Ideas and dogmas are not to be tolerated for an instant longer, which have been embodied in the creed of every Church and almost every sect for 1800 years. No religious body shall number them among its members which is not cleansed of such impurities. Into the next Council of the Church they are prepared to enter as they did at the last, but with bolder mien and a more affecting recital of their wrongs and persecutions; and if the appeal is resisted they will force a disruption of the Church. No choice will be left but to strike this blow, or else—resigning themselves to their unhappy fate, consent to live and to die within the Church, and with her benedictions upon their graves, which holds in her custody the sleeping dust of the purest Saints of God who have lived on earth—no choice left to them but to be numbered with these Saints of God in glory everlasting! When will this mockery cease? If the end of these brethren is to unmake this Church and to make another, let them avow it honestly and boldly, but spare us these groans and contortions of a self-inflicted martyrdom. Enemies to peace, the Apostle exposes their true character in these words—after my departure shall grievous wolves enter in among you, not sparing the flock. The Church of Christ in every age has to struggle with the same foe. Much blame will attach to the application of these words. Alas! that the soft slumbers of the wolf should be disturbed by the bleating of the sheepfold upon the midnight air. Hard words, indeed, oh! thou false tongue. It had been well for those who cry out against hard

words, if they had listened to that cry long ago, when it issued from the torn bosom of the Church ; we should then have been spared the misery and disgrace of beholding men, calling themselves Evangelical, and others, Churchmen, gnashing their teeth against the holy men and martyrs of the Reformation.

Doubtless there are evils which affect the good of society and the spread of the pure Gospel, more appalling than the defection of a few individuals from this Church, or the effort to vitiate the simplicity and purity of her ritualistic worship. The opposition of science might seem to challenge the attention of our Bishops, and impose silence upon issues not so vital to the interests of Christ's Kingdom on earth. There is too wide a difference between these two evils—for the one, the Church is not responsible; God does not reckon it against the Church that infidelity exists. It is not from her altar that the torch of a lettered scepticism steals the flame which seeks the destruction of our faith. This is not the place to meet this enemy, which may be left to scholars and theologians, in the halls of learning. It is far otherwise with those abuses which expose the Church to shame and reproach. God will hold the Church responsible to preserve His faith and worship pure from every taint of corruption. I am not here to deal with the blasphemies of infidelity, but my duty is not discharged if I leave you unassisted to discover and expel schism and idolatry which are both lurking within the Church, and which, if unbuked will remain to witness against my timidity or my ignorance. Thus far I have cause to thank God that the enemy, with its forked tongue, has made no impression upon the Clergy of this Diocese. I bless you for the constancy of your faith. I am well assured of your cooperation in all legitimate efforts to banish and drive away strange doctrines and usages which are contrary to God's word—"doctrines and usages," be it understood, and not individuals who are beguiled by them, until they have proved themselves incorrigible. A true spirit of brotherhood has no sympathy with the cold disdain which talks flippantly of expelling men from the ministry, or from the Holy Communion.

He who feels himself in fellowship with the Catholic Church, through which the faith has been revealed to its members—who acknowledges a superior authority in matters of faith, can afford to be calm and moderate in his judgment upon others. He can be content to leave them to the tribunal, which is both his judge and theirs; and if that tribunal fails to act, he can remember still that the end of the commandment is charity, and the responsibility is not his beyond a modest and quiet testimony, according to his place and station. The heritage of faith is in the hands of God, and he himself has done his duty in holding it in its integrity, and in seeking its preservation, by means regular and canonical; for it is quite as safe for others to offend against any article of the creed, as it is for him to offend against charity. Violent assumption is always a dangerous weapon to use in such a cause. It was in this way that Mahometanism saved the Papacy. Actuated by the same spirit, it has been the fate of the Papacy to save Protestantism. The Papacy was saved by the violent irruption of Mahometanism in the Papal territory, stifling dissension and intimidating good men in the effort at a reformation of the Latin Church. Protestantism has been saved by the increasing assumptions of the Papacy; combining all the elements of resistance to its power, and thus delaying, if not defeating, a restoration of true Catholic unity. The warning ought not to be lost to this Church. Great caution is necessary, that in contending against evils which we deprecate, we do not become responsible for their existence and their growth. On both sides we are exposed to danger; arming men in defense of Papal and Protestant errors, by the violence of our zeal for their extinction. Rash legislation may seem for a moment to triumph; but it is a triumph worse than a momentary defeat. It is a triumph in which neither good men nor good angels can rejoice. The outlook has nothing in it to disturb our equanimity. With the voluntary defection of a few individuals of extreme tendencies, the Church will advance with renewed vigor, stronger in allegiance to truth than in her days of quietude and peace. When has a religious controversy so stirred the hearts of men in this

land? It is not that the Church is great in numbers, ~~but~~ it is great in power. Unknown in politics, silent in the presence of war, it still assembles around it the hopes of the nation. It is a fact of historical importance that the greatest and freest nation on earth has attained its maturity under the shadow of this Church, and in its progress through centuries of colonization and conquest, it has been marching to the music of its Liturgy. Within the Church are contained fanatics and formalists; but it does not make them. It does make churchmen and churchwomen; it does make statesmen and jurists; it does help to make a people morally great and invincible. Our own nation had been saved a thousand woes if its voice had ruled in our national councils. The religion of Christ had been protected from a thousand vulgar abuses if its teaching had leavened the religion of this age. I am bold to say of this Church—God forgive me if I speak unwisely—that it is the purest branch of the Catholic Church which is known, or has been known for fifteen centuries. Its stability is not endangered by recent events. Its ritual will continue to glow with celestial fire, no matter whose piety grows cold. Its sublime testimony for the primitive faith will survive, no matter who betrays it. Through darkness and cloud and thick darkness its stately walls are rising to view, illuminated with the joy which reigns within, and vocal with songs of thanksgiving; for the rain has descended, the flood has come, and the winds blew and beat against that house, and it fell not. For a moment we beheld it covered with the spray of the tempest, but it fell not; for it was founded upon a rock. Many things have perished around it, many hopes and fears but not one thing of value to the Church has perished. Perish it will not, under God's blessing, until its work is done—until sin shall seek forgiveness for its guilt no more, and affliction shall ask a sanctuary for its woes no more; and we, going forth from its earthly portals shall join the general assembly of the Church of the First-born which are written in heaven.

The Rev. James Philson in the chair.

On motion of the Rev. Mr. Harris,

*Resolved*, That the Secretary be authorized to publish five thousand extra copies of the Bishop's address.

On motion of James McConnell,

*Resolved*, That the Bishop be requested to repeat his address in this Church next Sunday evening.

The order of the day having arrived, the election of deputies to the General Convention, the chairman appointed as tellers the Rev. John Francis Girault and James McConnell.

St. John's Church, Washington, Grace Church, Lake Providence, and St. Joseph's Church, St. Joseph, applied for admission into union with the Council.

On motion, the applications were referred to the Committee on New Parishes.

The Committee on Corporations submitted the following report, which was accepted, and the resolution annexed adopted.

The Committee on Corporations beg leave to report :

That, after a careful examination of the Register of Parishes in union with this Council, they recommend the adoption of the following resolutions :

(a) *Resolved*, That St. Luke's Church, Vermillionville, St. Mark's Church, New Orleans, Grace Parish, New Orleans, Emmanuel Church, Point Celeste, St. Jude's Church, Arcola, and L'Eglise Protestant Francais, New Orleans, be dropped from the Register of Parishes.

(b) *Resolved*, That in retiring these Parishes from the Register, the Council do not surrender their right to any property which may belong to said corporations.

(c) *Resolved*, That this Council consent to the amendment of the charter of the Church of the Annunciation, Ponchatoula.

Article I—giving the name of the "Church of the Annunciation" to said Parish, to read "All Saints Church."

Art. II to read—The officers of this corporation shall be composed of a Rector and Vestry, comprising Senior Warden, Junior Warden, Treasurer, and Clerk, and nine other members of the corporation.

Art. VII to read—That the Rector shall preside at and over all meetings of said vestry, and, in his absence, one of the Wardens.

Art. XIII to read—Six vestrymen shall constitute a quorum, to be elected as provided for in Art. XI of this Act.

*Resolved*, this Council recommend (d) That Art. 5 of the Charter of the Protestant Episcopal Association be amended so as to read—

"Shall be chosen from the members of the Diocesan Convention of this Diocese.

Dr. Tucker offered the following resolution :

Whereas, there is some lack of information as to the history and general condition of the Protestant Episcopal Association of Louisiana, and

Whereas, there is reason to believe that no progress is being made in its growth and extension; therefore be it

*Resolved*, That the Board of Directors of said Association be requested to make a report to this Council to-morrow evening, said report to be historical and statistical, giving a list of life and ordinary members of the Association, and that they further be requested to suggest measures to promote its increase and development.

On motion, the resolution was adopted.

St. John's Church, Laurel Hill, applied for admission into union with this Council.

On motion, the application was referred to the Committee on New Parishes.

The tellers of the vote for deputies to the General Convention reported that the following had received a majority of the votes cast :

Rev. William F. Adams,  
Rev. John Francis Girault,  
Rev. Samuel S. Harris,  
Rev. W. T. D. Dalzell, D. D.,

James McConnell,  
Hon. J. C. Moncure,  
Hon. John A. Campbell,  
George W. Race.

On motion of Rev. E. Spruille Burford, the Council adjourned until to-morrow evening, at seven o'clock.

TRINITY CHURCH, NEW ORLEANS, }

FRIDAY, APRIL 17, 1874.

The Council met pursuant to adjournment.

The minutes of yesterday's proceedings were read ~~and~~ approved.

The names of members previously absent were then called and the following answered :

OF THE CLERGY

Rev. C. W. Hilton,

Rev. A. N. Ogden

OF THE LAITY

*St. Anna's Chapel*, New Orleans—

A. J. Lewis.

The order of the day having arrived, the Council proceeded ~~to~~ to consider the report of the Committee on the Hymnal. ~~Vi~~ ~~de~~ page 25.

On motion of the Rev. Mr. Duncan, the Council resolved ~~itself~~ itself into a Committee of the whole, the Rev. A. N. Ogden in ~~Chair~~ Chair.

The Committee rose and reported progress to the Council.

On motion of the Rev. Mr. Duncan, the report was received ~~and~~ and the resolutions thereto annexed, adopted.

The Committee on Credentials reported the following ~~a~~ holding certificates as Lay Delegates, and recommended ~~that~~ they be recognized as such :



From Mount Olivet Church, New Orleans—William Sarazin, J. H. H. Camp, N. G. Gunnegle, H. Winterhalder, and George Herbert, Jr.

From St. James Church, Alexandria—Dr. T. H. Maddox, B. C. Duke and James G. White.

From Trinity Church, Cheneyville—C. J. Barstow, Dr. Samuel Slaughter, and Genl. M. Wells.

On motion the report was received and adopted.

The names being called, Mr. N. G. Gunnegle, of Mount Olivet Church, New Orleans, appeared and took his seat.

St. George's Church, New Orleans, applied for admission into union with the Council.

On motion the application was referred to the Committee on New Parishes.

On motion of James McConnell,

*Resolved*, That the Clergy of the city, in connection with the Council, be requested to close their churches on Sunday evening next, in order that they with their congregations may be enabled to attend the re-delivery of the annual address to the Council by the Rt Rev. the Bishop of the Diocese. And that copies of this resolution be furnished by the Secretary in order that this announcement may be read in the churches severally at morning service.

St. Peter's Church, Pineville, made application to be admitted into union with the Council.

On motion, the application was referred to the Committee on New Parishes.

The Committee on New Parishes presented the following report:

Your Committee on New Parishes beg leave to make the following report:

Applications have been referred to them from St John's Church, Washington; Grace Church, Lake Providence; St. Joseph's Church, St. Joseph; St. John's and St. George's Churches, New Orleans.

The first application examined by your Committee is from St. Joseph's Church, in St. Joseph, Parish of Texas.

This Parish purports to have been incorporated under an act of incorporation drawn up and signed according to Civil and Canon Law, April 4th, 1872, and the application for union with the Diocese seems to have been originally made at the session of the Council which convened in this city, 10th April, 1872. On the third day of the session, Friday April 12th, 1872, the Committee appointed to report on New Parishes presented the following in relation to this application: "Your Committee on New Parishes beg leave to report that an act of incorporation under the style of 'St. Joseph's Protestant Episcopal Church Association of St. Joseph, Texas Parish, La,' has been examined by your Committee, and they find it entirely ignores the Rector as a constituent part of the Vestry, and provides for the election of one of the Vestrymen to preside over its sessions. Nor has it seemingly adopted a name for the new Parish. Under these circumstances your Committee are constrained to report adversely to the application." It does not appear that any effort was made at the last Annual Council, A. D., 1873, held in this city, to remove the objections ob-



structing the success of the petition; but your Committee has examined the act presented at this session amending the original act of incorporation and a favorable report is now made on this application.

Your Committee has examined the acts of incorporation organizing St. John's Church, Washington, and St. John's Church, New Orleans; also Grace Church, Lake Providence, and St. George's Church, New Orleans. Satisfied that the several acts of incorporation of St. John's Church, Washington, of Grace Church, Lake Providence, and of St. George's Church, New Orleans, have in all respects been framed as ordered and provided under authority, your Committee recommend that these three Parishes be received into union with the Diocesan Council.

Your Committee beg leave to express a hope that an informality, the result of an error, do not deprive St. John's Church, in this city, of the benefits and privileges of union with the Council.

On motion, the following Churches were admitted into union with the Council:

St. Joseph's Church, St. Joseph; St. John's Church, Washington; Grace Church, Lake Providence; St. George's Church, New Orleans.

The Board of Directors of the Protestant Episcopal Association presented the following report:

The Board of Directors of the Protestant Episcopal Association, respectfully submit this supplemental report in response to the resolution of the Council:

The Association was organized March 9, 1854. Its object may be stated briefly to be to raise the endowment funds of the Diocese or Dioceses of the State of Louisiana. Those funds specially mentioned in the Charter and for which the Association must provide, are the support of the Bishop or Bishops of the Diocese, superannuated Clergymen, destitute widows and orphans of the Clergy, missions, schools and colleges. But these are exclusive. This Association is made capable of receiving funds for any purpose, and donations made to any object must be applied to that object "in strict conformity to the will and intentions of the donors, where there has been such expression of will and intention." (Art. III.—Charter) Among such objects may be suggested an Episcopal Residence and building of new Churches.

The history of the *Episcopal Fund* is this: The Convention of 1841 adopted a resolution asking for subscriptions—Trinity Church, Natchitoches, responded with a donation of \$5. This sum was not increased except by accumulation of interest, until 1854, on the organization of the Association. In 1861 the subscriptions to the fund amounted to \$37,400 and the amount paid, to \$19,424 53. The war that began in that year caused the loss of much valuable property, and included in this loss was one-fourth of the endowment fund of the Diocese. In 1867 the value of the fund was \$14,534 76. In 1874 the par value of interest bearing investments, as stated in our previous report, \$17,600.

*Fund for Destitute Widows and Orphans of Clergymen.*—This fund was subscribed by Grace Church, St. Francisville, (\$40), and St. John's Church, West Baton Rouge, (\$10) in 1857, and by St. John's Church, West Baton Rouge, (\$12) in 1859.

*Fund for Superannuated Clergymen.*—In 1845 the Convention asked that collections be taken on Christmas Day for this fund. This was responded to in 1847 by donations from St. John's Church, West Baton Rouge (\$15), and Grace Church, St. Francisville, (\$84). Subsequently, there have been subscribed by Grace Church, St. Francisville, \$75; St. John's Church, Thibodaux, \$39; St. James' Church, Alexandria, \$7 50; St. John's Church, West Baton Rouge, \$6 40; St. Paul's Church, New Orleans, \$5, and Zion Church, St. Martinsville, \$4 50.

The Board would be pleased to see the Association endowed to the full extent of three hundred thousand dollars. If this money or any amount approaching it were on hand, our Church would not languish. Then would we be able to subdivide the State into several Dioceses, with a comfortable provision in each for its Bishop; our missions would be well sustained and occupying every village; our superannuated Clergy, our widows and orphan children provided with their accustomed comforts.

It would seem unnecessary to present to the Council the importance of the work of this Association—that is admitted. Frequently the Diocese is behind in payment to its Bishop, and much trouble is experienced in collecting assessments. These troubles will only end when the interest on the funds will be sufficient to meet the payment of the salary. The Clergyman who is worn out in the service, and the widow and fatherless children of the priest who rests from his labors in Paradise, demand our warmest sympathy. Missions in decay, because the stipend of the missionary cannot be met, call loudly to those endowed with this world's goods to sustain them and to build again their walls.

The Board hesitates at this time to make any general appeal in behalf of the Association, owing to the distress of our people, and the annihilation of their property.

The Board cannot refrain, however, from asking all who have the welfare of the Church at heart to remember this Association in making their bequests. A man ought to give of the fruits of his toil during his life, but his testamentary donation should be much more liberal than its predecessors. He is then apportioning his principal, while previously he was only dividing his interest. Then, for the last time, he controls his fortunes, and it behoves him to so place them that they shall accomplish the greatest good. Let this Association be presented as worthy to all who are setting their houses in such order that they may give an account to Him from Whom all things do come, and to Whom we but give of His own.

HERMAN C. DUNCAN,

*Secretary.*

On motion of James McConnell,

*Resolved.* That, appreciating the arduous labors of the Right Reverend the Bishop of this Diocese, borne through his late ministrations, and witnessing the very evident and sad effect of these severe labors upon his health, we do hereby affectionately urge that, for the sake of the Diocese, and for his own health's sake, he will, at the conclusion of this session of the Council, or as soon thereafter as possible, withdraw from further official labors until the Fall

On motion of Rev. Mr. Burford, Mr. W. McW. Wright was re-elected Treasurer of the Diocese.

On motion of Rev. Mr. Burford, the Rev. Herman C. Duncan was re-elected Registrar and Historian of the Diocese.

On motion of James McConnell, the report of the Committee on Assessments was made the order of the day for to-morrow evening, at seven o'clock.

On motion of Rev. Dr. Dalzell, the Council adjourned to seven o'clock to-morrow evening.

TRINITY CHURCH, NEW ORLEANS, }  
 SATURDAY, APRIL 18, 1874. }

The Council met pursuant to adjournment, the Rev. W. T. D. Dalzell, D. D., in the chair.

The minutes of yesterday's proceedings were read and approved.

The names of members previously absent were then called, and the following answered :

OF THE CLERGY

Rev. Charles A. Cameron.

The Rev. William D. Lord, D. D., of the Diocese of Mississippi, appeared and took an honorary seat in the Council.

The Committee on the State of the Church submitted the following report :

The Committee on the State of the Church respectfully report that the parochial reports exhibit as follows :

Number of Parishes to report .....	58
"        "        reported .....	53
"        "        from which no reports .....	5

Baptisms—Adults .....	334
Infants .....	750

Total Baptisms.....1084

Confirmations .....	565
Communicants .....	4351

New Parishes, 6; new missions, 4; Clergymen received, 2; transferred to other Dioceses, 6; candidates for Holy Orders, 5.

Your Committee desire to assure you of an improved and still improving condition in the spiritual state of the Diocese. Few can have witnessed the woes which have overspread, and continue to overshadow our State, without being deeply impressed with the fact that the arm of a heart-searching God is being extended over our land.

Notwithstanding the distress, and, in some instances, utter destitution which pervades the State, your committee can but feel thankful that the Holy Ghost, conveying the blessings of the New Covenant, is enriching our people with his living graces, and enabling them to bear, in the martyr's spirit, whatever our Lord may call on them to endure. Your committee, in referring to the statistical report laid before them, fully believe that, though a deficiency in the number of communicants during the past year seems to obtain, this deficiency is attributable to the sad depression in the commercial world, which has forced many from their homes to seek a livelihood elsewhere, not to any defalcation from the faith once delivered to the Saints.

On motion of Rev. Mr. Harris, the report was received and adopted.

The Committee on Credentials reported the following as holding certificates as Lay Delegates, and recommended that they be recognized as such :

From St. George's Church, New Orleans—John F. Lowe, C. H. Allen, Dr. G. W. Tucker, and J. W. Hillman.

St. John's Church, Washington—Dr. J. A. Taylor, Dr. Thomas A. Cooke, and Dr. M. E. Demaret.

On motion of the Rev. Mr. Girault, the report of the Committee on Credentials was received and adopted.

On motion of Rev. Mr. Clark, the motion was reconsidered.

On motion of Rev. Mr. Duncan, the report was recommitted to the Committee on Credentials.

The Committee on Assessments submitted the following report:

The Committee on Assessments submit the following statement of assessment on the Parishes in union with this Council—this assessment being made in accordance with the instructions of the Council last year, that it shall be pro rata to the number of communicants reported.

*Church of the Ascension, Donaldsonville.....	\$53
Christ Church, Napoleonville .....	45
St. James' Church, Baton Rouge.....	78
St. John's Church, West Baton Rouge.....	9
St. Mark's Church, Shreveport .....	121
Grace Church, Lake Providence.....	27
Christ Church, Mansfield .....	16
St. Andrew's Church, Clinton.....	69
St. Alban's Church, Jackson .....	9
Grace Church, St. Francisville.....	52
St. Mary's Church, West Feliciana.....	16
St. John's Church, Laurel Hill.....	14
*Church of the Epiphany, New Iberia.....	101
St. Mary's Church, Bayou Goula.....	39
Church of the Nativity, Rosedale.....	18
St. John's Church, Thibodeaux .....	27
Christ Church, Bastrop .....	21
*Church of the Redeemer, Prairie Jefferson.....	25
*St. Andrew's Church, Prairie Merouge .....	19
Trinity Church, Natchitoches.....	27
Christ Church, New Orleans .....	724
St. Paul's Church, New Orleans.....	500
Church of the Annunciation, New Orleans.....	168
Trinity Church, New Orleans.....	860
Mount Olivet Church, New Orleans ...	132
Calvary Church, ".....	109
Emmanuel Church, ".....	25
St. Anna's Chapel, ".....	291

\*The Church of the Ascension, Donaldsonville; Church of the Epiphany, New Iberia; Church of the Redeemer, Prairie Jefferson, and St. Andrew's Church, Prairie Merouge, have not reported to the Bishop at this Council. The assessment is made on their last report (1873.)

St. George's Church, New Orleans .....	80
Grace Church, Monroe.....	57
Grace Church, Bellair.....	6
St. Stephen's Church, Williamsport.....	28
St. James' Church, Alexandria.....	120
Trinity Church, Cheneyville .....	32
St. Peter's Church, Pineville .....	48
Church of the Epiphany, Opelousas .....	60
St. John's Church, Washington .....	41
Zion Church, St. Martinsville .....	25
St. Mary's Church, Franklin.....	59
Christ Church, Covington.....	27
Church of the Incarnation, Amite.....	22
All Saints' Church, Ponchatoula.....	4
St. Joseph's Church, St. Joseph.....	16
St. Matthew's Church, Houma.....	26
	<hr/>
	4246
From Protestant Episcopal Association .....	1500
	<hr/>
	\$5746

The Committee report favorably upon the following resolutions referred to them by the Council, viz :

*Resolved*, That the Rector of every Parish preach to his congregation a sermon on the Episcopal Office, on the Second Sunday in Advent next, the offertory of that day to be devoted towards the payment of the indebtedness of the Diocese to the Bishop

*Resolved*, That the Rectors of Parishes be requested by this Council to devote the offertory of the coming Whit Sunday to the General Convention assessment for arrearages, and for the amount assessed for the approaching General Convention. And if said offertory be in excess of the assessments, the remainder shall be placed to the credit of the Episcopal Fund.

On motion of the Rev. Mr. Girault, the report was received.

The Rev. Mr. Girault moved that the rate be fixed at one dollar, so as to read—

“Shall be at the rate of one dollar for each communicant herein reported to the Council.”

Mr. McConnell moved the following as a substitute—

*Resolved*, That the assessment for the support of the Episcopate for the current year, shall be upon each parish at the rate of two dollars for each communicant, to be collected by the Rector of each parish, quarterly.

On motion, the seventeenth rule of order was suspended in order to allow Mr. McConnell to speak more than twice on the same subject.

Mr. McConnell called for a vote by yeas and nays. There were eleven yeas, and nineteen nays, and the substitute was lost.

The following voted in the affirmative, viz :

Rev. Messrs. Adams and Harris, and Messrs. Biscoe, McConnell, Coyle, Cleveland, Ogden, Blanc, Kausler, Tucker and Morris—11.

The following voted in the negative, viz :

Rev. Messrs. Bakewell, Brown, Cameron, Christian, Clark, Dr. Dalzell, Duncan, Fair, Girault, Lyne, Macfarlane, Ogden, Dr. Percival, James Philson and Upton, and Messrs. Race, Haskell, Bryan and J. M. Moore—19.

The Rev. Mr. Clark obtained permission to record the reason for his vote.

*Reason of the vote in the negative of the Rev. A. S. Clark on the substitute of Mr. McConnell.*—The Parish of Grace Church, Monroe, is now in arrears, at least, \$206, and the Rector feels himself pledged to collect the entire amount. Therefore, the assessment on the congregation of two dollars per communicant would be more than the parish could possibly raise, over and above the amount above stated, which the parish owes on assessments of past years.

The question recurring on the amendment moved by the Rev. Mr. Girault, Mr. McConnell moved the following amendment:

That the Rectors severally be requested to have these collections made quarterly.

The amendment was adopted, and the resolution as amended, was then adopted.

The first resolution being under consideration, Rev. Mr. Fair moved to amend by substituting the "Third Sunday," for the "Second Sunday" in Advent.

The amendment was adopted, and the resolution as amended, was then adopted.

The second resolution being under consideration, the Rev. A. S. Clark moved to amend by inserting after word "Rector," the words, "or Minister."

The amendment was adopted, and the resolution as amended, was then adopted.

The Bishop in the chair.

The Committee on New Parishes submitted the following supplementary report:

Your Committee report in reference to St. John's, Laurel Hill, and St. Peter's, Pineville :

The acts incorporating these Parishes are shown by full and reliable evidence to be in order. They authorize the organization of the Churches under the process of Law, and in conformity with the provisions of Canon First.

Your Committee therefore recommend their union with the Council.

On motion, the report was accepted, and the following Parishes admitted into union with the Council :

St. John's Church, Laurel Hill ; St. Peter's Church, Pineville.

On motion of the Rev. Mr. Duncan, the following were nominated to the General Convention for Trustees of the General Theological Seminary :

Rev. W. T. D. Dalzell, D.D.,  
Rev. Samuel S. Harris,

George W. Race,  
James McConnell.

On motion of the Rev. Mr. Clark,

*Resolved*, That in view of the overflow of large tracts of land bordering upon the rivers of our State, and the wide-spread destitution of our people resulting therefrom, the Bishop be requested to issue such form of prayer or prayers for use in the congregations of the Diocese as the present affliction suggests.

On motion of the Rev. Mr. Duncan,

*Resolved*, That the Rector of this Church be requested to convey to the ladies of his charge the expression of the thankful acknowledgments of the members of this Council for the bountiful refreshments provided by their thoughtful and pains-taking care.

On motion of the Rev. Mr. Duncan,

*Resolved*, That the thanks of this Council be tendered to the Rector and Wardens of this Church for the use of the same, and for kind attention and courtesies during the session of the Council.

On motion of Rev. A. S. Clark,

*Resolved*, That the thanks of the Council be tendered to the worthy and efficient Secretary, and also to the Assistant Secretary, for the able manner in which they have performed the arduous duties of their positions.

The Rev. Dr. Dalzell offered the following resolution :

*Resolved*, That the next session of this Council be held in St. Paul's Church, in this city, on the Wednesday after the first Sunday after Easter-Day, 1875:

Geo. W. Race moved as an amendment, to substitute "St. Anna's Chapel," for "St. Paul's Church."

The amendment was adopted, and the resolution as thus amended, was adopted.

On motion of the Rev. Mr. Duncan,

*Resolved*, That the Secretary be authorized to publish nine hundred copies of the Journal of the proceedings of this Council.

On motion of the Rev. Mr. Harris,

*Resolved*, That the minutes of this day's proceedings be accepted on the approval of the Bishop.

On motion of James McConnell,

*Resolved*, That the thanks of the Council be, and are hereby given to the Treasurer, for the fidelity and efficiency shown in his office.

On motion of the Rev. Mr. Fair,

*Resolved*, That the sessions of this Council be now closed.

The Council united in singing the *Gloria in Excelsis*.

Prayer was offered by the Bishop, who then dismissed the Council with the Blessing of Peace.

HERMAN COPE DUNCAN, *Secretary*.

Approved :

J. P. B. WILMER, *President*.



# *Thirty-Third Annual Council,*

## APPENDICES.

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### I. — PAROCHIAL REPORTS.

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#### **Christ Church, Napoleonville.**

**REV. CHARLES A. CAMERON, DEACON IN CHARGE.**

Baptisms—Children, 1: total, 1. Communicants—Former number, 4  
removed, 2; died, 1: total, 3. Present number, 45

Marriages, 3; funerals, 2.

Contributions—Offerstory, \$56 40.

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#### **St. James' Church, Baton Rouge.**

**REV. HENRY NOBLE STRONG, D.D., LL.D., RECTOR.**

Baptisms—Adults, 8; children, 20: total, 28. Confirmations, 15. Co-  
municants—Former number, 115; added, 6: total, 121; removed, 41; d-  
2: total, 43. Present number, 78.

Marriages, 3; funerals, 16.

Sunday School—Teachers, 6; scholars, 34: total 40.

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#### **St. John's Church, West Baton Rouge.**

**REV. HENRY N. STRONG, D.D., LL D., PRIEST IN CHARGE.**

Baptisms—Adults, 2; children 15: total 17. Communicants—Fo-  
number, 12; removed, 3. Present number, 9.

Marriage, 1.

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#### **St. Mark's Church, Shreveport.**

**REV. W. T. D. DALZELL, D.D., RECTOR.**

Baptisms—Adults, 4; children, 14: total, 18. Confirmations, 29.  
municants—Former number, 97; added, 34: total 131; died 10. I  
number, 121.

Marriages, 8; funerals, 29.

Sunday School—Teachers, 8; scholars, 75: total 83.

Parochial School—Teachers, 2; scholars, 50.

**Weekly offertory, \$355 08; for organ, \$550; Church debt, \$640; general purposes, \$1000: total, \$2,545 08.**

**The above report refers exclusively to parish work proper. During the dreadful epidemic with which Shreveport was visited last fall, I baptized, in addition to the above, 132 persons, 113 whites and 19 negroes, and had 143 funerals. I desire to put on record, my grateful sense of the heroic kindness of my dear brother, the Rev. W. F. Adams, in coming to my relief at that time of sore trouble, and assisting me for some weeks in the arduous and painful duties which then devolved upon me. To our venerated Bishop, and to my brethren, Adams of St. Paul's Church, Harris of Trinity, Fair of Christ Church, and Girault of St. Anna's, I and my people are under the deepest obligation for their affectionate sympathy and pecuniary relief—amounting in the aggregate, to \$575. To many of the sick and destitute, to many widows and orphans, their thoughtful kindness enabled me to administer timely and blessed relief.**

**On the condition of the Parish, I can only remark, that while with every other portion of the Diocese, we are suffering in all material interests, owing to the depression in every department of trade, and the impoverished condition of our people, I am thankful to be able to say that we steadily increase in numbers, and I believe in love and devotion to Christ and His Church.**

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### Grace Church, Lake Providence.

**REV. WILLIAM D. CHRISTIAN, RECTOR.**

**Baptisms—Adults, 3; children, 15: total, 18. Confirmations, 5. Communicants—Added, 5. Present number, 27.**

**Marriages, 2; funerals, 4.**

**Sunday School—Teachers, 4; scholars, 22: total, 26.**

**Communion Alms, \$37 10; Domestic Missions, \$7 80; Sunday School Library, \$5 25; Assessment Fund, \$27; Christmas tree, \$40.**

**I took charge of this Parish in the latter part of last July. My report, so far as the offerings are concerned, only embraces the time of my rectorship. The attendance upon the services has been pretty good. I regret to say that the Church still remains in an unfinished condition.**

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### Christ Church, Mansfield.

**REV. JOHN SANDELS, RECTOR.**

**Baptisms—Adults, 3; children, 16; total, 19. Confirmations, 10. Communicants—Former number, 9; added, 7; total, 16. Present number, 16.**

**Funerals, 3.**

**Sunday School—Teachers, 8; scholars, 40; total, 48.**

**I regard this Parish as in a very flourishing condition at present, and affording good hopes for the future.**

*Thirty-Third Annual Council,***St. Andrew's Church, Clinton.****REV. JAMES PHILSON, RECTOR.**

Baptisms—Adults, 3; children, 10; total, 13. Confirmations, 6. Communicants—Former number, 69; added, 11; total, 80; removed, 11. Present number, 69.

Marriage, 1; funerals, 4.

Sunday School—Teachers, 6; scholars, 40; total, 46.

Communion alms, \$94; Sunday School offerings, \$13 65.

**St. Alban's Church, Jackson.****REV. JAMES PHILSON, PRIEST IN CHARGE.**

Baptisms—Adults, 1; children, 1; total, 2. Confirmations, 4. Communicants—Present number, 9.

Funeral, 1.

Communion offerings, \$14 50.

**Grace Church, St. Francisville.****REV. A. GORDON BAKEWELL, RECTOR.**

Baptisms—Adults, 8; children, 18; total, 26. Confirmations, 4. Communicants—Former number, 48; added, 10; total, 58; removed, 3; died, total, 6. Present number, 52.

Marriages, 2; funerals, 28.

Sunday School—Teachers, 3; scholars, 30; total, 33.

The financial pressure in this Parish is very great, as the crops have been a failure, and the whole town under the hill overflowed by waters from the Mississippi.

**St. Mary's Church, West Feliciana Parish.****REV. A. G. BAKEWELL, PRIEST IN CHARGE.**

Baptisms—Adults, 11; children, 18; total, 29. Confirmations, 12. Communicants—Former number, 16; added, 6; total, 22; removed, 6. Present number, 16.

Marriage, 1; funeral, 1.

**St. John's Church, Laurel Hill.****REV. A. G. BAKEWELL, RECTOR *pro tempore*.**

Baptisms—Adults, 2; children, 9; total, 11. Confirmations, 4. Communicants—Former number, 4; added, 10; total, 14. Present number,

Marriage, 1.

Sunday School—Teachers, 2; scholars, 24; total, 26.

Contributions—Council Fund, \$18; alms, \$4 90; total, \$23 90.

The Church is finished, paid for, and ready for consecration. On November 23d, 1873, the congregation met in the Church, not then quite finished, to receive the second pastoral visit of the Bishop of the Diocese. The parish was then regularly incorporated, and the vestry elected. Mr. J. Burroughs McGee is the efficient lay reader.

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### St. Mary's Church, Bayou Goula.

JOHN H. RANDOLPH, SENIOR WARDEN.

Baptisms—Children, 3. Communicants—Former number, 52; removed, 12; died, 1; total, 13; Present number, 39.

Marriage, 1; funeral, 1.

Contributions—Expense account, \$38 75; fencing Church and cemetery, \$156 45.

The Parish is without a minister.

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### Church of the Nativity, Rosedale.

REV. JOHN PHILSON, RECTOR.

Baptisms—Children, 2. Communicants—Former number, 19; added, 1; total, 20; removed, 2. Present number, 18.

Funerals, 6.

Sunday School—Teachers, 2; scholars, 12; total, 14.

Contributions—Communion alms, \$25; for repairing organ, \$20; total, \$45.

The condition of this Parish is unchanged. The attendance upon the services is regular, and has somewhat increased. There is no other public worship held every Sunday for miles around here, except in this Church.

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### St. John's Church, Thibodeaux.

REV. CHARLES F. D. LYNE, RECTOR.

Baptisms—Children, 8. Confirmations, 1. Communicants—Former number, 29; added, 1; total, 30; removed, 3. Present number, 27.

Marriages, 2; funerals, 3.

Sunday School—Teachers, 4; scholars, 40; total, 44.

Debt of \$400, with interest at 8 per cent. still due. This debt, however, was incurred before I took charge of the Parish, and was of much larger amount.

The parish is seriously impoverished from the failure of the crops in the past year, so that it has been unable to liquidate the above matured debt, or to pay the Rector's salary.

*Thirty-Third Annual Council,***St. Paul's Church, Delta.****REV. THOMAS B. LAWSON, D. D., FORMERLY IN CHARGE.**

Communicants—Present number, 4.

Marriages, 2.

**Trinity Church, Tallula.****REV. THOMAS B. LAWSON, D. D., FORMERLY IN CHARGE.**

Baptisms—Children, 5. Confirmations, 1. Communicants—Present number, 4.

Marriage, 1.

**Christ Church, Bastrop.****D. C. MORGAN, SENIOR WARDEN.**

Baptisms—Children, 4. Communicants—Former number, 20 ; added, 1 ; total, 21. Present number, 21.

Sunday School—Teachers, 7 ; scholars, 35 ; total, 42.

Contributions to Diocesan Funds, \$31 50.

**Trinity Church, Natchitoches.****REV. JOHN SANDELS, PRIEST IN CHARGE.**

Baptisms—Adults, 2 ; children, 9 : total, 11. Communicants—Former number, 29 ; added, 1 : total, 30 ; removed, 2 ; died, 1 : total, 3. Present number, 27.

Funerals, 2.

The condition of this Parish is by no means encouraging, although the congregations are larger.

**Christ Church, New Orleans.****REV. WM. T. LEACOCK, D.D., RECTOR—REV. C. FAIR, ASSISTANT.**

Baptisms—Adults, 39 ; children, 107 : total, 146. Confirmations, 101. Communicants—Former number, 649 ; added by Confirmation, 89 ; by removal, 64 : total, 802 ; removed, 36 ; died, 42 : total, 78. Present number, 724.

Marriages, 36 ; funerals, 72.

Sunday and Mission Schools—Officers and teachers, 116 ; scholars, 864.

Parochial and Industrial School—Teachers, 13 ; scholars, 192.

*Holy Communion Alms*, \$965 40 ; *Diocesan*—Missions, \$354 75 ; Children's Home, \$1,326 75 ; Shreveport distress, Church of the Incarnation, Amite, Annunciation, St. Mark's, and St. John's Churches, New Orleans, \$310 ; *Extra Diocesan*—New York Bible and Common Prayer Book Society,

iversity of the South, St. John's Missions, Missouri, Domestic and Foreign Missions, etc., \$539; *Parochial*—Sunday School offerings and expenses, \$1,445 15; Ladies Aid Society, \$239; City Missions, \$556 04; Benevolent Association, \$1,618 25; Mission Home, \$335; Choral Society, \$1,247; Miscellaneous (Young Men's Brotherhood Parochial School, Industrial School, offerings to Clergy, etc.) \$1,463; vestry income, \$9,269 40. Summary: Communion Alms, \$965 40; Diocesan, \$2,491 50; Extra Diocesan, \$839; Parochial, \$16,172 84—Total, \$20,468 74.

The condition of Christ Church Parish is satisfactory to its Clergy, agreeable to its members, and encouraging to the Diocese. As the "Mother Church," her years might in some degree enfeeble her efforts, or prevent a full accomplishment, but her work proves the groundlessness of the fear, and gives the assurance that of Parishes, as of individuals, the Master's promise is true, "as thy days, so shall thy strength be."

We have no new parochial organizations to report, the old having been well and fully adapted to work the parish as it should be. To the various members of these societies the Clergy are gratefully indebted for their faithful labors. It is most encouraging that over 200 members of the congregation are actively engaged in the work of the Church, serving that great Master now, Who, hereafter, will bestow upon them the joyful commendation, "Well done! good and faithful servant, enter thou into the Kingdom of thy Lord."

There is no evidence of decreased efforts, that the contributions from this parish are smaller this year than last—the *cause* of diminution proves the reality of success. We have had no burdens to remove, no debts to liquidate, nor special appeals to enforce. The mere parochial machinery, Diocesan and Extra-Diocesan assistance had to be supported. These have been maintained with *increased* liberality, so that we can happily report freedom from debt in every particular.

Through the generous thoughtfulness of a devoted member of the congregation, two chancel stained glass windows have been erected during the year, one to the memory of "Leonidas Polk, First Bishop of Louisiana;" the other to "James T. Hull, for nineteen years Rector of Christ Church." These memorials, while preserving the memories of two faithful laborers in the Diocese and adorning the House of God, equally exhibit the power of the Church to supply to its members a channel for their offerings, as well as a place to make them.

The solemn record of 72 deaths (42 of whom were communicants, and one of these the earnest and devoted junior warden of the Parish, George Babcock, whose memory will ever be loved and blessed) awes the heart with seriousness for that great change, when labor in the Church militant on earth shall cease for rest in the Church triumphant in Paradise.

**St. Paul's Church, New Orleans.****REV. WILLIAM F. ADAMS, RECTOR.**

Baptisms—Adults, 2 ; children, 53 ; total, 55. Confirmations, 33. Communicants—Present number, 500.

Marriages, 18 ; funerals, 25.

Sunday School—Teachers, 30 ; scholars, 319 ; total, 349.

Contributions—Communion Alms, \$366 80 ; Diocesan, \$1000 ; Parochial: Sunday School, \$140 ; Ladies' Parish Aid Society, \$2100 ; Treasurer's Report, \$8000 ; total, \$11606 80.

**Church of the Annunciation, New Orleans.****REV. JOHN PERCIVAL, D. D., RECTOR.**

Baptisms—Adults, 10 ; children, 26 ; total, 36. Confirmations, 18. Communicants—Former number, 198 ; added, 12 ; total, 210 ; removed, 30 ; died, 12 ; total, 42. Present number, 168.

Marriages, 8 ; funerals, 18.

Sunday School—Teachers, 21 ; scholars, 140 ; total, 161.

There is a small mission school attached to the Parish, and taught in the Chapel one hour and a half once a week.

Collections—Sunday School, \$122 20 ; Parish Aid Society, \$195 50 ; offertory, \$1130 30.

Building Fund of New Church—Whole cost, \$15,545 ; paid to date, \$7266 35 ; balance due, \$8278 65. Cost of east window, \$630 ; paid on account, \$250 ; balance due, \$380.

Since the new Church was opened by the Bishop, the congregation has been gradually increasing in numbers. The future is promising and hopeful. Mr. Reade, of Liverpool, England, and Mrs. Newcombe, of New York City, have contributed handsome donations to the Church.

**Trinity Church, New Orleans.****REV. S. S. HARRIS, RECTOR.—REV. J. H. STRINGFELLOW, ASSISTANT.**

Baptisms—Adults, 16 ; children, 47 ; total, 63. Confirmations, 77. Communicants—Former number, 696 ; added 80 ; total, 776 ; removed, 9 ; died, 7 ; total, 16 ; present number, 760.

Marriages, 8 ; funerals, 15.

Sunday School—Teachers, 57 ; scholars, 308.

Parochial School—Teachers, 6 ; scholars, 70.

Diocesan missions, \$174 80 ; Communion Alms, 329 45 ; Domestic missions, \$65 ; Bishop Polk Society, \$2465 Trinity Benevolent Association,

96; other contributions for parochial and general Church purposes; \$2 90. Total collections and contributions, \$19,025 51.

During the year the Church building has been greatly improved. The old steeple has been taken down, and rebuilt after a new design furnished by Hillger, a well-known architect of this city. In addition to this important improvement, the whole exterior of the Church has been painted and completed, and the interior improved, and put in thorough repair. It is believed that the work will commend itself to all who see it. The Rector, however, desires to express his high sense of the enterprise and of the vestry, and of the generous liberality of the congregation, which has produced a result so long desired, and, at the same time, so satisfactory and creditable to the Parish.

The Rector has again to acknowledge his indebtedness to the Bishop Polk Society, and to the Trinity Benevolent Association, for faithful co-operation and assistance. The Bishop Polk Society, in addition to their contributions to the poor and distressed, and to other good works too numerous to be specified here, have contributed largely to the completion of the exterior of the Church, have completely and handsomely refurnished the vestry room, and have ordered and paid for a rich and appropriate window for the chancel, to be erected to the glory of God, and in memory of the first Bishop of Louisiana, who was also sometime pastor of this Parish. This window is the work of Messrs. Lavers, and & Westlake, of London, England, and is now on its way to us. We hope that it will be in its place by Whit Sunday. A member of the Bishop Polk Society has also generously donated a valuable and well-stocked library of Church books to the Parish.

The Trinity School for young ladies continues in a vigorous and healthy condition. An interesting class was graduated from this School just before the meeting of the Council.

The Sunday School is also doing its good work faithfully under the care of the experienced Superintendent, and his efficient officers and teachers. Funds necessary to purchase a new chapel organ have been provided by the Easter offerings of the school.

The congregation worshipping at Trinity Chapel, which for more than twenty years past has constituted a separate organization, known as Grace Church, has recently signified a desire to return to the care of the mother Church. The Rector and vestry will therefore resume the supervision of the work. The Rev. James H. Stringfellow, who has been the Rector's faithful and efficient assistant for more than four months, will be placed in immediate charge of the chapel and its interesting congregation.

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## Mount Olivet Church, New Orleans.

REV. CHARLES W. HILTON, RECTOR.

Statistics—Adults, 3; children, 39: total, 42. Confirmations, 20, all of



whom have communed since confirmation. Communicants—Former number, 100 ; added, 39 : total, 139 ; removed, 5 ; died, 2 : total, 7. Present number, 132.

Marriages 9 ; funerals, 19.

Sunday School—Teachers, 13 ; scholars, 100 : total, 113.

Collections for Aid Society' \$53 75 ; Sunday School, \$35.00 ; Sewing Society, \$14.50 : total, \$103.25. No debts.

The work is encouraging. Many are coming and making use of the means of grace, and are becoming acquainted with Christ through His Church. Daily services were held during Lent. The Youth's Guild of the church and other societies maintain their efficiency.

### Calvary Church, New Orleans.

REV. E. SPRUILLE BURFORD, RECTOR.

Baptisms—Adults, 8 ; children, 18 : total, 26 Confirmations, 23. Communicants—Former number, 85 ; added, 35 : total, 120 ; removed, 10 ; died, 1 : total, 11. Present number, 109.

Marriages, 8 ; funerals, 7.

Sunday School—Teachers, 22 ; scholars, 166 : total, 188.

Parochial School—Teacher, 1 ; scholars, 23.

Contributions—Diocesan and general purposes, \$225.00 ; parish purposes, \$2879.95 ; Sunday School offerings, \$203.45 : total, \$3308.38.

### Emmanuel Church, New Orleans.

REV. EDWARD FONTAINE, FORMER RECTOR.

Baptisms—Children, 16. Communicants—Added, 4 ; removed, 1.

Marriages, 2.

A report from the wardens or vestry of the parish may show the financial condition of it since my connection with it ceased. Up to that time none of the debts due at the last council, nor during the present year had been paid. I do not know the amount. The indebtedness of the parish to the Council and to the Bishop's salary assessments, and to the Rector's salary to the 1st of August (\$135.00) were unpaid April 3d. Since August, and and to that date, I gave such services as I could gratuitously, only requiring the payment to me of the offertory, which from August 1st, 1873, to April 1st, 1874, amounted to \$63.00. Offertory prior to August 1st, 1873, \$15.05 : total \$83.05.

On the 3rd of April I was appointed by the Bishop, Missionary at large for the Diocese.

For five months I gave all the aid I could gratuitously to the University School, under the care and admirable discipline of Dr. J. Melville Sanders. I taught drawing two days in each week, and delivered lectures on

and natural science every Friday. Having to rent the building, and the whole expense of this diocesan school, without any salary, he has been unable to pay the salary of any assistant; yet the school numbered about thirty scholars, as many as any man can possess without one. Its management is unexceptionable, and the character of the pupils the best I have ever known. I have been appointed as chaplain to the religious instruction of the inmates of the Destitute Orphan Boys.

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### **St. Anna's Chapel, New Orleans.**

**REV. JOHN FRANCIS GIRAULT, RECTOR.**

—Adults, 5; children, 54: total, 59. Confirmations, 21. Communion—Former number, 284; added, 25: total, 309; removed, 17; died, 1. Present number, 291.

Marriages, 9; funerals, 24.

School—Teachers, 21; scholars, 230: total, 251.

School—Teacher, 1; scholars, 20.

Income—Alms, \$260 35; Diocesan assessment \$304; parochial contributions from the children of the Sunday School, Ladies Parish Aid Society and St. Anne's Guild, and other collections, \$1,279: total, \$1,843 35.

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### **St. Mark's Church, New Orleans.**

**REV. HERMAN C. DUNCAN, RECTOR.**

—Adults, 1; children, 7: total 8. Communicants—Former number August 24th, 1873, 57; added, 13: total, 70; died, 1. Present

Marriages, 3; funerals, 6.

School—Teachers, 10; scholars, 98: total, 108.

School—Teacher, 1; scholars, 23.

Income—Communion Alms, \$44 05; Diocesan, \$59; Parochial, Sunday School, \$45 45; Parish Aid Society, \$248 30: total, \$356 80. Debts, about \$7,000.

This report is for the time since August 24th, 1873, when the present Rector took charge of the Parish. The parishioners having placed themselves under the cure of St. George's Church, the services of the Church were suspended until March 31, 1874. In making this last report, their Rector has placed on record his unqualified approbation of the earnestness and devotion of the parishioners.

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### **St. George's Parish, Trinity Chapel, New Orleans.**

**GEORGE R. UPTON, DEACON, MINISTER IN CHARGE.**

—Adults, 8; children, 34: total, 42. Confirmations, 19. Com-

communicants—Former number, 131 ; added, 25 : total, 156 ; removed, 53 ; died, 3 : total, 56. Present number, 100.

Marriages, 6 ; funerals, 9.

Sunday School—Teachers, 11 ; scholars, 75 : total, 86.

Contributions—Diocesan assessment, \$66 25 ; Minister's salary, \$1,050 ; Ladies Parochial Aid Association, of Grace Parish, \$134 20 ; miscellaneous expenses, \$285 ; rent for Trinity Chapel, \$150 : total revenue, \$1,685 45. No debts.

From date, Grace Parish is merged into Trinity Parish. The Minister in charge resigns. For a full explanation of this matter reference is made to the Parish Register of Trinity Chapel, and to the minutes of the vestry of Grace Parish.

Once more Trinity Chapel is under the protection of a strong parish. May God's blessing be upon the work.

### St. George's Church, New Orleans.

REV. HERMAN C. DUNCAN, PRIEST IN CHARGE.

Communicants—Present number, 80. Nine received from Emmanuel Church, sixty-nine from St. Mark's, the other two being added by first communion on Easter Day.

Sunday School—Teachers and officers, 19 ; scholars, 75 : total 94.

Contributions—Communion alms, \$5 20 ; parochial, \$6.00 ; Sunday school, \$27.85 : total \$39.05. No debts.

This parish was organized March 16th, 1874. The first celebration of Divine Service was on the evening of the Thursday before Easter. The cure embraces those of Emmanuel and St. Mark's churches, these parishes relinquishing their rights in favor of this new organization.

### St. John's Church, New Orleans.

REV. AUGUSTUS J. TARDY, DEACON IN CHARGE.

Baptisms—Adults, 2 ; children, 25 : total, 27. Communicants—Former number, 49 ; added, 38 : total, 87 ; removed, 31 ; died, 1 : total, 32. Present number, 55.

Funeral, 1.

Sunday School—Teachers, 8 ; scholars, 98 : total 106.

The Rector, and subsequently the wardens and vestry, having resigned, the present incumbent was appointed on Advent Sunday, by the Bishop, minister in charge of the church and parish, until its reorganization at Easter, by the election and formation of a new vestry. This took place on Easter Monday, and on the organization of the said vestry, by a unanimous vote he was called to assume ministerial charge of the church and parish.

This church is situated in one of the most populous portions of our city,

remote from any other house of worship. The parishioners are generally in needy circumstances, but are hungering for spiritual food, as is evidenced by their regular and increasing attendance in this house of worship, and under the blessing of God it is destined to occupy an important position in the city and Diocese. The now pressing debt of the church is being satisfactorily arranged. A class of seventeen are prepared for confirmation.

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### Grace Church, Monroe.

REV. ALFRED S. CLARKE, RECTOR.

Baptisms—Children, 6. Confirmations, 9. Communications—Former number, 49; added, 11: total, 60; removed, 2; died, 1: total, 3. Present number, 57.

Marriage, 1; funerals, 4.

Sunday School—Teachers, 6; scholars, 51: total, 57.

The collections throughout the year have fully met all the expenses of the Parish. A portion of the debt has been paid, and efforts are now making for the reduction of the balance. The Rector's salary has been generously raised to \$1200 per annum.

The condition of the Parish is very encouraging, not so much in the accessions we have made, but in the better churchly feeling and greater devotion which now prevails. We have a band of workers in the ladies of the Parish, who seem never weary of good works, while the vestry is very efficient in every particular. It is a pleasure for the Rector to state that he expects, at no distant day, to relieve the Parish entirely from debt, and complete the now unfinished edifice. The success of the Church in Monroe will then be, in a great measure, assured.

The Sunday School of the Parish is increasing. The attendance is very regular, and the interest of the children in their lessons unabated. It must be said of these little ones that they set the best example of the apostle's injunction, "not forsaking the assembling of yourselves together, as the manner of some is."

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### Grace Church, Bellair.

REV. J. EMMART BROWN, PRIEST IN CHARGE.

Baptisms—Children, 11. Confirmation, 1. Communicants—Former number, 6. Present number, 6.

Marriage, 1.

Contributions, \$125 00.

In consequence of the failure of the crops the Parish church has not yet been erected.

**St. Stephen's Church, Williamsport.****REV. J. EMMART BROWN, RECTOR.**

Baptisms—Adults, 3; children, 12; total, 15. Confirmations, 29. Communicants—Former number, 21; added, 10: total, 31; removed, 2; died, 1: total, 3. Present number, 28.

Marriage, 1; funerals, 9.

Sunday School—Teachers, 4; scholars, 15: total, 19. Contributions—\$275.

A class for confirmation waiting the visitation of the Bishop.

**St. James' Church, Alexandria.****REV. ABNER N. OGDEN, RECTOR**

Baptisms—Adults, 9; children, 30; total, 39. Confirmations, 35. Communicants—Former number, 140; added, 35: total, 175; removed, 50; died, 5: total, 55. Present number, 120.

Marriages, 4; funerals, 7.

Sunday School—Teachers, 9; scholars, 45; total, 54.

Salary paid Rector, \$398; Communion Alms, \$52 75; Diocesan assessment, \$64; building fund, \$1375.

Without a Church building to worship in, the services have been kept up during the year, and the congregations have been good. A square of ground has been purchased, material is on the spot, and workmen at work building the new Church. We hope, God blessing us, to be worshipping in the shell of the Church by the middle of July.

A majority of the communicants reported as removed have been transferred to St. Peter's Church, Pineville.

**Trinity Church, Cheneyville.****REV. A. N. OGDEN, PRIEST IN CHARGE.**

Baptisms—Adult, 1; children, 3: total, 4. Confirmations, 7. Communicants—Former number, 25; added, 7: total, 32. Present number, 32.

Marriages, 2; funerals, 4.

Sunday School—Teachers, 4; scholars, 30; total, 34.

The Parish owes, as far as can be ascertained, about six hundred dollars.

Salary paid Rector, \$189; Communion alms, \$12; Diocesan assessment, \$32. This Church is thirty miles from the residence of the Rector. Services have been held regularly once a month. I can safely report progress. A new interest has been aroused here in the Church, and her services are heartily appreciated. At the last visit of the Bishop there was a class of fourteen to be confirmed, but owing to the inclemency of the weather, only seven reached the Church.

**St. Peter's Church, Pineville.**

**REV. A. N. OGDEN, PRIEST IN CHARGE.**

isms—Adults, 3 ; children, 10 ; total, 13. Confirmations, 7. Com-

ants—Present number, 48.

riages, 5 ; funerals, 4.

lay School—Teachers, 5 ; scholars, 30 : total, 35.

ry paid Rector, \$40 ; Communion alms, \$7 50.

organization of this Parish was deemed necessary to the well-being Church. Its practical effect, since it has been worked as a separate has proven how necessary its establishment was. It was formerly pel of St. James'. It bids fair to be a strong and vigorous

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**Church of the Epiphany, Opelousas.**

**REV. P. MACFARLANE, RECTOR.**

isms—Adults, 3 ; children, 14 : total, 17. Confirmations, 23. Com-

ants—Former number, 45 ; added, 27 : total, 72 ; removed, 8 ; died 4 : 12. Present number, 60.

riages, 3 ; funerals, 4.

lay School—Teachers, 10 ; scholars, 67 : total, 77.

esan fund, \$80 ; Diocesan Missions, \$4 50 ; offertory (from July 73) \$67 95 ; Sunday School offerings (same date) \$20 65 ; Rector's Aid y, \$201 60 ; parochial assessment, \$430 70.

ok charge on the 13th of July last, and am happy to report that the is in a very satisfactory condition. In spite of the greatest financial lties ever experienced, every engagement has been fulfilled. The tly, though comfortable and commodious Church building is being ally improved internally. A fine set of Ives' patent lamps has been led. A mission has been commenced at Bellview, seven miles South, midst of a thickly populated neighborhood, where there is not one er of the Church, all being Baptists and Methodists. The attendance monthly services is very large, and the congregation is being ally trained in the use of the Liturgy. Up to the time of our first e (Nov. 9th) no Episcopal service had been held in this district. The h at Opelousas occupies the central position in what may be considered important missionary field.

second Parish in the State in point of population, St. Landry has to belonged to the Roman Catholics and Methodists. With increased -operation, the future is bright and promising. The extreme poverty people is the one serious obstacle in the way of upholding the Church region.

**St. John's Church, Washington.****REV. P. MACFARLANE, PRIEST IN CHARGE.**

Baptisms—Adults, 2; children, 19: total, 21. Confirmations, 21. Communicants—Former number, 28; added, 22: total, 50; removed, 9 sent number, 41.

Marriage, 1; funerals, 2.

Sunday School—Teachers, 5; scholars, 44: total, 49.

Offertory, \$40.60; parochial assessment, \$204; Diocesan Missions, Debts, about \$450.

We have again to acknowledge the kindness of warm friends in Philadelphia. With their substantial assistance and the earnest self-sacrificing efforts of our people, we have been enabled to reduce our indebtedness and also to advance the church towards completion. Our greatest want now is a bell, which we hope to purchase soon. The church is growing steadily, and the prospect is very cheering.

**St. Stephen's Church, Waxia.****REV. P. MACFARLANE, PRIEST IN CHARGE.**

Confirmations—7.

Sunday School—Teachers, 5; scholars, 15.

This mission was commenced on the 16th of August last, since which time [services have been held once, and sometimes twice a month. Palm Sunday was organized a full vestry and Sunday School. If the services of the church be kept up regularly, much good may be done here. The members are imbued with the true missionary spirit of the Church which must, in the end, ensure success.

**Zion Church, St. Martinsville.****JAMES S. ROBERTSON, SENIOR WARDEN.**

Baptisms—Adults, 1; children, 1: total, 2. Communicants—Former number, 25. Present number, 25.

Marriage, 1.

Contributions—\$5. Collections for Diocesan Missions, \$37 75. Debts about \$200.

Since August last we have had no minister to visit us. The Church, however, been kept up regularly since then, and services therein by a reader, with average attendance. Our Sunday School has been closed since November. The Bible class is still maintained.

**St. Mary's Church, Franklin.****REV. RICHARD W. MICOU, RECTOR.**

Baptisms—Adults, 1; Children, 26: total, 27. Communicants—Former

er, 64; added, 7; total, 71; removed, 11; died, 1; total, 12. Present  
er, 59

riages, 4; funerals, 9.

day School—Teachers, 7; scholars, 50; total, 57.

ekly offertory—\$191 40; Parish expenses, \$671 20; contributions  
ds debt and repairs, \$545 95; Ladies' Parish Aid Society, Easter  
ng, \$154 25; Easter offering of Church and Sunday School, \$125 40;  
\$1638 20.

July last, the Church was struck by lightning, and much damaged.  
very thankful to be able to report that all injuries have been repaired.  
g those who came to our assistance in this emergency, I gratefully  
ion the Bishop of the Diocese, the Rev. James Saul, of Philadelphia,  
Mr. Charles Morgan. The debt on the Church has been reduced to  
exclusive of the \$500 loaned from the Goodrich funds, which is not  
for three years yet.

port with sorrow the death of Alfred Gates, for many years Senior  
len of this Church, and one of its most faithful and efficient members.  
ere are several persons awaiting confirmation. I resigned the rector-  
of the Parish on Easter Monday.

### Trinity Church, Brashear.

REV. EDWARD FONTAINE, MISSIONARY.

ptisms—Adults, 1; children, 1: total, 2 Communicants—Present  
er, 6.

3 Parish of Trinity, in Brashear City, was organized Easter Sunday,  
5th, 1874. A thriving little Sunday School is conducted in the  
l-room of a young lady, who is a communicant of the Church. I was  
ied to find that it was well managed, and that our Prayer Book and  
ay School Books are used in it. Our Bishop has visited the place  
al times, but the people have not had the regular services of any  
ster.

### Christ Church, Covington.

GEORGE W. SULLY, SENIOR WARDEN.

ptisms—Adults, 4; children, 10: total, 14. Communicants—Former  
ber, 25; added, 3: total, 28; removed, 1. Present number, 27; at-  
ed as follows: Parish Church, 16; Grace Chapel, 5; All Soul's Chapel,  
Luke's, 3.

riage, 1.

nday School—Teachers, 2; scholars, 19.

ommunion Alms, \$21 60; Diocesan contribution, \$22 50; parochial,  
25: total, \$102 35.



**Church of the Incarnation, Amite.****REV. HERMAN C. DUNCAN, FORMER RECTOR.**

Baptisms—Children, 8. Communicants—Former number, 21; added, 3: total, 24; removed, 2. Present number, 22.

Contributions—Communion Alms, \$16 15; Diocesan funds, \$19 10: total, \$35 25

The Rector resigned August 10, 1874. During his absence in other missions, and subsequent to his resignation, the Lay Reader, Alexander MacKay, was most earnest in his efforts to overcome the indifferentism of the people. He did all that could be done; but the lethargy was too deep. May God open the eyes of those who sleep and nerve them to perform the duties incumbent upon them.

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**All Saints Church, Ponchatoula.****SAMUEL M. WIGGINS, C. IRESON BRADLEY, WARDENS.**

Baptisms—Adults, 2; children, 3: total, 5. Communicants—Former number, 4; added, 2: total, 6; removed, 2. Present number, 4.

Sunday School—Teachers, 4; scholars, 37.

Diocesan contribution, \$10.

Contributions have been small this year, owing to the poverty of the people, and have been mainly confined to Sunday School. Since our last report we have to acknowledge the receipt of \$94, through the Rev. Mr. Chandler, of Baltimore. The debt is comparatively small and unimportant.

The parish is without a minister since August last, the late Rector being obliged to resign his cure for want of a sufficient support. Several candidates are awaiting confirmation, and others are ready for baptism. The new church has been finished, except painting, and will seat about one hundred persons. It only needs that the Church's voice in clear, distinct utterance shall bid this work go forward, and a large portion of this country (now destitute) can be placed under Her sheltering arms.

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**St. Jude's Church, Arcola.****REV. HERMAN C. DUNCAN, FORMER RECTOR.**

Communicants—Former number, 7; added, 1: total, 8; removed, 2. Present number, 6.

Contributions—Diocesan, \$13.50; parochial, \$12.50: total, \$26.

This parish was organized in order that there might be a body corporate to receive certain proposed donations. That object having failed, I recommend that it be remitted to the position of a mission.

## Church of the Holy Spirit, Southern Car Works.

REV. HERMAN C. DUNCAN, FORMER RECTOR.

Communicants—Former number, 7; added, 1: total, 8; removed, 1. Present number, 7.

Funeral, 1.

Contributions—Parochial, \$40.

This Mission, together with others in the Florida parishes, was relinquished August 17th, 1874. The result of twenty months' work was the erection of 2 churches, 27 adult and 49 infant baptisms, 30 confirmations, and the reception of 43 communicants.

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## Grace Church, Hammond.

REV. HERMAN C. DUNCAN, FORMER RECTOR.

Baptisms—Adults, 2; children, 1: total, 3. Communicants—Former number, 6. Present number, 6.

Sunday School—Teachers, 6; scholars, 54: total, 60.

Contributions, \$683 65, including \$31 75 from the Sunday School. No debts.

This Church has to acknowledge the generous gift of \$500, from a lady of New York, received through the Rev. Mr. Rogers, and donated in response to a notice published in the Spirit of Missions, to the effect that, if this amount was contributed, a church would be built. The amount has been nearly trebled, and the edifice and cemetery grounds will soon invite consecration.

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## St. Timothy's Church, Tangipahoa.

REV. HERMAN C. DUNCAN, FORMER RECTOR.

Baptisms—Children, 2. Communicants—Present number, 6.

This will be a good mission if worked in connection with others on the Jackson Railroad. First service, May 10th, 1873.

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## St. Joseph's Church, St. Joseph.

REV. CALEB DOWE, RECTOR.

Baptisms—Children, 9. Communicants—Present number, 16.

Marriage, 1.

Sunday School—Teachers, 5; scholars, 30.

Offertery, \$49. Debt on Church, \$450.

I have been but two months in the Parish, and, much of the time, services were prevented by the heavy rains. This will account for the want of fullness in the statistical report.

*Thirty-Third Annual Council,***St. Matthew's Church, Houma.****REV. C. F. D. LYNE, PRIEST IN CHARGE.**

Baptisms—Children, 7. Confirmations, 5. Communicants—Former number, 38; removed, 11; died, 1: total, 12. Present number, 26. Attending, 16.

Sunday School—Teachers, 2; scholars, 14.

Sunday offertory, \$27. Debts—None but to the Diocese.

All the families belonging to the Church are much embarrassed.

**St. John's Church, Minden.****REV. THOMAS B. LAWSON, D. D., FORMER RECTOR.**

Baptisms—Adults, 3; children, 5; total, 8. Confirmations, 14 Communicants—Present number, 8.

Funeral, 1.

The Church is built, paid for and consecrated. The Rector resigned November 1st, 1873.

**Children's Home, New Orleans.****SISTER ROBERTA, SISTER IN CHARGE.**

Total number of children in the Home, 32; total orphans, 10, and half orphans, 22; admitted, 11; dismissed, 20; deaths, 1. Sister received, 1. Confirmations, 5. Baptisms, 4.

Money received at the Home, additional to contributions from Churches: Donations, \$201 10; paid by parents for children, \$116 45; sale of work of inmates, \$9 90: total, \$327 45.

The health of the Home has been generally good. Many liberal donations in clothing and provisions have been received, besides money. The God of the Orphan will not suffer them to want. In conclusion, I desire to return most grateful thanks for His Providence which has watched over us.

NOTE—The Secretary has again to regret the failure evident in many of the reports to collect the statistics of contributions. It is essential to the accuracy of our tabulated statements, that the several amounts donated by the people to the Diocese, or beyond it, to the parochial clergy as salaries or donations, for alms and charity, or for the erection, improvement or maintenance of parochial edifices, should be fully reported. The financial statement is completed by adding the following amounts: estimate of the Bishop of contributions not reported, \$13,325; reports of Treasurer, \$799 51; and Children's Home as above, \$327 45: total, \$14,451 96.

# **—REPORT OF THE DIOCESAN TREASURER.**

*OF LOUISIANA, "Episcopal Fund," in acc't with McW. WRIGHT  
TREASURER.*

## **Dr.**

To cash Equitable Life Assurance Association.....	\$ 964 25
To cash Right Rev. Bishop.....	4128 59
	<u>\$5092 84</u>

## **Cr.**

By balance as per account.....	\$ 129 13
By Christ Church, Napoleonville .....	50 00
By St. Mark's Church, Shreveport.....	150 00
By Christ Church, Mansfield.....	10 00
By St. Andrew's Church, Clinton.....	73 75
By Grace Church, St. Francisville.....	45 00
By Church of the Epiphany, New Iberia.....	100 00
By St. Mary's Church, Bayou Goula.....	52 00
By St. John's Church, Thibodeaux.....	79 00
By Christ Church, Bastrop .....	21 50
By Trinity Church, Natchitoches.....	30 00
By Christ Church, New Orleans .....	649 00
By St. Paul's Church, New Orleans.....	657 00
By Church of the Annunciation, New Orleans.....	62 56
By Trinity Church, New Orleans.....	696 00
By Mount Olivet Church, New Orleans.....	45 00
By Calvary Church, New Orleans.....	147 55
By St. Anna's Chapel, New Orleans.....	284 00
By St. Mark's Church, New Orleans.....	49 00
By Grace Parish, New Orleans.....	66 25
By Grace Church, Monroe.....	66 00
By St. James' Church, Alexandria.....	64 00
By Trinity Church, Cheneyville.....	32 00
By Church of the Epiphany, Opelousas.....	100 00
By St. Mary's Church, Franklin.....	64 00
By Christ Church, Covington.....	12 50
By Church of the Incarnation, Amite.....	9 10
By St. Jude's Church, Arcola.....	3 50
By St. John's Church, Minden.....	23 00
By St. John's Church, Washington.....	41 00
By Grace Church, Lake Providence.....	27 00
By St. John's Church, Laurel Hill.....	19 00
By Protestant Episcopal Association.....	1225 00
	<u>\$5092 84</u>

**McW. WRIGHT, Treasurer.**

**ORLEANS, April 15, 1874.**

SYNOPTICAL STATEMENT of acc't of DIOCESE with the RT. REV.  
DR. WILMER.

Dr.

To salary from Nov. 7, 1866, to Feb. 13, 1869—2 years, 3 months, 6 days, at \$4000.....	\$ 9066 67
To salary from Feb. 13, 1869, to April 13, 1872—3 years, 2 months, at \$5000.....	15833 33
To salary from April 13, 1872, to April 13, 1874.....	10000 00
	<u>\$34900 00</u>

Cr.

By cash Nov. 7, 1866, to Feb. 13, 1869.....	\$ 8292 20
By cash Feb. 13, 1869, to April 13, 1872 .....	14438 80
By cash April 13, 1872, to April 13, 1874.....	9129 59
By balance.....	29-9 41

1874.		<u>\$34900 00</u>
April 13.	To Balance.....	2939 41

DIOCESE OF LOUISIANA, "Mission Fund," in acc't with McW. WRIGHT,  
TREASURER.

Dr.

1873.		
Amounts	To cash paid Rev. William Miller.....	\$ 100 00
paid	To cash paid Rev. P. Macfarlane.....	40 00
during	To cash paid Rev A. D. McCoy .....	50 00
the year.	To cash paid Mrs. S. N. Hanna .....	8 50
	To cash paid Shreveport Assessment Fund .....	37 00
	To cash paid Rev. M. M. Dillon .....	20 00
	To cash paid Rev. H. C. Duncan .....	25 00
	To cash paid Mr. Judt.....	150 00
	To cash paid Rev. Edward Fontaine.....	175 00
	To cash paid sundry Clergymen, per Bishop.....	175 00
		<u>\$780 50</u>

Cr.

1873.		
April 22.	By balance account rendered .....	\$ 268 74
Amounts	By St. Paul's Church, New Orleans .....	29 20
received	By St. Mary's Church, Franklin.....	6 50
during	By Christ Church, New Orleans.....	354 75
the year.	By Trinity Church, New Orleans .....	99 55
	By Christ Church, Mansfield .....	2 80
	By Rev. Mr. Sandels .....	5 00
	By Balance.....	13 96

1874.		<u>780 50</u>
April 15.	To balance.....	13 96

E. & O. E. McW. WRIGHT, Treasurer.  
NEW ORLEANS, April 15, 1874.

SE OF LOUISIANA, "Council Fund," in acc't with McW. WRIGHT  
TREASURER.

Dr.

To cash paid Sexton.....	\$ 10 00
To cash paid for printing the Journals.....	409 45
To cash paid J. A. Gresham, for stationery, etc.....	29 35
To cash paid for postage.....	2 50
To cash paid for stereotype plates.....	25 00
To balance.....	38 53
	<u>\$514 83</u>

Cr.

By balance as per account.....	\$ 108 83
By St. Paul's Church, New Orleans.....	40 00
By St. Andrew's Church, Clinton.....	10 00
By St. Mary's Church, Franklin.....	20 00
By St. John's Church, Thibodeaux.....	10 00
By Christ Church, Napoleonville.....	10 00
By Church of the Incarnation, Amite.....	10 00
By St. James' Church, Baton Rouge.....	20 00
By Trinity Church, New Orleans.....	50 00
By Christ Church, New Orleans.....	50 00
By St. Anna's Chapel, New Orleans.....	20 00
By Mount Olivet Church, New Orleans.....	10 00
By St. Jude's Church, Arcola.....	10 00
By St. Mary's Church, Bayou Goula.....	10 00
By Christ Church, Covington.....	10 00
By Annunciation Church, New Orleans.....	10 00
By St. Mark's Church, New Orleans.....	10 00
By Christ Church, Bastrop.....	10 00
By Church of the Epiphany, Opelousas.....	10 00
By Trinity Church, Natchitoches.....	10 00
By Zion Church, St. Martinsville.....	10 00
By Church of the Epiphany, New Iberia.....	10 00
By Grace Parish, New Orleans.....	10 00
By Grace Church, Monroe.....	6 00
By cash, Jas. McConnell.....	40 00
	<u>514 83</u>

By balance..... 38 53  
Diocese owes General Convention \$175, and is assessed for \$102 for  
Convention of this year.

E. McW. WRIGHT, *Treasurer.*

ORLEANS, April 15, 1874.

## TRIENNIAL STATEMENT OF DIOCESAN STATISTICS.

CLERGY AND CANDIDATES FOR HOLY ORDERS.	1872	1873	1874	TOTAL
Candidates for Orders—Admitted...	1	1	3	5
Total No....	6	6	5	10
Deacons—Ordained.....	4	...	2	6
Received.....	1	...	...	1
Transferred.....	...	...	...	...
Canonically resident.....	7	3	4	9
Priests—Ordained.....	1	4	1	6
Received.....	4	3	2	9
Transferred.....	3	4	6	13
Deceased.....	1	...	...	1
Canonically resident.....	29	31	29	37
Clergy—Canonically resident.....	37	35	34	43
Officiating, but not canonically resident.....	1	...	1	2
Without cure.....	7	3	7	10
Total number.....	38	35	34	44
PAROCHIAL STATISTICS.				
Parishes and Missions—In union with Council.....	44	44	44	50
Not in union with Council	26	33	30	41
Admitted.....	2	...	6	8
Reporting to Bishop.....	34	51	53	60
In union, not reporting.....	14	5	4	18
“ “ “ “ for 3 years...	6	3	...	3
Churches consecrated.....	...	1	2	2027
Baptisms—Infants.....	582	695	750	649
Adults.....	137	178	334	2676
Total number.....	719	873	1084	1490
Confirmations.....	438	487	565	50
Communicants.....	3955	4342	4351	104
Marriages.....	163	181	162	...
Funerals.....	215	331	495	...
Sunday Schools—Teachers.....	395	408	428	...
Scholars.....	3279	3144	3226	...
Parish Schools—Total number.....	6	7	6	...
Teachers.....	17	18	25	...
Scholars.....	365	298	378	...
DIOCESAN INSTITUTIONS.				
Children's Home, New Orleans, for orphan girls, organized, Jan. 17, 1859—	.....	.....	.....	---
Number of inmates.....	.....	43	32	---
DIOCESAN FINANCIAL REPORT.				
Endowment of Episcopate.....	\$19000 00	\$17600 00	\$17600 00	
Fund for Superannuated Clergymen	541 62	600 00	1000 00	
Fund for Widows and Orphans of Clergymen.....	62 00	62 00	62 00	
Holy Communion Alms.....	3545 50	2974 10	2313 15	\$ 8832
Contributions—Extra Diocesan.....	275 05	1040 75	911 80	2227
Diocesan.....	5744 77	6152 45	4737 40	16634
Parochial.....	75988 79	85636 35	59060 73	220635
Total.....	103929 67	119582 40	93017 77	316529

**CHARTER**  
**OF THE**  
**Protestant Episcopal Association**  
**OF LOUISIANA.**

**OF THE**  
**FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

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**Approved April 15, 1853.**

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1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicil is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments, any sum and sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit: said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said



Church; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicile, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead; vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the following named persons, to wit: the Rt. Rev. Leonidas Polk, Bishop of the Diocese of Louisiana; the Revs. Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedges and McCoy, Clergymen of said Diocese, and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at their annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judges or judges, justice or justices, in all manner of suits, complaints, pleas

causes, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and shall be and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do every thing needful for the good government and support of this Corporation, to receive the titles for property of all donations and bequest of movables, immovables, or other property, and the same to dispose of according to the will and directions of the respective donors or testators, or, in absence of any specific directions, to dispose of the same by sale, lease, or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in like manner; they shall make a report, in full detail, of all their doings to each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the regular order of their several dates, all business or other transactions of the Association, which said books shall be open to the inspection of any of the members of this Association.

8. The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of except with the assent of said Diocesan Convention, and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

9. The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

10. It shall be the duty of the Treasurer to keep a set of books, in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinbefore named, as proposed recipients of said funds.

11. Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case the person or persons shall be a life member or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or such other fund as the Directors and Convention may consider necessary to

aid at the time of receiving said subscriptions, and in the manner heretofore provided.

Signed, LEONIDAS POLK,  
 " W. T. LEACOCK,  
 " CHAS. GOODRICH,  
 " ALEXANDER F. DOBE  
 " N. O. PRESTON,  
 " AMOS D. McCOY,  
 " J. LLOYD JOHNSTON.  
 " ELLJAH GUION,  
 " L. C. DUNCAN,

Signed, JOHN L. LOBDELL,  
 " GEORGE S. GUION,  
 " WM. M. GOODRICH,  
 " CHARLES HARROD,  
 " G. B. DUNCAN,  
 " JAMES McCONNELL,  
 " GEO. M. GILBERT,  
 " JOHN R. THOMPSON,  
 " J. GRIMSHAW.

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### CERTIFICATES.

THE STATE OF LOUISIANA, }  
 PARISH OF ORLEANS. }

I have perused and examined the foregoing instrument of writing, which in the subscribers thereto have specified the purposes and objects of the Association, and the name and style thereof; and it is the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853

[Signed],

M. C. DUNN,

District Attorney

EXECUTIVE OFFICE, BATON ROUGE,  
 April 15, 1853.

Having examined the Constitution and Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of Incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

P. O. HEBERT,

Governor of the State of Louisiana

### OFFICE OF THE SECRETARY OF STATE

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 15th day of May, A. D., 1853.

[Signed],

ANDREW S. HERRON,

Secretary of State

# CONSTITUTION

## OF THE

### DIOCESE OF LOUISIANA.

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#### ARTICLE I.

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

#### ARTICLE II.

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

#### ARTICLE III.

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it

consists of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. A representation, whether Clerical or Lay, from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including ~~one~~ Clerical member, shall be a quorum for the transaction of business; ~~except~~ for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*, Two-thirds of the Clergy entitled to a vote be present, and two-

the congregations entitled to a vote be represented; otherwise, two-thirds of the vote of each order shall be necessary to determine the

#### ARTICLE VIII.

Every Annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.

If any deputy appointed as above shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or, in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any deputy so declining, or unable to attend; *Provided*, that each substitute be a member of the Protestant Episcopal Church in this State.

#### ARTICLE IX.

This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present, and no such alteration shall have been proposed and accepted at a pre-annual meeting; *Provided however*, That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.

# CANONS!

## CANON I.

### OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The Parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the Parish has complied or not with the foregoing provisions.

## CANON II.

### OF PARISH MEETINGS.

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the Parish, and during the period have belonged to the same, shall be entitled to vote.

## CANON III.

### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister; and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship; and in general to act as helpers to the

#### CANON IV.

##### LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

At the meeting of every Council of this Diocese, the Bishop, or if no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, who are resident in the Diocese, and entitled to a seat, and such list shall be read before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members shall be taken therefrom. The right of any Clergyman of this Diocese to a seat on the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be on the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every Parish in union with the Council, to send to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so received shall be appropriated by the Treasurer to pay for the publishing of the Journals and other contingent expenses of the Council. Each Parish shall be entitled to at least ten copies of the Journals. The Treasurer's report to the Council shall contain a statement of the sums received and disbursements from which they were received, and the purposes for which the same were expended. The Secretary shall have the Journals published and distributed for distribution within sixty days after the adjournment of the Council. The delegates from each Parish are required to furnish the Secretary with written directions how and where to transmit their respective

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, marriages and funerals within his Cure, agreeably to Title 1, Canon 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized, with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when the rite was performed. The Register shall be kept by the Minister.



ter, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every annual Council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:

The Rector (or Minister) of the ..... Church, at ....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said Parish:

Baptisms—Adults, .. .. .	_____	
Children, .. .. .	_____	
	_____	Total, .. .. .
Confirmations, .. .. .	_____	
Communicants—Former number, .. .. .	_____	
Added, .. .. .	_____	Total, .. .. .
	_____	
Removed, .. .. .	_____	Total, .. .. .
Died, .. .. .	_____	Present number, .. .. .
Marriages, .. .. .	_____	
Funerals, .. .. .	_____	
Sunday School—Teachers .. .. .	_____	
Scholars, .. .. .	_____	Total, .. .. .
	_____	
Parochial School—Teachers, .. .. .	_____	
Scholars, .. .. .	_____	

[Collections, contributions and debts connected with the Parish may here follow.]  
Remarks.

....., Rector

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if

no Bishop, before the clerical members of the Standing Committee, and accurate account of the charge or charges preferred against him, the several specifications under each charge, the evidence to prove the charges, and whether, in their judgment, a trial should be instituted or not.

If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial should be had, it shall be the duty of the Bishop, unless there shall be no judgment good reason for doing otherwise, or if there be no Bishop, the clerical members of the Standing Committee, with the same discretion given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight Presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge or charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight Presbyters nominated, five, who shall constitute a court for the trial of the

charge. The Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall, after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, to the accused before the trial commences. If the accused refuse to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial trial, shall be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in its judgment, ought to be pronounced.

decision; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication; and shall be pronounced by the Bishop only in convocation. But if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of Clergymen shall be public, unless both parties wish them to be otherwise; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side; the other party having had sufficient notice of the time and place of taking the same and being allowed to attend and cross-examine when it is taken; the person examined for written evidence may also be put under oath. No charge shall be substantiated, but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

#### CANON VIII.

##### OF THE COUNCIL.

Every Council shall be opened with prayers, and the Bishop's Address, a Sermon, and the administration of the Lord's Supper; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

#### CANON IX.

##### ATTENDING COUNCIL.

As the regular attendance of the Clergy at the meeting of the Council is of essential importance to the interest of the Church, this is hereby enjoined upon them; and in case of their inability to attend, they shall communicate, in writing, prior to the meeting of the Council the reasons thereof to the Bishop.

And as the expenses in attending the Council are oftentimes considerable, it shall be the duty of every Parish to provide for the expenses of its representatives going to and from the same, by a collection or otherwise.

#### CANON X.

##### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice; *Provided, however,* That any amendment germane to the subject of the proposed amendment shall be in order at the time when the Council proceeds to act finally upon such proposition.

# RULES OF ORDER.

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to wit:

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.
- 9.—Committee on Parochial Reports.

VII. The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

VIII. The order of business shall be as follows :

1.—The reading, correcting and approving of the Minutes of the preceding day.

2.—Calling the names of absent members, and entering on the Journal those who appear.

3.—Reports from the various Committees.

4.—Motions, resolutions and miscellaneous business.

IX. Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the House.

XI. No motion shall be put or debated unless seconded; and when seconded, it shall be stated by the President before debate; and every motion shall be reduced to writing when required by the President or any member.

XII. If the question in debate contains several distinct propositions, any member may have the same divided.

XII. When a question is under debate, no motion shall be received, unless to postpone indefinitely; to postpone it to a certain day; to lay it on the table; to commit it, or amend it; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate; if it be negatived, it shall not be renewed until some new business has intervened.

XIV. A motion to lay on the table shall be decided without debate.

XV. On a question being put by the President, it shall be determined by the sound of the voices for or against it; but any member may require a count of the votes; and tellers for that purpose shall be appointed by the Chair; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling clerical members and the Churches represented, and the vote shall be entered on the Journal.

XVI. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

XVII. No member shall speak more than twice on the same question, without leave of the House.

XVIII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision; nor shall any question be re-considered more than once.

XIX. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention

shall be appointed by ballot, unless the House shall unanimously direct otherwise.

XX. No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

XXI. Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

XXII. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

# INDEX.

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	PAGE
Annunciation. Ponchatoula ; petition.....	19, 55
Bishop's health ; resolution.....	59
Bishop's salary ; assessment, etc.....	61, 62, 63
General Convention ; Constitutional Amendments.....	15, 25
Deputies elected.....	56
Assessment.....	62
General Theological Seminary ; Trustees nominated .....	64
Grace, Lake Providence ; application.....	55, 58
Hymnal report.....	25, 56
Overflow ; resolution .....	64
Parishes dropped from register.....	55
Protestant Episcopal Association ; reports.....	17, 58
Resolutions.....	55
Election of Board.....	27
Registrar ; report.....	17
Election.....	59
Reports and Accounts ; report of Committee.....	29
Rules of Order ; amendment.....	25
Secretary Elected.....	14
St. George's, New Orleans ; application.....	56, 58
St. John's, Laurel Hill ; application.....	56, 63
St. John's, New Orleans ; application.....	27, 58
St. John's, Washington ; application.....	55, 58
St. Joseph's, St. Joseph ; application.....	55, 58
St. Mark's, New Orleans ; communication.....	18, 55
St. Peter's, Pineville ; application.....	57, 63
Standing Committee ; report.....	16
Election.....	19
State of the Church ; report of Committee.....	60
Thanks ; resolutions.....	25, 64
Thirty-Fourth Council ; time of meeting.....	64
Treasurer elected.....	59
Unfinished Business.....	25
University of the South ; report of Trustees.....	19
Election of Trustees.....	27
Resolutions.....	28

## CHURCHES AND MISSIONS

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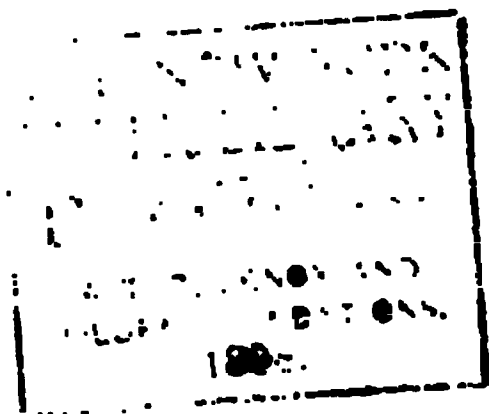




**THE**  
**THIRTY-FOURTH ANNUAL COUNCIL**  
**OF THE PROTESTANT EPISCOPAL CHURCH**  
**IN THE**  
**DIOCESE OF LOUISIANA,**  
**WILL BE HELD IN**  
**ST. ANNA'S CHAPEL, NEW ORLEANS.**  
**ON THE SECOND WEDNESDAY AFTER EASTER.**  
**BEING APRIL 7TH, A. D., 1875.**

Thirty-Fourth Annual Council

OF THE



PROTESTANT EPISCOPAL CHURCH,

IN THE

Diocese of Louisiana

M.DCCC.LXX.V.

NEW ORLEANS :

JAMES A. GRESHAM BOOKSELLER AND STATIONER, 92 CAMP ST.

1875.



# JOURNAL

OF THE

THIRTY-FOURTH ANNUAL COUNCIL

OF THE

Protestant Episcopal Church,

IN THE

DIOCESE OF LOUISIANA,

HELD IN

Christ Church, New Orleans,

ON THE 7th, 8th, AND 9th DAYS OF APRIL, A. D. 1875.

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1875.

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# OFFICERS OF THE COUNCIL

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## P R E S I D E N T

**RT. REV. JOSEPH PERE BELL WILMER, D. D.,**  
BISHOP OF THE DIOCESE, NEW ORLEANS.

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## S E C R E T A R Y

**REV. HERMAN COPE DUNCAN, M. A.,**  
NEW ORLEANS.

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## ASSISTANT SECRETARY

**REV. STEPHEN H. GRANBERRY, B. D.,**  
NEW ORLEANS.

---

## T R E A S U R E R

**W. McW. WRIGHT,**  
NEW ORLEANS.

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## REGISTRAR AND HISTORIAN

**REV. HERMAN COPE DUNCAN, M. A.,**  
NEW ORLEANS.

---

## STANDING COMMITTEE.

**REV. JOHN FRANCIS GIRAULT,**  
*President.*

**HENRY V. OGDEN,**  
*Secretary.*

“ **SAMUEL S. HARRIS, D. D.,**

**HON. JAMES McCONNELL**

“ **JOHN PERCIVAL, D. D.,**

**JAMES GRIMSHAW.**





## List of the Clergy of the Diocese of Louisiana.

---

**RT. REV. JOSEPH PERE BELL WILMER, D.D., Bishop of the Diocese, New Orleans.**

**Rev. Alexander Gordon Bakewell, Rector of Grace Church, St. Francisville.**

**Rev. Joseph Emmart Brown, Rector of St. Stephen's Church, Williamsport.**

**Rev. Elisha Spruille Burford, M.A., Rector of Calvary Church, New Orleans.**

**Rev. William D. Christian, Rector of Grace Church, Lake Providence.**

**Rev. Alfred Severiano Clark, Connecticut.**

**Rev. W. T. Dickinson Dalzell, D.D., Rector of St. Mark's Church, Shreveport.**

**Rev. Caleb Dowe, Rector of St. Joseph's Church, St. Joseph.**

**Rev. Herman Cope Duncan, M.A., St. George's Church, New Orleans.**

**Rev. Joseph Wood Dunn, Brazil.**

**Rev. Edward Fontaine, Missionary at large.**

**Rev. John Francis Girault, Rector of St. Anna's Chapel, New Orleans.**

**Rev. Stephen H. Granberry, B.D., Trinity Parish, New Orleans.**

**Rev. Samuel Smith Harris, D.D., Rector of Trinity Church, New Orleans.**

**Rev. Charles W. Hilton, Rector of the Church of the Ascension, Donaldsonville.**

**Rev. Louis Y. Jessup, B.D., Mississippi.**

**Rev. William T. Leacock, D.D., Rector of Christ Church, New Orleans.**

**Rev. Daniel S. Lewis, D.D., New Orleans.**

**Rev. Charles F. D. Lyne, M.A., Rector of St. John's Church, Thibodeaux.**

**Rev. William Miller, Rector of the Church of the Redeemer, Prairie Jefferson.**

**Rev. Abner Nash Ogden, Rector of St. James' Church, Alexandria.**

**Rev. John Percival, D.D., Rector of the Church of the Annunciation, New Orleans.**

**Rev. James Philson, Rector of St. Andrew's Church, Clinton.**

**Rev. John Philson, Rector of the Church of the Nativity, Rosedale.**

**Rev. Henry Noble Strong, S.T.D., LL.D., Rector of St. James' Church, Baton Rouge.**

**Rev. Charles A. Cameron, Deacon, Christ Church, Napoleonville.**

**Rev. William Charles McCracken, Deacon, New Orleans.**

**Rev. Robert Simpson Stuart, B.S., Deacon, Church of the Epiphany, New Iberia.**

**Rev. Augustus John Tardy, Deacon, Christ Church Parish, New Orleans.**

**Rev. George Randolph Upton, Deacon, St. Paul's Church, New Orleans.**

**Rev. Oliver Wilson, Deacon, Trinity Church, Cheneyville.**

*Thirty-Fourth Annual Council,*  
**In order of Canonical Residence.**

---

1. Rev. Daniel S. Lewis, D.D., received, 1839.
2. " Wm. T. Leacock, D.D., received, 1852.
3. " Wm. Miller, received, 1855.
4. " J. Fr. Girault, ordained, May 10, 1857.
5. " J. Wood Dunn, received, 1858.
6. " James Philson, received, 1858.
7. " John Philson, received, 1858.
8. " Louis Y. Jessup, received, 1858.
9. " Chas. W. Hilton, ordained, Dec. 16, 1860.
10. " John Percival, D.D., ordained, July 15, 1864.
11. " A. G. Bakewell, received, Dec. 1865.
12. " W. T. D. Dalzell, D.D., received, April, 1866.
13. Rt. Rev. JOSEPH P. B. WILMER, D.D., consecrated, Nov. 7, 1866.
14. Rev. Edw. Fontaine, received, 1867.
15. " H. N. Strong, S.T.D., LL.D., received, May, 1868.
16. " Herman C. Duncan, ordained, Oct. 25, 1868.
17. " E. Spruille Burford, received, 1869.
18. " Chas. A. Cameron, ordained, Jan. 8, 1870.
19. " C. F. D. Lyne, received, March 30, 1871.
20. " Samuel S. Harris, D.D., received, Nov. 6, 1871.
21. " Alfred S. Clark, ordained, Nov. 26, 1871.
22. " Geo. R. Upton, ordained, Nov. 26, 1871.
23. " Abner N. Ogden, ordained, Feb. 24, 1872.
24. " J. Emmart Brown, received, Aug. 3, 1872.
25. " Augustus J. Tardy, ordained, May 25, 1873.
26. " Wm. D. Christian, received, Aug. 1873.
27. " Caleb Dowe, received, April 15, 1874.
28. " Stephen H. Granberry, received, Sept. 7, 1874.
29. " Wm. C. McCracken, ordained, Jan. 3, 1875.
30. " Oliver Wilson, ordained, Jan 3, 1875.
31. " Robert S. Stuart, ordained, Jan. 3, 1875.

## List of Parishes in the Diocese of Louisiana,

*In union with the Council, with dates of admission, under the pastoral charge of whom; together with names of Lay Delegates.*

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*Italics indicate presence at the Council.*

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**NOTE**—Christ Church, New Orleans, was organized in 1805; Grace Church, St. Francisville, in 1827. These Parishes, together with St. Paul's Church, New Orleans, constituted the PRIMARY Convention, which assembled in 1838, and led to the formation of Louisiana into an independent Diocese.

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### Parish of Ascension.

*Donaldsonville.*—Church of the Ascension, 1852—Rev. C. W. Hilton.

---

### Parish of Assumption.

*Napoleonville.*—Christ Church, 1854—Rev. C. A. Cameron, Deacon.

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### Parish of Avoyelles.

*Simmsport.*—Grace Church, 1857—Rev. J. E. Brown.

---

### Parish of East Baton Rouge.

*Baton Rouge.*—St. James' Church, 1844—Rev. H. N. Strong, S.T.D., LL.D.

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### Parish of West Baton Rouge.

*West Baton Rouge.*—St. John's Church, 1844—Rev. H. N. Strong, S.T.D., LL.D.

---

### Caddo Parish.

*Shreveport.*—St. Mark's Church, 1851—Rev. W. T. D. Dalzell, D.D.; Hon. J. C. Moncure; W. P. Ford and P. Trezevant.

## *Thirty-Fourth Annual Council,*

### **Carroll Parish.**

*Lake Providence.*—Grace Church, 1874—Rev. Wm. D. Christian.

---

### **DeSoto Parish.**

*Mansfield.*—Christ Church, 1866.

---

### **Parish of East Feliciana.**

*Clinton.*—St. Andrew's Church, 1852—Rev. James Philson; Thomas B. Lyons and John Stone.

*Jackson.*—St. Alban's Church, 1854—Rev. James Philson.

---

### **Parish of West Feliciana.**

*St. Francisville.*—Grace Church, 1834—Rev. A. G. Bakewell; S. J. Powell and Peirce Butler.

*St. Mary's Church,* 1858—Rev. A. G. Bakewell.

*Laurel Hill.*—St. John's Church, 1874—J. B. McGehee, V. D. Walsh and H. N. Jackson.

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### **Iberia Parish.**

*New Iberia.*—Epiphany Church, 1857—Rev. R. S. Stuart.

---

### **Iberville Parish.**

*Bayou Goula.*—St. Mary's Church, 1844—Rev. C. W. Hilton.

*Rosedale.*—Church of the Nativity, 1859—Rev. John Philson; H. R. Slack.

---

### **Lafourche Parish.**

*Thibodeaux.*—St. John's Church, 1844—Rev. C. F. D. Lyne; P. Lanedale Cox, Lewis Guion, T. L. Winter and Maj. S. T. Grismore.

---

### **Morehouse Parish.**

*Bastrop.*—Christ Church, 1861—Rev. Wm. Miller.

*Prairie Jefferson.*—Church of the Redeemer, 1866—Rev. Wm. Miller.

*Prairie Merouge.*—St. Andrew's Church, 1866—Rev. Wm. Miller.

---

### **Natchitoches Parish.**

*Natchitoches.*—Trinity Church, 1843.

**Parish of Orleans.**

- Orleans.*—Christ Church, 1838—*Rev. W. T. Leacock, D.D.; James Grimshaw, D. S. Bryon, Hon. J. A. Campbell, Hon. W. W. Howe and David Urquhart.*
- “ St. Paul's Church, 1838—*Rev. G. R. Upton; Thomas Henderson, James McConnell, W. G. Coyle, B. Biscoe and James A. White.*
- “ Church of the Annunciation, 1845—*Rev. John Percival, D. D.; R. Rhodes, W. T. Fairchild, Geo. Wigg and Jos. P. Hornor.*
- “ Trinity Church, 1848—*Rev. S. S. Harris D.D.; Wm. Flash, J. J. Irby, F. N. Butler, George W. Race and Jules A. Blanc.*
- “ Mount Olivet Church, 1853—*J. Johnson, Thos. H. Jones, H. W. Winterhalter, G. P. Harris and M. Gerolsman.*
- “ Calvary Church, 1861—*Rev. E. S. Burford; H. Haskell, Edw. Phillips, Richard Flower and W. H. Zimmerman.*
- “ Emmanuel Church, 1861.
- “ St. Anna's Church, 1870—*Rev. John F. Girault; Thos Kelly, A. J. Lewis, Alb. Baldwin, Jno. Houlgrave and Dr. E. S. Lewis.*
- “ St. George's Church, 1874—*Rev. H. C. Duncan; R. W. Young, E. Thompson, John Clifton, John F. Lowe and J. W. Hillman.*
- 

**Ouachita Parish.**

*Orleans.*—Grace Church, 1866.

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**Parish of Point Coupee.**

*Orleans.*—St. Stephen's Church, 1855—*Rev. J. E. Brown.*

---

**Parish of Rapides.**

*Orleans.*—St. James' Church, 1842—*Rev. A. N. Ogden; H. B. Thompson, L. Lockett and J. H. Hynson.*

*Orleans.*—Trinity Church, 1861—*Rev. A. N. Ogden; Geo. Stafford, Dr. Lighter and Ralph Smith, Jr.*

*Orleans.*—St. Peter's Church, 1874—*Rev. A. N. Ogden; G. W. Bolton, H. Per and Benj. Turner.*

---

**Parish of St. Landry.**

*Orleans.*—Epiphany Church 1856.

*Orleans.*—St. John's Church, 1874.

**Parish of St. Martin.**

*St. Martinsville.*—Zion Church, 1874—*Rev. R. S. Stuart; James S. Robertson, Geo. F. Fitzhugh and E. R. Knight.*

---

**Parish of St. Mary.**

*Franklin.*—St. Mary's Church, 1847—*Rev. R. S. Stuart.*

---

**Parish of St. Tammany.**

*Covington.*—Christ Church, 1847.

---

**Parish of Tangipahoa.**

*Amite.*—Church of the Incarnation, 1871.

*Ponchatoula.*—Church of the Annunciation, 1871—*S. M. Wiggins.*

---

**Tensas Parish.**

*St. Joseph.*—St. Joseph's Church, 1874—*Rev. C. Dowse; Hon. H. R. Steele, Jos. Moore and T. W. Castleman.*

---

**Terrebonne Parish.**

*Houma.*—St. Matthew's Church, 1858—*H. C. Minor and Jas. B. Bisland.*

---

**Churches and Missions not in Union with the Council.**

Avoyelles Parish; Holmesville.

Concordia Parish; Vidalia.

DeSoto Parish; Trinity Church and Kiachee.

Iberville Parish; Emmanuel Church, Plaquemines.

Jefferson Parish; Gretna.

Madison Parish; St. Paul's Church, Delta, and Trinity Church, Tallula.

Orleans Parish; New Orleans—Trinity Chapel—*Rev. S. H. Granberry; St. John's Chapel—Rev. A. J. Tardy; and St. George's Chapel—Rev. H. C. Duncan.*

Ouachita Parish; St. John's Chapel, Colony.

Plaquemines Parish; Pt. Celeste, Whitehall and Pilot Town.

Point Coupee Parish; St. Philip's Chapel, Latenache and Grace Chapel—*Rev. Mr. Brown.*

Rapides Parish; St. John's Chapel, Bayou Rapides and Cotle—*Rev. Mr. Ogden.*

Richland Parish; Girard.

St. Landry Parish; St. Stephen's Church, Waxia.

St. Mary's Parish; Trinity Church, Brashear—*Rev. R. S. Stuart.*

St. Tammany Parish; All Soul's Chapel, Mandeville; Grace Chapel, Semi-lucie, and St. Luke's Chapel, Madisonville.

Tangipahoa Parish; Church of the Holy Spirit, So. Car Works; Grace Church, Hammond, and St. Jude's Church, Arcola.

Webster Parish; St. John's Church, Minden.

# JOURNAL OF PROCEEDINGS.

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CHRIST CHURCH, NEW ORLEANS, }

SECOND WEDNESDAY AFTER EASTER, BEING APRIL 7, 1875. }

The Thirty-Fourth Annual Council of the Church in the Diocese of Louisiana assembled, by appointment, in Christ Church, New Orleans, at 11 A. M.

The Morning Prayer was read by the Rev. Herman C. Duncan, of St. George's Church, New Orleans, and the Rev. E. Spruille Burford, Rector of Calvary Church, New Orleans; assisted in the Lessons by the Rev. Wm. Chas. McCracken, New Orleans, and the Rev. Geo. Randolph Upton, of St. Paul's Church, New Orleans; the Litany being read by the Rev. Samuel S. Harris, D.D., Rector of Trinity Church, New Orleans.

In the administration of the Holy Communion, the Rt. Rev. J. P. B. Wilmer, D.D., Bishop of the Diocese, acted as Celebrant. He was assisted in the office by the Rev. Edward Fontaine, Missionary at Large; the Rev. Daniel S. Lewis, D.D., of New Orleans; Rev. John Francis Girault, Rector of St. Anna's Chapel, New Orleans; Rev. William T. Leacock, D.D., Rector of Christ Church, New Orleans; Rev. J. Emmart Brown, Rector of St. Stephen's Church, Williamsport, and the Rev. Caleb Dowe, Rector of St. Joseph's Church, St. Joseph.

The Sermon was preached by the Rev. John Percival, D.D., Rector of the Church of the Annunciation, New Orleans, from Proverbs, xxviii, 13.

A list of the clergy of Louisiana entitled to seats in the Council was called, as follows :

Rev. A. Gordon Bakewell,  
Rev. J. Emmart Brown,  
Rev. E. Spruille Burford, M.A.,  
Rev. Charles A. Cameron,  
Rev. William D. Christian,

Rev. Louis Y. Jessup, B.D.,  
Rev. William T. Leacock, D.D.,  
Rev. Daniel S. Lewis, D.D.,  
Rev. Charles F. D. Lyne, M.A.,  
Rev. William C. McCracken,



Rev. Alfred S. Clark,  
 Rev. W. T. D. Dalzell, D.D.,  
 Rev. Caleb Dowe,  
 Rev. Herman C. Duncan, M.A.,  
 Rev. Joseph Wood Dunn,  
 Rev. Edward Fontaine,  
 Rev. John Francis Girault,  
 Rev. Stephen H. Granberry, B.D.,  
 Rev. Samuel S. Harris, D.D.,  
 Rev. Charles W. Hilton,

Rev. William Miller,  
 Rev. Abner N. Ogden,  
 Rev. John Percival, D.D.,  
 Rev. James Philson,  
 Rev. John Philson,  
 Rev. Henry N. Strong, S.T.D., LL.D.,  
 Rev. Robert S. Stuart, B.S.,  
 Rev. Augustus J. Tardy,  
 Rev. George R. Upton,  
 Rev. Oliver Wilson.

The following answered to their names, and took their seats :

Rev. J. Emmart Brown,  
 Rev. John Francis Girault,  
 Rev. E. Spruille Burford, M.A.,  
 Rev. William D. Christian,  
 Rev. W. T. D. Dalzell, D.D.,  
 Rev. Caleb Dowe,  
 Rev. Herman C. Duncan, M.A.,  
 Rev. Edward Fontaine,

Rev. Stephen H. Granberry, B.D.,  
 Rev. Samuel S. Harris, D.D.,  
 Rev. William T. Leacock, D.D.,  
 Rev. Daniel S. Lewis, D.D.,  
 Rev. William C. McCracken,  
 Rev. John Percival, D.D.,  
 Rev. Augustus J. Tardy,  
 Rev. George R. Upton,

Rev. Oliver Wilson.

The President appointed the Rev. S. H. Granberry and E. W. Phillips, to assist the Secretary in examining the credentials of the Lay Delegates.

The Committee reported the following as entitled to seats as Lay Delegates to this Council :

From St. Mark's Church, Shreveport—Hon. J. C. Moncure, W. P. Ford and P. Trezevant.

From St. Andrew's Church, Clinton—Thomas B. Lyons and John Ston.

From Grace Church, St. Francisville—S. J. Powel and Pierce Butler.

From St. John's Church, Laurel Hill—J. Burruss McGehee, Vincent Walsh and Horatio N. Johnson.

From Church of the Nativity, Rosedale—Henry R. Slack.

From St. John's Church, Thibodeaux—P. Lansdale Cox, Lewis Gui Thomas L. Winter and S. T. Grisamore.

From Christ Church, New Orleans—Hon. W. W. Howe, D. S. Bryon, H. J. A. Campbell, James Grimshaw and David Urquhart.

From St. Paul's Church, New Orleans—Thomas Henderson, Jan McConnell, B. Biscoe, W. G. Coyle and James A. White.

From Church of the Annunciation, New Orleans—W. T. Fairchild, Rhodes, Geo. Wigg and Jos. P. Hornor.

From Trinity Church, New Orleans—George W. Race, Wm. Flash, J. Irby, Frank N. Butler and Jules A. Blanc.

From Mount Olivet Church, New Orleans—H. W. Winterhalder, B. L. Harris, J. Johnson, Thomas H. Jones and M. Gerolsman.

From Calvary Church, New Orleans—Edward Phillips, Wilmer H. Zimmerman, Richard Flower, Henry Haskell and Wm. H. Chaffe.

From St. Anna's Chapel, New Orleans—Thomas Kelly, A. J. Lewis, Albert Baldwin, John Houlgrave and Dr. E. S. Lewis,

From St. George's Church, New Orleans—John F. Lowe, John Clifton, J. W. Hillman, E. Thompson and Robt. W. Young.

From Zion Church, St. Martinsville—James S. Robertson, George N. Fitzhugh and E. R. Knight.

From All Saints' Church, Ponchatoula—S. M. Wiggins.

From St. Joseph's Church, St. Joseph—Hon. H. R. Steele, Joseph Moore and T. W. Castleman.

From St. Matthew's Church, Houma—H. C. Minor and Jas. R. Bisland.

On motion of Rev. Mr. Girault, the report was adopted.

Whereupon the roll of names was called, and the following delegates appeared and took their seats :

St. Mark's Church, Shreveport—P. Trezevant.

Christ Church, New Orleans—Hon. W. W. Howe and D. S. Bryon.

St. Paul's Church, New Orleans—Thos. Henderson and James McConnell.

Church of the Annunciation, New Orleans—Richard Rhodes and W. T. Birchild.

Mt. Olivet Church, New Orleans—Thos. H. Jones.

Calvary Church, New Orleans—Edward Phillips and Henry Haskell.

St. Anna's Chapel, New Orleans—Thos. Kelly.

All Saints' Church, Ponchatoula—S. M. Wiggins.

Fourteen parishes only being represented, the President declared that a quorum was not present.

On motion of Jas. McConnell, the Council adjourned to meet this evening at 7 o'clock.

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The Council being re-assembled, the Bishop offered prayer.

The names of members previously absent were then called, and the following answered :

OF THE CLERGY

Rev. A. Gordon Bakewell.

OF THE LAITY

Grace Church, St. Francisville—Pierce Butler.

St. John's Church, Thibodeaux—P. Lansdale Cox and Lewis Guion.

St. Paul's Church, New Orleans—B. Biscoe and W. G. Coyle.

Trinity Church, New Orleans—William Flash, J. J. Irby, Frank N. Butler, George W. Race and Jules A. Blanc.

Mount Olivet Church, New Orleans—John Johnson.

Calvary Church, New Orleans—W. H. Chaffe, Richard Flower and W. H. Zimmerman.

St. Anna's Chapel, New Orleans—John Houlgrave and A. J. Lewis.

St. George's Church, New Orleans—Edw. Thompson, John F. Lowe and J. W. Hillman.

St. Joseph's Church, St. Joseph—Hon. H. R. Steele.

St. Matthew's Church, Houma—H. C. Minor.

Nineteen parishes being represented, the President declared the Council duly organized.

On motion of the Rev. John Francis Girault, the Rev. Herman C. Duncan was unanimously re-elected Secretary of the Council.

The Secretary announced the appointment of the Rev. Stephen H. Granberry as Assistant Secretary.

On motion of the Rev. John Francis Girault:

*Resolved*, That Clergymen residing in this Diocese not entitled to ~~seats~~ in this Council, Clergymen from other Dioceses present, and candidates for Holy Orders, be invited to honorary seats in this Council.

Whereupon the Rev. T. R. B. Trader, of the Diocese of Texas, took a seat in the Council.

On motion of the Rev. Herman C. Duncan:

*Resolved*, That the Rules of Order of the last Council be adopted ~~as~~ the Rules of this Council.

The President announced the following committees:

*New Parishes.*—Rev. John Percival, D.D., W. G. Coyle and P. Trezevant.

*State of the Church.*—Rev. C. Dowe, Rev. E. S. Burford, Jules A. Blanc and Pierce Butler.

*Canons.*—Rev. S. S. Harris, D.D., Rev. C. F. D. Lyne, Rev. D. S. Lewis, D.D., G. W. Race and Hon. W. W. Howe.

*Reports and Accounts.*—Rev. J. F. Girault, Rev. W. T. D. Dalzell, D. D., James McConnell and H. C. Minor.

*Unfinished Business.*—Rev. W. D. Christian and Thomas Henderson.

*Assessments.*—James Grimshaw, B. Biscoe, Albert Baldwin, Richard Rhodes and D. S. Bryon.

On motion of the Rev. Mr. Girault,

*Resolved*, That sessions of the Council be held on Wednesday, ~~Thursday~~ and Friday evenings, at 7 o'clock.

The Secretary presented a communication from the Secretary of the House of Deputies of the General Convention, notifying this Diocese that the General Convention of 1874, had proposed the following changes in the Constitution of the Protestant

Episcopal Church in the United States of America, to be finally decided upon by the General Convention of 1877, to wit:

ARTICLE V. Insert at the end of the Article the words:

The General Convention may, upon the application of the Bishop and Convention of an organized Diocese, setting forth that the territory of the Diocese is too large for due Episcopal supervision by the Bishop of such Diocese, set off a portion of such Diocesan territory, which shall thereupon be placed within, or constitute, a Missionary jurisdiction, as the House of Bishops may determine."

ARTICLE VIII. Add at the end of the Article the words:

*Resolved*, That the General Convention may by Canon arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer."

ARTICLE VIII. By way of addition, the following :

*Provided, however*, That the General Convention shall have power, from time to time, to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies."

On motion of Rev. Dr. Dalzell, the communication was received and spread upon the minutes.

The Registrar and Historian submitted the following report:

I respectfully report the addition during the year of a large number of the publications of other Dioceses. I have received valuable donations of journals, pamphlets, etc., from Bishop Vail, the Rev. Drs. Wm. Stephens Perry, Dr. B. Lawson, Albert H. Bailey, Jos. H. Clinch, Wm. H. Brooks, John Johnston, James Saul, the Rev. Messrs. A. S. Clark, Jno. Johnson, C. W. Hayes, T. P. Barber, John W. Sellwood, Samuel Hart, C. L. Mallory, A. G. Sewell, Campbell Fair, and R. C. Matlack, Messrs. Richard Sill, of Morrisania, N. Y., M. E. Macartney, of Mobile, Ala., and James Grimshaw, of New Orleans.

The whole number of Journals of Convention issued since the organization of the Church in America I estimate at upwards of eighteen hundred and forty. When I entered on the duties of my office there was scarcely to be found a journal of another Diocese. By constant correspondence I have collected from all parts of the country, from Maine to Oregon, eleven hundred journals, beside about three hundred duplicates. To complete my files I shall have to obtain some seven hundred journals, but of this number some four hundred were published before this Diocese was organized, are very scarce, and consequently it is not to be hoped that we can obtain many of them. Indeed, this remark will be almost equally applicable to many of the journals to be obtained published since the organization of the Diocese; half of them are of dates anterior to 1850. Our Diocesan files now rank favorably with those of many of the Dioceses, and I think we may congratulate ourselves in being enabled under such adverse circumstances to obtain complete a collection.

HERMAN C. DUNCAN,

*Registrar and Historian.*

On motion of the Rev. Dr. Harris, the report was accepted.

The Standing Committee submitted a report which, on motion of the Rev. Dr. Harris was referred back to said Committee:

The Board of Directors of the Protestant Episcopal Association presented the following report:

The Board of Directors of the Protestant Episcopal Association respectfully submit this, their Annual Report.

The Board organized by the re-election of the Rev. Herman C. Duncan as Secretary, and Mr. B. Biscoe as Treasurer.

The several Funds remain invested as previously reported.

The income of the fund for the support of the Episcopate and its disbursement has been as follows, viz:

Cash on hand last report.....	\$ 25 21
From Donation.....	50 00
“ Consolidated City bonds.....	240 00
“ City ten per cent. bonds.....	280 00
“ Carrollton Railroad Stock.....	352 00
Total.....	<u>\$947 21</u>
Amount paid to Diocesan Treasurer.....	<u>\$947 21</u>

The income of Superannuated Clergymen's Fund has been received and disbursed as follows, viz:

Received interest City Gold Bond, in currency.....	\$58 25
Amount advanced by the Treasurer.....	13 11
Total.....	<u>\$71 36</u>

Amount paid Treasurer, due him for this amount advanced by him....	3 36
Paid for one share stock Sun Mutual Insurance Company.....	68 00
Total.....	<u>\$71 36</u>

As above stated, the accumulated interest on the Fund for Superannuated Clergymen has been invested (March 23, 1875,) in one share Capital Stock of the Sun Mutual Insurance Company. This investment will yield 10 per cent. on the par value of the Share, one hundred dollars, or about 15 per cent. on the actual outlay.

The Board has duly considered the recommendation of the last Annual Council in the matter of a change in the Charter of the Association, and declines to accede to it, deeming the same unnecessary and inexpedient.

During the year two vacancies have occurred in the Board, the Rev. William F. Adams having been consecrated to the Episcopate, and Mr. John T. Butler having been removed by death. The vacancies have been filled by the election of the Rev. Campbell Fair and Mr. Henry V. Ogden.

The following resolution is submitted, and favorable consideration asked, in order to comply with the provisions of the charter:

*Resolved*, That the election of the Rev. Campbell Fair and Mr. Henry V. Ogden, by the Board of Directors of the Protestant Episcopal Association, to fill vacancies, be, and are hereby affirmed.

All of which is respectfully submitted.

HERMAN C. DUNCAN, *Secretary*.

On motion of Mr. McConnell, the report was received and the resolution thereto annexed adopted.

On motion of the Rev. Mr. Duncan:

*Resolved*, That a Committee of three be appointed to codify the Constitution, Canons and Rules of Order, and that this Committee be authorized to report such amendments thereto as in their opinion may be expedient.

The President appointed as the Committee under this resolution:

Rev. Herman C. Duncan, Rev. A. Gordon Bakewell, James McConnell.

The Treasurer of the Diocese presented his report. On motion Mr. George W. Race, it was referred to the Committee on ports and Accounts.

The Rev. Dr. Dalzell moved to proceed to the usual elections.

The Rev. Mr. Bakewell moved as an amendment that the elections be postponed until to-morrow night.

The amendment was lost by a vote of twelve ayes to nineteen nays. The original resolution was then adopted.

The President appointed the Rev. Dr. Dalzell and Mr. F. N. Atter, as tellers to report the ballot for Standing Committee.

The tellers reported the following as the result of the first ballot:

Whole number of votes cast, 43; necessary to a choice, 22.

Rev. S. S. Harris, D.D., received 40.

Rev. J. Francis Girault, 23.

H. V. Ogden, 40.

James McConnell, 34.

Whereupon the President declared the foregoing gentlemen elected.

There being vacancies of one clerical and one lay member, a second ballot was ordered which the tellers reported as resulting in no choice.

Whereupon a third ballot was ordered.

On motion of Mr. A. G. Lewis:

*Resolved*, That after this ballot, that should there be no election, all names be dropped except those of the two Clergymen receiving the highest number of votes, and the two Laymen receiving the highest number of votes.

The tellers reported the following as the result of the third ballot:

Whole number of votes cast, 43; necessary to a choice, 22.

Rev. John Percival, D.D., received 24.

Whereupon the President declared Rev. Dr. Percival elected.

A fourth ballot was ordered, which resulted in no choice.

A fifth ballot was ordered. The tellers reported the following as the result of the ballot:

Whole number of votes cast, 41; necessary to a choice, 21.

Mr. James Grimshaw received 23.

Whereupon the President declared Mr. Grimshaw elected.

On motion of the Rev. Mr. Duncan, Mr. W. McW. Wright was unanimously re-elected Treasurer of the Diocese.

On motion of Rev. Mr. Lyne, the Council proceeded to the election of Deputies to the General Convention.

The President appointed as tellers, the Rev. Mr. Baker and Mr. Lewis Guion.

The tellers reported the following as the result of the first ballot :

Whole number of votes cast, 44; necessary to a choice, 23.

Rev. Samuel S. Harris, D.D., received 42.

Rev. W. T. D. Dalzell, D.D., 32.

Rev. J. Francis Girault, 25.

Hon. J. C. Moncure, 40.

George W. Race, 38.

James McConuell, 23.

Frank N. Butler, 23.

Whereupon the President declared the election of the Rev. Samuel S. Harris, the Rev. Dr. Dalzell, the Rev. Mr. Girault and Hon. J. C. Moncure, Race, McConnell and Butler.

A second ballot was ordered. The tellers reported the following as the result :

Whole number of votes cast, 42; necessary to a choice, 22.

Rev. E. Spruille Burford received 23.

Whereupon the President declared the election of the Rev. E. Spruille Burford.

The Rev. Dr. Dalzell moved to proceed to the election of the Board of Trustees of the Protestant Episcopal Association of the South, and the Trustees of the University of the South, and the Trustees of the Church Education Society, and that the vote be taken and the result be adopted.

The Rev. Dr. Dalzell nominated the following, who were then upon elected as the Board of Directors of the Protestant Episcopal Association :

Rev. John F. Girault,  
Rev. Samuel S. Harris, D.D.,  
Rev. Herman C. Duncan,  
Rev. John Percival, D.D.,  
Rev. E. Spruille Burford,  
Rev. S. H. Granberry,

James McConnell,  
Jules A. Blanc,  
Thomas Henderson,  
George W. Race,  
B. Biscoe,  
H. V. Ogden.

The Rev. Dr. Dalzell nominated the following, who were then upon elected Trustees of the University of the South :

Rev. Samuel S. Harris, D.D.,                      George W. Race,  
F. J. Bickham, M.D.

7. Dr. Dalzell nominated the following as Trustees of the Education Society, who were thereupon elected.

Muel S. Harris, D. D.,  
Hon Percival, D.D.,  
erman C. Duncan,

Hon. George S. Lacey,  
Robert Mott,  
William Flash.

ion of Mr. James McConnell :

That the Committee on Assessments be requested to make their report immediately after roll-call on Friday evening, and that the said report be in order of the day for that hour.

On the motion of the Rev. Dr. Dalzell the Council adjourned to meet at seven o'clock in the evening.

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CHRIST CHURCH, NEW ORLEANS, )  
THURSDAY, APRIL 8, 1875. }

Council met pursuant to adjournment.

Minutes of yesterday's proceedings were read and

14. Mr. Burford moved that a committee of five be appointed to investigate the ballots cast last evening for Stand-Committee, with a view of ascertaining if any error had been made in the count.

Ones McConnell moved to lay this resolution on the table.

15. Daniel S. Lewis, D.D. in the chair.

16. Mr. Duncan called for a vote by ayes and noes, on the motion of Mr. McConnell.

17. The Bishop resumed the Chair. By unanimous consent, the motion of Mr. McConnell was deferred to receive the address of the Bishop.

In the conclusion of the Address, the Bishop delivered a



## Bishop's Address.

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MY BRETHREN OF THE CLERGY AND LAITY:

Every meeting of this Council, for the last few years, has given fresh occasion for thanksgiving, that the progress of the Church has not suffered interruption from the troubled condition of the country. That this cause has prospered, while every other interest languished was a conspicuous fact in our history. That change has come at last. The Ark itself is almost lost to sight in the violence of the flood. Our Ecclesiastical interests are involved in the universal depression. Left to its own resources, the Church in this Diocese—outside of the City—would have no visible existence. Without help from abroad, only one clergyman could be maintained at his post of duty, and there would be only one sanctuary open this day to celebrate the holy rites of our religion. You will not fail to detect evidences of discouragement in this Journal, which I am not careful to repress, for I have need of your sympathy, as you have of mine.

My record begins immediately after the adjournment of our last Council.

*Second Sunday after Easter*—Trinity Church, New Orleans, officiated in the morning, and in the afternoon visited the Church Home, when addresses were made by the Rev. Dr. Potter and the Rev. Herman C. Duncan.

*St. Mark's Day*—In St. Paul's Church, New Orleans, admitted to the Priesthood, the Rev. Peter Macfarlane. The Rev. Messrs. Girault, Percival, Duncan and Ogden, assisted in the laying on of hands.

This clergyman is one of a large staff of young men, who have been obliged, under the necessities of our condition, to forego the advantages of a Theological Seminary, and with such aid and instruction as they could obtain at home, to prepare themselves for Holy Orders. The Diocese numbers 7 or 8 men within its borders, who without interruption to their secular occupations, have gained honorable admission to the Ministry. We console ourselves for their exclusion from the advantages of a Seminary, with the reflection, that men, who have thus fought their way into the Ministry, will be the last to dishonor it by low attainments, or to accept relaxation from its toils.

*Third Sunday after Easter—Morning*—I preached in St. George's Church, New Orleans.

*Evening*—Delivered an address at the annual celebration of the Church Home. My faith in the benignant and beautiful influence of this institution was never more confirmed. The princely bequest since made by a deceased churchman to a kindred asylum in this city, not under the control of his own Church, while this institution was lifting its plaintive cry for succor, may be accepted as a proof, that bigotry and exclusiveness are not conspicuous faults among our people, and we are not laboring in the work of Christ, intent upon our own aggrandizement.

*Fourth Sunday after Easter—Morning*—In St. John's Church, I preached and confirmed 12 persons.

*Evening*—Visited the House of Refuge, and addressed the inmates. One of the many retreats in the City, where the young men of our Church employ themselves in doing good and making their influence felt in a way most honorable to their faith and piety.

*Fifth Sunday after Easter—Morning*—Preached in Christ Church, and in the evening at St. Paul's.

*May 15th, Friday*—I crossed the Lake, and in Christ Church, Covington, I read the service, preached and administered the Holy Communion.

*Sunday after Ascension*—I preached in Calvary Church, New Orleans.

*May 22d*—I preached in Woodville, Mississippi. The next day I preached at St. John's Church, Laurel Hill, La.

*Whitsun-Day*—I consecrated the new and beautiful little Church at Laurel Hill, preached, confirmed 5 persons, and administered the Holy Communion. In the afternoon, preached again in the same Church.

*May 15th—Monday*—In Grace Church, St. Francisville, I preached and confirmed 11 persons.

*Trinity Sunday*—St. George's Church, New Orleans; confirmed 4 persons—addressed the candidates and administered the Holy Communion. The sermon was preached by the Rev. A. N. Ogden.

*Twenty-fourth Sunday after Trinity*—Preached in Trinity Church, New Orleans.

*Twenty-fifth Sunday after Trinity—Morning*—I preached in St. Anna's Chapel.

*Evening*—Preached at Trinity Church.

*Advent Sunday*—Christ Church, preached and administered the Holy Communion.

*Afternoon*—In the same Church, confirmed 30 persons.

*At Night*—Mount Olivet Church, Algiers, read service and preached.

During the absence of the excellent Rector of this parish, occasioned by his failing health, the Church has been opened for service during the Summer, by a faithful lay-reader—Mr. Wiggins,

of this city having proffered his services for this end. The congregation owes a debt of gratitude for his disinterested labors in their behalf. How much of this work is done for our vacant parishes, by the patient and persistent efforts of many Lay members of the Church! At Donaldsonville, the excellent Lay-reader, whose home is seven miles distance, and the roads, at times almost impassable, has never once failed to be present, and to read the service of the Church, from the beginning to the end of the year.

*Second Sunday in Advent*—Ascension Church, Donaldsonville, I read the service and preached.

*December 8th, Tuesday*—St. Mary's Church, Bayou Goula, I read service and preached. The vacancy in this parish has been recently supplied by the Rev. Mr. Hilton, who is officiating there under an appointment from the Bishop, until a permanent rector is elected.

*Third Sunday in Advent*—Calvary Church, New Orleans—officiated—addressed the congregation after a sermon from the Rev. J. W. Bonham.

*December 18th, Friday*—I preached in Franklin.

*Fourth Sunday in Advent—Morning*—New Iberia, preached.

*Afternoon*—At St. Martinsville, I read the service, preached, and in each of these Churches administered the Holy Communion.

*Monday*—At St. Martinsville I baptized two Children.

During Christmas week I visited and addressed the several Sunday Schools in the city—also, the Church Home, which was admitted to a full share in the festivities of the season.

*Second Sunday after Christmas*—At St. Paul's Church, New Orleans, I admitted to Deacon's Orders, Wm. Charles McCracker, Robert Simpson Stewart and Oliver Wilson—all of this city.

*Second Sunday after Epiphany*—I assisted in the Consecration of the Rev. W. F. Adams to the Episcopate, the Bishop of Mississippi, being the consecrator, and the Bishop of Georgia and myself presenting the candidate.

If the Western Territory is to witness to the expansive power of this Church, men of inferior endowments are not to be chosen for its earliest representatives. The Primitive Church did not commission one of its Ministers of low esteem to plant the Gospel on the Western boundaries of Christendom; and if the Gospel is to prevail on our Western Frontiers and a purer Gospel to be given to our Mexican population, the person to be chosen for such a mission ought to be no stranger to books or to active labor. His life ought to be without any show of effeminacy—a life, the product and issues of which will give nourishment to hungry souls and inspire those around him, in making known the unsearchable riches of Christ. With these qualifications, our dear Brother combined others to make himself esteemed and beloved. His loss is recalled to us in this Council where his presence was a felt power. It is only mitigated by the assurance

that another pledge of security against the vicious tendencies of the age has been gained to the cause of Christ, and a new tower of strength exists in the West, to guide the wandering and to be a stronghold for Truth.

*Septuagesima Sunday*.—Preached in Christ Church, New Orleans. In the evening officiated at St. Paul's. The sermon was preached, and the Rite of Confirmation administered to 34 persons by Bishop Adams, late Rector of the Church.

*Quinquagesima Sunday*.—In St. George's Church, I preached and confirmed 5 persons.

*Afternoon*.—Visited the McDonough Asylum and addressed the boys.

*Evening*.—Preached in Carrollton, in the Lutheran Church. This service, inaugurated by the Rector of St. George's, adds to his labors and in the same proportion, I doubt not, to his influence for good.

*Ash Wednesday*.—Officiated in St. Paul's Church, New Orleans. Read the service. Lecture by the Rev. Geo. R. Upton.

*First Sunday in Lent*.—St. Paul's Church—preached and administered the Holy Communion.

*Afternoon*.—Read the service and preached at the Barracks below the city.

During the remainder of the Lenten season I lectured weekly at St. Paul's, and at Christ Church.

In the Church last mentioned, the loss sustained by the departure of the Rev. Campbell Fair from the position of Assistant Minister, has been very sensibly felt by the beloved and venerable Rector, and by the congregation. His advent among us—a stranger and foreigner—was little more than four years ago. He tarried long enough, however, to become endeared to multitudes in this community, who will never forget his admirable teaching, his unceasing charities, his unselfish labors in doing good. Old and young pronounce his name with enthusiasm. An affectionate testimony to his worth comes before me in a petition, numerously signed, asking my influence to win him back to the Diocese.

*Second Sunday in Lent*.—Preached at Christ Church in the morning, and in the evening I lectured at the Church of the Annunciation.

*Third Sunday in Lent*.—Preached at St. Anna's Chapel.

*Fourth Sunday in Lent*.—At Annunciation Church, I preached and administered the Communion.

*Fifth Sunday in Lent*.—At the Asylum for aged men—read the service and administered the Communion—also, on the same morning, at Trinity Church, I preached, and in the evening, after a sermon by the Rev. Dr. Watkins of Washington city, in the same Church, I confirmed 37 persons.

*Sunday before Easter*.—In Christ Chapel, I preached and confirmed 51 persons. On the Wednesday following, in the same Church, I lectured, and confirmed two persons.

*Thursday before Easter*—In St. John's Chapel, I preached and confirmed 13 persons.

*Good Friday*—In Trinity Chapel I preached and confirmed persons. The history of one of these Chapels is the history of both. They have struggled with difficulties, but will yet reward the faith and courage which adorn their history.

*Easter Sunday*—At St. Anna's Chapel, I preached, confirmed 19 persons and administered the Communion.

*Evening*—At Annunciation Church, I preached and confirmed 10 persons.

*March 1st*—I united with five of my Brethren of the same State, recommending a revocation of the sentence of deposition pronounced upon the Rev. Wm. H. Johnson, of South Carolina, and his restoration to the rights and privileges of the Priest of this Church.

Since the last Council, I have given my canonical consecration to the Rev. Edward R. Welles, D.D., as Bishop of Wisconsin; the Rev. Robt. Woodward Barnwell Elliot as Bishop of Western Texas; the Rev. John Henry D. Wingfield, D.D., as Bishop of Northern California; the Rev. Alexander Charles Garrett, D.D., as Bishop of Northern Texas; the Rev. William Forbes Adams, as Bishop of New Mexico; the Rev. Thomas Underwood Dudley, D.D., as Assistant Bishop of Kentucky; the Rev. John Scarborough, D.D., as Bishop of New Jersey; the Rev. George de Normandie Gillespie, D.D., as Bishop of Western Michigan.

The following clergymen have received letters of dismission:—  
September 10th, 1874—Rev. Peter Macfarlane, to *West York*.

October 24th, 1874—Rev. Richard W. Micon, to *Pittsburgh*.

March 6th, 1875—Rev. Campbell Fair, to *New York*.

Ordinations.—*Deacons*—January 3d, 1875 — Wm. McCracken, Robert Simpson Stuart, and Oliver Wilson.

*Priest*—April 25th, 1875—Rev. Peter Macfarlane.

I have received as postulants—J. Gordon Miller and Sumpter Taylor.

The candidates for Holy Orders in the Diocese are :

Charles James Wingate, Joseph Biddle Wilkinson, Jr., Sumpter Taylor.

Having spoken of the living, the more affecting task remains to speak of the dead. The earthly career of the Rev. John de la Beche, of Mansfield, has terminated during the past year. He advanced in age when he was transferred to this Diocese, ten years ago, he was known only to the people of his charge. In them he was honored for his attainments, beloved for his kind and amiable character, and highly appreciated for his faithful services in a most arduous field of duty. In these he persevered to the end of his days. His record is without reproach, his memory is with God.

I have been detained from my winter visitations, by impassable roads consequent upon the inclemency of the season. In the interval, I have consoled myself with means obtained during the summer, in ministering somewhat to the relief of my Brethren of the Clergy, and not less to their congregations. The desolations of the great flood, added to their previous sufferings have won upon public sympathy, and more than seven thousand dollars have been distributed in aid of the suffering from this calamity. To a lady of New York City, who is entitled to be considered the Burdett Coutts of the American Church, until she earns a nobler distinction, I am indebted for the means to sustain the Clergy—the appropriation from the Board of Missions having been almost entirely suspended in this Diocese. In no way could this excellent lady bestow her bounty, where it will be more fruitful of good—enabling us to bridge this chasm in our history, which once passed, will I hope be closed forever to my successors in the Episcopate of the Diocese. The most formidable task entrusted to a Bishop, is not to enter the Missionary field and to conquer new territory for Christ's Kingdom. It is when the flush of conquest has subsided, and the congregation is gathered, and the Church lifts the symbol of its faith to the sky—when early mistakes are surmounted, and they have learned to do good without doing harm, how to choose the right way without first going the wrong—at this moment when the enterprise is almost complete—the adversary expelled for a season, returns with seven other spirits more wicked than himself, and the work of years is undone: and of the fair beauty of our Zion nothing remains but an empty sanctuary, and a disinherited people. How often has this scene been enacted through the South. No people are more to be pitied than our Church people, deprived of access to their own Church, in this land abounding in such diversified forms of public worship. They are isolated—not from any sense of superiority, but a sense of actual loss and privation which has more of hunger in it than disdain, more of suffering than of bigotry or indifference. They crave the means of grace which to them, not to others, are almost necessary to their soul's health. Had the Liturgy of the Church never been known to them, or its Apostolic lineage not become identified with their religious convictions, they could find nourishment in other pastures. Many of them cannot do it now. It is too late. It is too late when the seed has germinated to imprison it in its

shell again, or if it be a cedar to dwarf its growth and invite the thistle to take it under its shadow and reign over it. A religious faith which has expanded to the proportions of the Book of Common Prayer, can with difficulty, be contracted afterwards within narrower limits or seek its refuge elsewhere, without endangering its security. There is danger for such a people that they may become practically infidels, there is little hope that they will be conscientious and pious sectarians. "To strengthen the things which remain, that are ready to die," is a duty which may well engage the sympathy of the benevolent. It is a doubtful policy to neglect those who are already won to the Church a portion of its heritage, in order to propagate our missions into new territory, perhaps to reproduce the same results—educating a people only to make them realize their privations, and stimulating their growth only to starve them to death. I make no scruple to accept aid which might be given to make new acquisitions rather than to leave this Diocese with Churches which have name to live and are dead.

I refrain from any extended notice of the late General Convention, except to say that its deliberations were conducted with a wisdom and ability not unworthy of the cause for which it was assembled. Vexed questions were settled with little or no vexation of spirit. Posterity will accept the results of this Council with a unanimity which can hardly be expected of those whose opinions were divided on the subjects which occupied its attention. It does not affect my cordial acquiescence in its enactments, that my own judgment was not in all things the final judgment of the Convention. I have no words of complaint to utter in the ear of the world. Wiser men than ourselves have felt it to be one of their plainest duties to surrender their convictions when the Church has spoken. They content themselves to endure silently what they have resisted earnestly, rather than to bring upon the authority of the Church contempt or suspicion. Except in cases of conscience, and these are of rare occurrence, the spirit of obedience to ecclesiastical authority reserves to itself no rights of resistance, or even of remonstrance. No allegiance is real in such relations which is not universal. It deprives us of the opportunity to test our obedience, when the judgment of authority agrees with *our own*. Our loyalty is perhaps no more than the expression of our self-will, and our love of dominion. Only when our opinions are con-



tradicted, or our wishes defeated have we the assurance that our submission has any virtue in it, that it is not ourselves we seek, or that in obeying the Church we are not contending for a favorite system, and making an idol of our own understanding. Every one is thus enabled to welcome the action of the General Convention—with ardor when its judgment corroborates our own, with no less ardor when it has humbled us in our own esteem, and enabled us to furnish an example of submission to ecclesiastical authority.

Thankful should we be that our faith and submission have not been subjected to a more severe discipline. We owe it doubtless to the presence of the Holy Ghost in the Council that in this restless age, legislation was restrained to the preservation of our ancient formularies, pure from every foreign accent and domestic innovation. Honor to the dear old Church, almost the only thing known to this age, which is not covetous of change, and which stands erect to resist the spirit of revolt against established order. Descending to us from the ages of Faith, associated with our purest joys, our daily struggles with temptation, our communion with the living and the dead—stay the hand which would rashly threaten its integrity. We are growing old, and we want something which is growing older also while yet preserving its freshness and vigor. Purified beneath its power, we would not if we could, exchange old for new customs. We would not efface one syllable of its ritual, if the pen were placed in our hand, nor absolve ourself from any one restraint which it imposes upon our liberty. Prone to wander in the way of duty, we love its precious limits more and more, and are never so contented as when we are most obedient, feeling the restraint to be dearer than freedom, like a strong encircling arm on the brink of danger—only more welcome when it clasps us closer to its folds, and shelters us from the abyss whose waves are surging and roaring beneath our feet.

What follows is designed for the edification of the Church at large—in defence of Louisiana:

An investigation having been ordered by the Congress of the United States into the affairs of Louisiana, I was selected by the Congressional Committee to add my testimony in reference to the condition of the rural districts. I responded to the summons—answering the questions with simplicity and candor—only abstaining from any political allusions; also from words of in-



vective against individuals, and of disrespect to constituted authority. Subsequently, I was asked to join in a protest, calm and moderate in tone, intended to purge this community from the charge of disloyalty and lawless violence. I did so with sincerity. For this testimony, my name has been singled out for rebuke. Words of accusation have been pronounced, which if my accusers had known the facts would have remained unspoken. He is a novel politician who never cast a vote at the polls—never, in a sermon, or prayer, or public address, gave utterance to a political sentiment through a ministry of forty years. He who searches the heart, knows the struggles it has cost me to depart from that reserve which I have always endeavored to maintain upon questions of national polity. Nor could I now be moved to speak, unless the interests of the Church were involved in the issues of the hour. Disastrous in its effects upon the commerce and agriculture of the State, the present dejection is still more fatal to the welfare of the Church. Of Zion it may be truly said: “the whole head is sick and the whole heart faint.” It is time, when a country has arrived at this condition, when it is no longer able to maintain schools for the young, nor churches to be a refuge for a sorrowing people, nor Priests to weep between the porch and the altar, and to make intercession for them in the day of their calamity; it is time for one charged, with ~~my~~ responsibility, to speak out. To refuse this, would be to stifle ~~the~~ remonstant energy which survives in every church, not total ~~ly~~ dead, to defend itself against the evils which threaten its ~~de~~ and extinction. “Thou shalt appear before rulers and kings, ~~for~~ my name’s sake,” is a duty not confined to the early ministers ~~of~~ religion.

I desire to abstain from all needless crimination of others. My duty will have been discharged, when the load of calumn ~~y~~ which rests upon this people is lifted, when the story of Southern outrages against negroes and their allies is explained, and the Church of Christ is rescued from the suspicion of winking at lawlessness and crime—holding the nation breathless at the per ~~secutions~~ secutions endured in the cause of equal rights, without a sigh ~~of~~ remonstrance from those who call themselves Christians.

To what is this tending? Nothing is more practicable than the cultivation of harmony among the States of this Union. No ~~less~~ less practicable, is the restoration of amity and affection between the two races in the South. Our hope is to live in peace with t ~~he~~

groes, ourselves and our children—but not while a respectable body of citizens are busy in segregating them and nursing distrust and alienation in their breasts; not while the public journals are teeming with accusations unknown in political warfare and foreign to the spirit of civilization, invoking upon the white race the restraints due to a turbulent and sanguinary people. The two systems of policy are renewed, and becoming every day more distinct. The one coercive, the other curative in effects. They confront each other. The nation will have to make its choice between them.

Any discussion of this subject must be imperfect, which does not include the questions involved in the war, and this at present is impossible. The national heart, torn and bereaved, is too sensitive to admit any calm investigation of our recent history. The field on which that frightful contest was fought, is forbidden territory—sacred from the foot of intrusion. Silence reigns there, and the ghosts of the dead keep jealous watch over its desolate realms. This sentiment of reserve does not attach to events which followed upon the close of the war. No martyr's blood shelters, and sanctifies them. Briefly to recall these events, will not be a hindrance, but a help to peace.

Posterity will read with admiration, not unmingled with regret, of the patient struggles of the South to recover its forfeited rights in the Union. The privileges of representation that proffered were rendered nugatory in this State. Its representative men had all been in arms, and these by the will of Congress were excluded. This act of discrimination was not accepted by the people. From motives honorable to their spirit of chivalry, but fatal to their returning prosperity, opportunity was lost to the Southern States to recover their influence in the councils of the nation. This spirit of compromise was spasmodic only, and stiffened at the first breath of contradiction. Men in power, including the highest functionaries of the Government, who had encouraged this action of the Southern people, feeding them with assurances of more favorable conditions in the future, were powerless to restrain the extreme and radical changes which were inevitable under the advent of a new Congress—a Congress less subdued under the terrible responsibilities of the war, and less imbued therefore, with sympathy for the vanquished. Statesmanship fled for sanctuary to the Church.

A spectacle sublime and beautiful was at this moment presented to the view of the nation, as if ordained by Providence to guide the civil power "weary in the greatness of its sin." The Protestant Episcopal Church, including within its ranks many of the enlightened statesmen of both sections, met to meet the emergency, and restore the breach which had been made in its constitution. Rent assunder by the civil war, not a moment was lost by some of its chief representatives to assemble in council, and—abstaining from all reproach—to proceed with its legislation as if no disruption ever occurred. The reconciliation was complete. The cruel taunts of the adversary were hushed in the admiration of a Union, so honorable to the spirit of the Republic. Had the example of this Church been followed by the nation, the peace of the Church would have been the peace of the nation!

A contrary policy was adopted. For reconciliation substituted reconstruction; for confidence, suspicion and distrust; for unification simple and complete, tentative schemes and expedients. More conspicuous for ingenuity than for wisdom and mercy. I will not unfrequently make choice of some inferior animal or reptile or insect, on which to test their various poisons. On a poor unhappy victim, the effect is torture, perhaps death. No science will profit of its sufferings to correct some of its errors. It has been the misfortune of this State to become the theatre for the crucial experiments of statesmen, sincere and insincere. The enthusiasm to enlarge the domain of political science was a problem in political economy, submitted to a practical demonstration.

That the reconstruction measures adopted by Congress for the South, were punitive in their design, I will not assert; that their aim was to establish the supremacy of a party, it is no secret; to convince to judge; that they were disastrous in their results will be the verdict of history.

Good men often deceive themselves. They are victims of self-deception who boast of their forbearance in dealing with the South. A more consuming policy could not have been devised. It excluded the statesmen of the land, and a large body of the ablest and best citizens, from any share in the rehabilitation of the State, and exalted to the highest functions of government a wholly ignorant and incompetent to the task, bewildered

by this sudden transformation from slaves, into magistrates and rulers. So perilous a change was not wise statesmanship. The capacity of the Africans for government had been tested on their own native shores. Again, in the Islands of the Gulf of Mexico. The attempt to transfer to this race the fairest portion of the South, reckoning on their numerical strength to hold it under their sway, was to laugh to scorn the lessons of history. Ought we to be surprised that the inhabitants,—proprietors of the soil, men of our race and lineage—should revolt at this offence to their pride, not to speak of the inevitable spoliation and destruction of their property. Witness the result—in the present condition of this State, vividly, but imperfectly described in the message of the President to Congress, and the testimony before the Committee, in this city. Was anything else to be expected from African supremacy? A State illustrious in history, unrivalled in its resources, intense in its submission to Federal authority, reduced to shame and bankruptcy. Over its ample domain, or the larger portion of it, the eye ranges hopelessly for some object to break the monotony of suffering. Homes dilapidated and deserted, fields stretching far and wide uncultivated as a Libyan desert, schools suspended, churches closed, and when opened, half the congregation left to guard their property and homes from spoliation. No law exists against vagrancy, consequently in many parishes little or no stock is raised, no poultry, not even vegetables, so unsparing in the spirit of depredation. Disgrace is never attached to stealing from the whites, among a large class, and the convict emerges from the penitentiary with no sense of shame, and no loss of respectability. Indeed, the forbearance displayed by the planters under these outrages, if the facts were known as I know them, would often be regarded with amazement. Ten years of constant suffering, following close upon the hardships of the war, have made a people naturally impetuous—thoughtful and calm, slow to anger, and tolerant of wrongs which would rouse almost any other community to revolution, regardless of consequences.

One confession will sometimes outweigh a multitude of random allegations. Only the other day, a lady, high born and accomplished, made the remark in my presence, that if an order were received, commanding her with her husband and children to range themselves in front of the iron-clads anchored against New Orleans, and brave the tempest

of fire from a hundred guns, the order would send no strange tremor to her heart—so terrible have been the sufferings she has endured since the war. How many of these proofs of suffering I could add to the statistics furnished by our military authorities for the instruction of the Government. These I am not careful to prove false or exaggerated. It comforts me to know that the voice of our woe has reached the ear of our rulers, and will be reverberated through the land.

Our desolation is confessedly great, but who are its authors? The State Government is powerless to inspire confidence, but what are its antecedents? The law is defied, but who are its judges, jurors, magistrates, executioners? Our system of taxation, without representation, is an insult to Republican institutions. But what power contrived and fashioned it, and what power alone can lay the grim phantom in the way of our resuscitation. I desire to speak respectfully of the rulers of the State. I cannot so speak of some of its functionaries. They are neither wise nor good men. Louisiana is the most disturbed of all the Southern States, because it has offered the richest field for the cupidity and ambition of the greedy adventurers who are feeding upon its strength. It is a grave accusation to make against men, some of them natives of the country, that they are in league with the negroes for base and selfish ends. But is it false? Wherefore is the meaningless allegation poured into their ears that the ascendancy of the white race would send them back into slavery? Why are they cajoled into the assumption of equal rights with the whites, and the next moment insulted and abused for voting like white people, and with white people—everywhere else no distinction tolerated, at the polls no sympathy or approximation. I wish from my heart that their iniquity ceased at this point, and they could prove themselves guiltless of the crime, of instigating the negroes to acts of aggression and armed insurrection against the whites—nominally to maintain their political rights, really to make themselves victims, and to fire the Northern heart.

Is it incredible that men should be guilty of such crimes, and that the army should be invoked for their protection. A glance at our Indian frontiers will disclose to you the same drama in progress, and with the same fatal consequences to the nation's peace. It began many years ago, and is not yet ended. Before me, at this moment, is the testimony of Bishops of the Church, and officers of the army, to the ghastly array of facts; annuities

stolen by white men appointed to hand them over to the Indians, contracts disowned and broken, false weights and measures, drugs adulterated, merchandises a naked fraud, papers forged, school money withheld, horses stolen, men and women drugged with poisonous drinks and narcotics, and other countless wrongs which have made historical the Red man's agony and the nation's shame. Two years ago, I was present when a delegation of Indians—thirty in number—decked in paint and feathers, marched into a Church in New York city. The Board of missions was in session. The interpreter explained in a public speech how this tribe, not once only, but three times, had been expelled from their homes and crowded out from lands guaranteed them by treaty.

I could not resist the sense of shame, and did not therefore share in the interchange of courtesies which I felt were unreal, as long as this great wrong was tolerated. A few months later, and the country was startled by the horrors of the lava beds, and later still by the treachery of the Modocs, who refrained not from violating a flag of truce, to wreak their vengeance upon men assembled to negotiate a peace. Few of those who read this tale of perfidy are aware that this act had its counterpart "in all its circumstances of infamy twenty years before, when the fathers of these murderers were the victims and whites were the traitors."\* Indian butcheries have been cruel and remorseless, but on the other hand, military evidence is not wanting to show that Indian babies have been scalped, Indian camp fires have witnessed to slaughtered households—asleep under the pledge of protection.

In vain has the Government labored to grapple with this evil. Public sentiment discourages the humane effort with sneers at what is called the Quaker policy of the Administration. So insidious is the influence of a few border politicians, to inflame the public mind and prevail upon it, to make their cause, I will not say their shame, its own. Who can doubt that the adoption of the same pacific policy in the South would excite in the same quarter, a stronger repugnance and contempt. The elevation of the negro race is not what they court. The reconciliation of the two races would be fatal to their influence. Nothing is so abhorrent to these peculiar friends and allies of the negro, as any measure tending to restore confi-

\* Bishop Huntington.

dence in their former masters; to make them one in sentiment and one in power. The Indian trader would lose his gains if the Indian could be made to listen to wise counsels, and the occupation of these misguided men would be gone, if the Government could be sustained in a policy of pacification, if its agents would deal *truthfully* with the negro race, instead of deluding them about their return to slavery—and *humanely* with them, instead of making them discontented with their lot, and stimulating them to acts of provocation.

The murders and assassinations which have defiled our land with blood, are thus explained. With such elements of mischief seething and raging beneath the surface of society, any other result would be almost a miracle. No complaint is heard of Federal soldiers being murdered or molested through the South as the German soldiers were murdered during the occupation of French territory—no violence, no attempt at resistance to Federal authority. The disturbances are local, and in no instance, within my observation, have the whites been the aggressors. The safety of the negroes had been as inviolable as that of the soldiers, if their behavior had been as discreet and unaggressive. The melancholy tragedy in Grant Parish has been proclaimed far and wide to the prejudice of the white people of this State. The fact has been strangely withheld, that before this event, so deeply deplored by our citizens, the negroes had rushed to arms, whole families of the white community had been frightened from their homes by insulting forays and threats of extermination; some escaping across the river, and others to the woods—one dear child, to my knowledge, having perished from cold and exposure in the forest—and another already dead and laid out for burial was madly flung into the public street. “Prior to the attack on the fortification at Colfax,” I quote from a letter addressed to me, by the excellent Rector of the adjacent Parish, “the negroes had driven from their homes every white family in the vicinity. A reign of terror has been inaugurated, and they had threatened the destruction of the white race in three parishes. The deliberation to sack and burn the towns of Natchitoches, Alexandria and Pineville was openly proclaimed. Almost the whole negro population was armed, and prepared to carry into effect this perfidious design against the whites in the event of their being able to maintain themselves at Colfax. They courted the assault, being confident that they could annihilate the attacking



party, and this being done, the country would be left defenceless, and they were to sally forth upon the work of destruction." I add the testimony of one of the victims, in his dying moments, one of the few white men that were killed, that he had thrown away his arms and had entered the building under a flag of truce raised by the negroes, when he received his mortal wound. Nothing is more calculated to excite a maddened crowd to the work of indiscriminate destruction. Witness the fate of one or more Indian tribes whose sudden slaughter by our Federal soldiers under violent provocation, has escaped any public reproof from the Government. The iniquity is not visited on the soldiers, nor does the guilt attach to the poor Indian, but to the mercenary horde whose avarice and perfidy taught the red man to hate the white man, and to bring upon themselves this terrible retribution. The striking fact is not disputed that the Indians under British dominions in the near province of Canada are universally pacific and respectful in their behavior, and they are *increasing* in numbers. The analagous fact is equally significant that the emancipated serfs in Russia have exhibited no signs of violence, but meekly accepted the change in their condition, contented with the naked gift of freedom. Which of us is not affected with shame at this contrast with our Indian tribes who are vexing themselves into a slow and lingering death ; and with our emancipated slaves who, not even in their state of bondage, were so discontented, so restless and impatient under restraint, insensible to the blessings they enjoy, while there remains one boon they do not enjoy. For every negro admitted to Congress, there is an increase of many hundreds admitted to the penitentiary.

I recite these facts in no spirit of enmity for the colored race, who have no warmer friend,—and many of them know it—in any efforts for their intellectual and moral improvement. The negroes are not a cruel and vindictive race. They are not inclined to be aggressive in political or social life. I am only concerned to show that negroes like Indians are very largely the victims of treachery. They have not like the Indians lands and forests, and furs to barter, but they have *votes*, and for these votes men will sacrifice the peace of the nation.

While engaged in this conspiracy against the peace of the country, the efforts of these persons is to evoke public sympathy for their wrongs. We know what this means—it hides iniquity and stimulates the ardour of adherents in a doubtful cause, to raise



the cry of persecution. If you listen to their complaints, no one ever had so many martyrs. They are ostracised, for their political opinions or made victims of sectional animosity. Not unfrequently have I met with individuals through the land, who believed that to visit the South, would be to expose themselves to insult, if not to violence. An accusation of this kind, impugns the Church for the violation of catholic unity, and for ingratitude to many noble and generous benefactors. Is it true? Look at facts. History portrays the victims of persecution in all ages, hiding themselves from public view, seeking refuge in the wilderness or in dens and caves of the earth. It has been reserved for these Southern martyrs, to be clothed with political power, and to command for themselves and their adherents the highest offices of profit and dignity. Behold them ostracised from their homes—to become representatives in the legislature: pilgrims and wanderers—traversing their judicial circuits quietly and leisurely, to administer justice; driven by the sharp edge of persecution—to occupy lordly mansions and to sit down at sumptuous tables, who had never riches, some of them never homes before.

Persecution is not very sharp which is thus displayed. Of one thing these persons have a right to complain—that the people under their rule are not satisfied. They will murmur. They are not reconciled to this change. Bereft of power in the land of their inheritance, the voice of their complaint cannot be hushed in a moment. Beholding the sad breach made in many communities and households, the deep sigh will escape from the lips, 'this is not the necessary result of emancipation.' For this restlessness and loud complaint they are abused for disloyalty and disobedience to authority. The South was never more proud and defiant before the war, are the words which fell from the lips of ruling statesmen in Congress. Protection, demanded from this great wrong—protection, for those in power from those out of power—protection for scorpions who have stolen the dove's nest, that they shall not be obliged to listen to the plaintive cries of the mother bereft of her young—protection, for the soft slumbers of the wolf gorged with his prey that he shall not be disturbed by the bleating of the sheep-fold upon the midnight air!

The presence of the army and navy of the United States is everywhere entitled to an honorable recognition. Defenders of

our national heritage, they eschew political and sectional animosities. With few exceptions their officers represent the sense of honor, the heroism, the high moral culture of the nation. Their location exempts them from the temptation to craft and venality which are the vices of this age. While they remain what they are collectively, the nation will not want for a school of honor. No where in this land—alas that circumstances should obscure it for an hour—are these strangers more truly welcome than in this community. Their honor is our honor, their heroism is our inheritance and that of our children. Next to a local government of their own choice this people would almost unanimously prefer military government. Until *that* boon is granted, let the army be invigorated under a wise leader, and its guardian care diffused through every parish, and every armed league will gladly disband, convinced that the nation's shield will afford them ample protection.

This sentiment does not bind them to the silent approval of the attempt of the military, outside of their legitimate sphere, to deprive this people of their just rights, to eject from their seats in the legislature men afterwards proved to be entitled to their place, and to arraign the ministers of religion when they raise the voice of humble remonstrance in defence of truth and justice. This people claim the army for their defence, not for their degradation. They are jealous for its dignity as well as for their own. They want to feel, when at the head of its columns they see the national banner with its glistening eyes looking on them—they want to feel every pulse thrill with emotions of national brotherhood and not to bow their heads beneath its folds as a conquered and disinherited people. I am bold to make this charge—not against the Chief Magistrate of this nation, who is often in our prayers, never in our animadversions—nor against the chief ruler of this State, to whom we are equally bound to render honor—but against the power which is *stronger than both*, and which is holding this State under its inexorable sway, I am bold to make this charge—modern History has no example of a power so hard to propitiate, perhaps no example of equal patience under such misfortunes. Was it a mute prophecy of our coming fate, which is expressed in the emblem upon our national escutcheon—the Eagle with one talon holding forth the olive branch of peace to all nations, and with the other grasping the

arrows of death, pointed to its own breast—friendly to all others intolerant and cruel only to its own!

I might have enlarged upon the wrongs inflicted upon the negroes more boldly, and not depart from the example of my excellent brother Bishop Whipple, whose voice has so often been raised in defence of the Indians from the cruel devices of roving adventurers, who are preying on their ignorance and inciting them to acts of hostility. His sorrows are mine. His weeping remonstrances are echoed in the depths of my soul. His example almost rebukes me, that I have kept so long silent under wrongs, which threaten to make one-half of this diocese a homeless wilderness.

I have disclaimed any personal allusion. Can it be necessary to add that I am not speaking in the interests of sections or parties. The subject is no longer one to feed sectional strife, since it is so often witnessed that our citizens of Northern birth are among the most steadfast champions of Southern rights—nor of party, since the representatives of each party, both in the Congressional Committee and elsewhere are contending with each other to do us justice and to engage our gratitude and respect. For many sweet amenities of life and deeds of noble charity I am indebted to men and women of Republican antecedents, never so conspicuously as *now*. At home and abroad, are to be found good men of each political hue, who are as innocent of the enormities under which we suffer, as the bow in the cloud is innocent, of adding to the terrors of the storm. I greet them as willing laborers in every effort to raise our emancipated citizens to a new and higher life.

For their encouragement, let me say, and I am responsible before God for this testimony—that our people accept the results of the war without mental reservation. The supremacy of the Federal Government is no where more sincerely acknowledged, and if left to rulers of their own choice as in other States, and to the local administration of their own affairs, they are able to maintain peace and execute justice towards all people of every race and complexion, universally and impartially. I will add that the best and most honored citizens of the State are unanimous in their purpose, and sanguine of their ability to arrest the spread of disorder and violence, and without imposing any restraint upon freedom of speech, or freedom of suffrage, to mature a republican system of government, under which the inhabitants of

State will remain a free, loyal, and in the end, a united and prosperous people.

More than this may be accomplished for the African race. Legated to the care of those who are allied to them by the traditions of the past, the awakened sense of responsibility for their welfare will be quickly developed. Idleness and intemperance will be restrained, which are now clothing the men and children in rags. Domestic virtue, which our present laws do not attempt to reach, will revive, and they will be protected from the feuds which are filling the land with violence and blood. Schools will be opened, and the young be educated in obedience, as well as in knowledge, to meet their coming responsibilities. Avenues to political power will not be closed, but they will be rescued from the fatal ambition to be made rulers, without the tutelage or discipline necessary to make them citizens. Above all, religious instruction will be communicated to the multitude, now sinking under superstition from an unhappy prejudice against White Teachers, and they will learn to become intelligent christians—prepared to christianize Africa, after being defeated in their frantic efforts to africanize Louisiana. God's ways are unsearchable, and who can tell what may say that this dark problem so long fruitful in alienation and strife, may not become the solvent to make us one again, to dissolve the spell of fanaticism, to distinguish a true from a false philanthropy, to rebuke hypocrisy religious and political, and to unite good men of all shades in one final struggle to restore to the nation its lost inheritance of unity and concord !

Am I then to speak to my fellow-citizens only in words of despair, and not with the joyful accents of one, whose ministry it is to heal the broken hearted, to preach deliverance to the captive, and the opening of the prison doors to them that are bound. The crisis of our fate is over. The experimental system has failed. Good men of all parties moved by our patient submission are hastening to our deliverance. From the East, from the West and the North, we hear the cry—perish ancient animosities, and the brotherhood of the nation assert its power. The greatest power on this earth is principle, and you have proved it by your patient endurance. The power of a great principle is stronger than throne and will subvert thrones. It has an empire of its own, embracing its subjects in every land, under every clime. Under inspiration you have advanced until the period of your redemption draweth nigh. Impetuosity has made many a man its

victim where a calm sense of rectitude would have spared him to be a conqueror. Be patient, and in seeking only legal means to recover your power, give token how wisely, how gently, how magnanimously you will use it.

With these words I retire from this theatre of action, which will soon cease to involve the interests of Christ's Kingdom. The Church once recovered from the perils which are now consuming its life, will make its voice to be heard in your political struggles no more. Descending from above, our religion interferes with no existing forms of human government. Its progress will be attended with no party triumph. Its accredited ministry exists to reform and bless the world, not to embroil themselves in its struggles for power. It affects not to concern itself with temporal things, but in the exercise of moral and spiritual might, to purge the nations of the earth from evil, and to raise mankind to a new and higher life with God.

My Brethren of the Clergy will not be encouraged by what has been here spoken, to admit secular questions to enter the precincts of the Lord's Sanctuary and to mingle in His worship. The voice of the Bishop has spoken, not from the Pulpit, but from another position where he stands a watchman on the walls of Zion. Upon him let the weapons of the adversary fall. God will not allow his strength to forsake him under reproach, while they modestly pursue their sacred mission. Higher functions are theirs than any which have here come under review. Higher interests invoke their zeal. It belongs to the functions of the Priest of God to deal with realities amidst the unrealities of this perishing world. Eternal truths are upon his lips. Immortal interests are in his custody. His work is expected to live when other men's labors are doomed to die. Earthly tribulations, poverty, nakedness, fade into insignificance upon his sight. A guilty world stands before him accused of rebellion against God, exposed to coming judgment and the perdition of ungodly men. Hasten each one of us to arouse the slumbering conscience of rulers and people, of friends and foes, to prepare for the day of impending trial. Perish earthly animosities in the near prospect of that hour, when every man shall stand naked and trembling before God, and the final sentence of justice for which He is gathering materials from our daily history, will tarry no longer. "For with what judg-

nt ye judge, ye shall be judged, and with what measure ye meet shall be measured to you again."

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The Rev. Daniel S. Lewis, D.D., in the chair.

The vote was taken on the motion of McConnell (vide page 19).

There were thirty-four ayes and eight noes, and the motion was adopted.

The Bishop resumed the chair.

The Committee on Reports and Accounts reported that they had examined the report and accounts of the Treasurer and found them correct.

On motion of the Rev. Mr. Girault the report of the Committee was received, and that of the Treasurer accepted.

The Standing Committee submitted the following report :

The Standing Committee report that they met to organize on the 16th day of April, 1874, and elected Rev. Wm. F. Adams, President, and Henry V. OGDEN, Secretary.

On the 24th April, the Rev. Peter Macfarlane was recommended to the Bishop to be ordained to the sacred Order of the Priesthood.

On September 7th, 1874, the letters dimissory of the Rev. Stephen H. Manberry from the Diocese of Mississippi, were received and accepted.

On December 7th, consent was given to the consecration of Rev. John Warborough, D.D., as Bishop of New Jersey, and to the consecration of Rev. Jos. U. Dudley, as Assistant Bishop of Kentucky.

On the 30th of December, Robert S. Stuart, Oliver Wilson and William C. Cracken, were recommended to the Bishop as worthy to be admitted to the sacred order of Deacons. At the same meeting consent was given to consecration of the Rev. George de Normandie Gillespie, D.D., as Bishop of Western Michigan.

On February 15th, 1875, the Rev. J. F. Girault was elected President of the Committee in place of Rev. Wm. F. Adams, elevated to the Episcopate ; at the same meeting the Rev. John Percival, D.D., was elected to fill the vacancy then existing in the clerical representation of Committee.

On March 4th, consent was given to consecration of Rev. Thos. A. Jaggar, D.D., as Bishop of Southern Ohio; at the same meeting consent was refused to consecration of Rev. James DeKoven, D.D., Bishop Elect of Illinois.

On March 31st 1874, Edward Sumpter Taylor was recommended to the Bishop to be admitted a Candidate for Holy Orders.

These are the official acts of the Committee from the 16th of April, 1874, to this date.

New Orleans, April 7th, 1875.

HENRY V. OGDEN, *Secretary.*

On motion of the Rev. Dr. Dalzell, the report was accepted.

On motion of the Rev. Dr. Dalzell, the Council adjourned.

CHRIST CHURCH, NEW ORLEANS, }

FRIDAY, APRIL 9, 1875. }

The Council met pursuant to adjournment.

The minutes of yesterday's proceedings were read and approved.

The names of members previously absent were then called, and the following answered :

## OF THE CLERGY

Rev. Abner N. Ogden,

Rev. James Philson.

## OF THE LAITY

St. John's Church, Laurel Hill—J. Burruss McGehee.

Christ Church, New Orleans—James Grimshaw and Hon. J. A. Campbell.

Church of the Annunciation, New Orleans—Jos. P. Hornor.

Mount Olivet Church, New Orleans—G. P. Harris.

St. George's Church, New Orleans—John Clifton and Robert W. Young.

On motion of Mr. McConnell, the order of the day was temporarily postponed.

The Committee on Credentials reported the following as holding certificates as Lay Delegates, and recommended that they be recognized as such:

From St. James' Church, Alexandria—H. B. Thompson, R. L. Luck M.D., and Jas. H. Hynson.

From Trinity Church, Cheneyville—Dr. Samuel Slaughter, Geo. Staff and Ralph Smith, Jr.

From St. Peter's Church, Pineville—G. W. Bolton, W. P. Harper and Be Turner.

On motion, the report was received and adopted.

The Committee on Unfinished Business submitted the following report:

The Committee on Unfinished Business respectfully report, that after examination of the Journal of the "Thirty-Third Annual Council of the Protestant Episcopal Church in the Diocese of Louisiana," they find no Unfinished Business, demanding the attention of this Council.

The Committee on New Parishes reported that no application had been received.

On motion of the Rev. Dr. Harris,

*Resolved*, That the Secretary be authorized to prepare and publish with the Journal, a memorial page to the memory of the Rev. John Sandels.

Mr. James McConnell called for the order of the day.

The Rev. John Francis Girault in the chair.

The Committee on Assessments submitted the following report:

The Committee on Assessments submit the following statement of assessment on the Parishes in union with this Council. The assessment of one dollar, established by the last Council on each communicant in the Diocese, your Committee recommend as the basis for the assessment for the count-

y, and that the city Parishes be assessed a larger amount, their ability to pay respectively a larger quota:

e Ascension, Donaldsonville.. . . . .	\$ 53
a, Napoleonville . . . . .	40
b, Simmsport . . . . .	6
urch, Baton Rouge . . . . .	60
urch, West Baton Rouge . . . . .	8
urch, Shreveport. . . . .	118
a, Lake Providence . . . . .	28
b, Mansfield . . . . .	16
Church, Clinton . . . . .	64
hurch, Jackson . . . . .	8
b, St. Francisville . . . . .	58
urch, West Feliciana . . . . .	12
urch, Laurel Hill . . . . .	15
e Epiphany, New Iberia . . . . .	101
urch, Bayou Goula . . . . .	31
e Nativity, Rosedale . . . . .	10
urch, Thibodeaux . . . . .	27
b, Bastrop . . . . .	21
e Redeemer, Prairie Jefferson . . . . .	21
Church, Prairie Merouge . . . . .	22
b, Natchitoches . . . . .	27
b, New Orleans . . . . .	1000
urch, New Orleans . . . . .	400
e Annunciation, New Orleans . . . . .	138
ch New Orleans . . . . .	1400
: Church, New Orleans . . . . .	132
ch, " . . . . .	109
apel, " . . . . .	291
Church, " . . . . .	80
b, Monroe . . . . .	27
: Church, Williamsport . . . . .	26
hurch, Alexandria . . . . .	116
ch, Cheneyville . . . . .	31
hurch, Pineville . . . . .	39
e Epiphany, Opelousas . . . . .	60
urch, Washington . . . . .	41
, St. Martinsville . . . . .	18
hurch, Franklin . . . . .	56
b, Covington . . . . .	25
e Incarnation, Amite . . . . .	15
hurch, Ponchatoula . . . . .	2
Church, St. Joseph . . . . .	22
s Church, Houma . . . . .	26
	<hr/>
	4800
tant Episcopal Association . . . . .	1500
	<hr/>
	\$6300

mittee desire to call the attention of the Rectors of the several union with the Council to the resolution passed by the Council of 1874, requesting that these collections be made quarterly. mittee report to the favorable consideration of the Council the back dues, charged against the Free Church of the Annunciation \$150, the same having been charged in error. on of Mr. McConnell, the report was adopted. nmittee on the State of the Church presented the fol- port :



The Committee on the State of the Church respectfully report as follows :

Number of Parishes to report .....	49
"          "          reported.....	42
"          "          from which no reports.....	7
Baptisms—Adults.....	90
Infants.....	484
Total Baptisms . . . . .	574
Confirmations.....	238
Communicants.....	3778

Clergyman received, 1; transferred to other Dioceses, 6; Candidates for Holy Orders, 3.

The duty assigned your Committee for this year is invested with much perplexity, and they find it difficult to present such a report as will convey to the Council and the Church at large, anything approaching to an accurate view of the condition of the Church in the Diocese. The Bishop has, in his Address, touchingly referred to the depression which exists, and it would be superfluous for us to say more than it is a cause of deep lament. For the causes which have mainly contributed to this state of things, we refer you to his admirable address.

It will be observed that many parishes are without Ministers, and until some scheme is devised to supply the deficiency, we cannot expect to see a better state of things. We humbly beg to recommend that this Council adopt some plan by which the Bishop may be supplied with means sufficient to put, at once, if possible, into the field, at least two Evangelists, or Missionaries at large, who shall go through the Diocese and keep alive the Churches in the vacant parishes, preach the Gospel, and administer the Holy Sacraments therein. In this way, we think, under God, we may be able to tide over the present embarrassment, until the dawn of more prosperous times, when the people will arise from the ashes of their misfortunes, and be prepared to reinstate themselves into active, living and self-supporting Churches.

Sometimes the conditions of the growth of the Kingdom of Christ on earth are hidden from us. God is wonderful in His ways—by searching we cannot find out God. But, as servants of the King of Kings and Lord of Lords, our way is open and plain. His Gospel is given us to preach, and His Sacraments to administer. If he causeth us to go forth, weeping, bearing precious seed, we shall doubtless return bringing our sheaves with us. It is our blessed privilege to be strong in faith, and to be hopeful. The Master is in the ship although asleep. The cry is ascending from this afflicted and impoverished Diocese. "Carest thou not that we perish." In due time the Lord will arise and Satan will be still.

Ours is a glorious heritage. The difficulties in our way enkindle the zeal, the enthusiasm of the faithful soldier. We are not in doubt as to final results. God is the strength of our hearts and our portion forever. Jesus was God in the garden as well as in the cloud which received Him up into Heaven. His Church is not always triumphant. Her way in this world is not always over mountain tops. In the deep, tearful vales through which she is called to pass are her fertile fields, and in these she may sing the songs of faith and hope.

Your Committee cannot close this meagre report without referring to the noble generosity of friends outside of the Diocese. When the desolating flood came and swept over our fruitful fields, destroying crops and herds, and driving many people from their homes; naked and hungry, the cry of distress reached hearts full of sympathy—and a hand of benevolence was stretched out for our relief. We acknowledge most gratefully the help afforded us. To the Conventions of the Dioceses of Indiana and Western New York, we owe a debt of gratitude for their resolutions of sympathy accompanied by generous donations. To the Bishops of Rhode Island, and Pennsylvania, and New Jersey, and Missouri, who took official action, calling upon the Churches in their Dioceses to render aid, we owe lasting gratitude. These last opened their hands and poured out their gifts kindly to help the distressed and suffering in our midst. May God reward them sevenfold for all their deeds of kindness.

On motion of the Rev. Dr. Dalzell the report was adopted.

On motion of Mr. McConnell :

*Resolved*, That the Hymnal, as revised and corrected by the General Convention, at its recent session, be recommended to the immediate use of the several parishes in connection with his Diocese, to the end that the public worship of the Church may the more speedily become harmonious and uniform.

Mr. George W. Race, a lay trustee of the University of the South, presented his report.

On motion of the Rev. Mr. Burford, the report was accepted.

On motion of the Rev. Mr. Duncan :

*Resolved*, That the Secretary be authorized to publish nine hundred copies of the Journal of the proceedings of this Council.

On motion of Mr. McConnell :

*Resolved*, That the thanks of the Council be tendered to the worthy and efficient Secretary, and also to the Assistant Secretary, for the able manner in which they have performed the arduous duties of their positions.

On motion of Mr. McConnell :

*Resolved*, That the next session of this Council be held in the Church of the Annunciation in this city, on the Wednesday after the first Sunday after Easter-Day, 1876.

On motion of the Rev. Mr. Duncan:

*Resolved*, That the thanks of this Council be tendered to the Rector and Wardens of this Church for the use of the same, and for kind attention and courtesies during the session of the Council.

On motion of Rev. Dr. Dalzell :

*Resolved*, That the thanks of the Council be extended to the Churchmen of this city who have extended courtesies to visiting members of the Council from the country.

On motion of the Rev. Dr. Dalzell :

*Resolved*, That the minutes of this day's proceedings be accepted on the approval of the Bishop.

On motion of the Rev. Mr. Burford:

*Resolved*, That the sessions of this Council be now closed.

The Council united in singing the *Gloria in Excelsis*.

Prayer was offered by the Bishop, who then dismissed the Council with the Blessing of Peace.

HERMAN COPE DUNCAN, *Secretary*.

. **Approved :**

J. P. B. WILMER, *President*.

## APPENDICES.

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### I.—PAROCHIAL REPORTS.

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#### **Christ Church, Napoleonville.**

REV. CHARLES A. CAMERON, DEACON IN CHARGE.

Baptisms—Children, 7. Communicants—Former number, 45; removed, 5. Present number, 40.

Marriage, 1; funerals, 7.

Holy Communion Alms, \$2 25; offertory, \$135 60; current expenses, \$122 35; Rector's salary, \$40: total, \$300 20.

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#### **Grace Church, Simmsport.**

REV. J. EMMART BROWN, PRIEST IN CHARGE.

Baptisms—Adults, 4; children, 6: total, 10. Communicants—Former number, 6. Present number, 6.

Funerals, 6.

A class ready for Confirmation.

A neat and beautiful little Church has been built during the year, chiefly from funds generously donated by Grace Church, New York City.

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#### **St. James' Church, Baton Rouge.**

REV. HENRY NOBLE STRONG, S.T.D., LL.D., RECTOR.

Baptisms—Children, 11. Communicants—Former number, 78; added, 2; total, 80; removed, 19; died, 1: total, 20. Present number, 60.

Sunday School—Teachers, 6; scholars, 34: total 40.

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#### **St. John's Church, West Baton Rouge.**

REV. HENRY N. STRONG, S.T.D., LL.D., PRIEST IN CHARGE.

Communicants,—Former number, 9; removed, 1. Present number, 8. Funeral, 1.

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#### **St. Mark's Church, Shreveport.**

REV. W. T. D. DALZELL, D.D., RECTOR.

Baptisms—Adults, 3; Children, 14: total, 17. Communicants—Former number, 10.

number, 121; added, 2: total, 123; removed, 4; died, 1: total, 5. Present number, 118.

Marriages, 7; funerals, 4.

Sunday School—Teachers, 6; scholars, 35: total, 41.

Weekly offertory, \$315; pew rents, \$600; other contributions, \$150: total, \$1065. Debt on the Church, \$3500.

A class now ready for confirmation—No Episcopal visit.

The condition of the Parish, in all that concerns the spiritual life of the people, was never better. In temporal matters our condition is one of utter depression. We pray and hope for a better state of things, when the general affairs of Louisiana are adjusted.

### Grace Church, Lake Providence.

REV. WILLIAM D. CHRISTIAN, RECTOR.

Baptisms—Children, 10. Communicants—Former number, 27; added, 5: total, 32; removed, 3; dropped, 1: total, 4. Present number, 28.

Marriage, 1; funeral, 1.

Sunday School—Teachers, 4; scholars, 24.

Holy Communion Alma, \$27 50; Contributions—*Extra Diocesan*, Prayer Book Society, \$3 35; *Diocesan*—Episcopal Fund, \$20 35; *Parochial*—Church Organ, \$148 75; Rector's Salary, \$606 80; other objects, \$106 65; Ladies Aid Society, \$35: total, \$948 30.

### Christ Church, Mansfield.

DR. R. T. GIBBS, SENIOR WARDEN.

Communicants, 16.

Sunday School—Teachers 8; scholars, 40: total, 48.

This parish is without a Rector.

The Sunday School is in good condition and well attended. With an active young Minister to act as Missionary in this section, much good could be effected, and the Church would grow and increase rapidly.

### St. Andrew's Church, Clinton.

REV. JAMES PHILSON, RECTOR.

Baptisms—Adult, 1; Children, 8: total, 9. Communicants — Former number, 69, removed, 2; died, 3: total, 5. Present number, 64.

Marriages, 3; funerals, 9.

Sunday School—Teachers, 6; scholars, 40: total, 46.

Communion Alma, \$44 80; Foreign Missions, \$5 30; Domestic Missions, \$11 60; General Convention Fund, \$4 35; Sunday School, \$2 15; Auxiliary Association, \$140: total, \$208 20.

*Thirty-Fourth Annual Council,***St. Alban's Church, Jackson.**

REV. JAMES PHILSON, PRIEST IN CHARGE.

Baptisms—Children, 4. Communicants—Former number, 9; added, 6: total, 15; removed, 6; died, 1: total, 7. Present number, 8.

Marriage, 1; funeral, 1.

Communion offerings, \$15 10.

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**Grace Church, St. Francisville.**

REV. A. GORDON BAKEWELL, RECTOR.

Baptisms—Adults, 2; children, 17: total, 19. Confirmations, 11. Communicants—Former number, 52; added, 13: total, 65; removed, 7. Present number, 58.

Marriages, 4; funerals, 17.

Sunday School—Teachers, 6; scholars, 50: total, 56. No debts.

The Ladies Aid Society of this Church has done a great, good work, far beyond the most sanguine hope entertained at its organization a year ago. Donations in money, clothing, or provisions, will be thankfully received.

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**St. Mary's Church, West Feliciana Parish.**

REV. A. G. BAKEWELL, PRIEST IN CHARGE.

Baptisms—Children, 8. Communicants—Former number, 16; removed, 2; died, 2: total, 4. Present number, 12.

Funerals, 2.

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**St. John's Church, Laurel Hill.**

J. BURRUSS McGEHEE, SENIOR WARDEN.

Baptisms—Children, 1. Confirmations, 5. Communicants—Former number, 14; added, 3: total, 17; removed, 2. Present number, 15.

Sunday School—Teacher, 1; scholars, 12: total, 13. Debt, \$66.

Holy Communion Alms, \$5 15; Episcopal Fund, \$14; Council Fund, \$5; Church Improvements, \$2,200; Rector's Salary, \$37 50; Sunday School, \$14; total \$2275 15.

The Parish holds together well and increases as well as could reasonably be expected. The neighborhood is not thickly populated, and being distant from any town or center, is dependent upon a country neighborhood and population for support and attendance. All children in the neighborhood, who are of suitable age, attend Sunday School.

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**St. Mary's Church, Bayou Goula.**

JOHN H. RANDOLPH, SENIOR WARDEN.

Communicants—Former number, 38; removed, 7. Present number, 31.  
Funerals, 3.

have been no collections, and the Church is indebted about \$80 for  
on fencing Church and Cemetery.

Church has been without a minister for one year.

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### **Church of the Nativity, Rosedale.**

REV. JOHN PHILSON, RECTOR.

ms—Children, 2. Communicants—Former number, 19; apostatized,  
ved, 8: total, 9. Present number, 10.

ages, 3.

butions—Communion alms, \$18. No Debts.

alamities which befel this Parish last year have been unparalleled in  
ry, leaving it at the beginning of the present year almost prostrate  
now threatened with another overflow—the water is rising steadily,  
w more inches will cover the entire eastern side of this bayou. Not-  
ding all manner of impediments and hindrances, the services of the  
have been maintained and well attended; and this afflicted people in  
st of their deep poverty and depression, have at least enjoyed the one  
true comfort of the regular administration of the Word and Sacra-

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### **St. John's Church, Chibodeaux.**

REV. CHARLES F. D. LYNE, RECTOR.

sms—Adults, 2; Children, 5: total, 7. Confirmations, 5. Commu-  
—Former number, 27. Present number, 27.

lage, 1; funerals, 6.

ay School—Teachers, 4; scholars, 20: total, 24.

Communion Alms, \$30 30; Offertory, \$46; Episcopal fund, \$27;  
, \$10: total, \$113 30.

with much gratification that amid all the financial depression of the  
ur, we are able to announce, at this time, our freedom from debt. To  
eficence of many kind hearts, among whom are our excellent Bishop  
Rev. John N. Galleher, of Zion Church, New York, no less than the  
tting exertions of some of our worthy parishioners, do we owe our  
on from an incubus, that had well nigh quenched all energy, and  
every effort for good. I am thankful to add, that, together with the  
l of the debt, I am encouraged by an appearance of better congrega-  
and I trust a renewed spiritual life in the parish.

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### **Christ Church, Bastrop.**

REV. WILLIAM MILLER, PRIEST IN CHARGE.

isms—Children, 4. Communicants—Former number, 21; added, 2:  
13; removed, 2. Present number, 21.

lay School—Teachers, 6; scholars, 25: total, 31.

**Church of the Redeemer, Prairie Jefferson.**

REV. WILLIAM MILLER, RECTOR.

Baptisms—Children, 3. Communicants—Former number, 21; added, 2: total, 23; removed, 1. Present number, 22.

Marriages, 2.

**St. Andrew's Church, Prairie Marouge.**

REV. WILLIAM MILLER, PRIEST IN CHARGE.

Baptisms—Adult, 1; children, 4: total, 5. Communicants—Former number, 25; removed, 3; died, 1: total, 4. Present number, 21.

Marriage, 1; funerals, 5.

**Christ Church, New Orleans.**

REV. WILLIAM T. LEACOCK, D.D., RECTOR.

Baptisms—Adults, 31; Children, 59: total, 90. Confirmations, 51. Communicants—Former number, 724; added, 51: total, 775; removed, 198; died, 48: total, 246. Present number, 529.

Marriages, 24; funerals, 57.

Sunday School—Teachers, 63; scholars, 371: total, 434.

Parochial and Industrial School—Teachers, 11; scholars, 188.

Communion Alms, \$600; City Mission, \$450; Sunday School, \$649 23; Industrial School, \$53; Children's Home, \$640; Benevolent Association, \$1070 70; Offertory, \$660; Gift to St. John's Chapel by Sunday School, \$1223 48; Pew rents and taxes, \$5218: total, \$10564 41.

ST. JOHN'S CHAPEL—IN CHARGE OF REV. A. J. TARDY, DEACON.

Baptisms—Adults, 4; Children, 19: total, 23. Confirmations, 25. Communicants—Former number, 55; added, 30: total, 85; removed, 6. died, 1: total, 7. Present number, 78.

Marriages, 2; funerals, 9.

Sunday School—Teachers, 18; scholars, 143: total, 161.

Offertory, \$350; Ladies Aid Association, \$631 85; Lambs of the Good Shepherd, (of Sunday School), \$130; Sunday School, \$199 25. contributions other than from Christ Church, \$300: total, 1611 10. The indebtedness of the Chapel to strangers will be covered by \$1700.

Since the last report the Chapel has made a steadily onward progress both spiritually and temporally. There is at present a more vigorous life in the Church than ever before known, and the congregation is more zealous and active in the performance of their duties, and the interest manifested is greater than it has ever been at any period in its history. Daily Lenten services have been held the present season, which have been largely attended and have been productive of much good. The debt of the Chapel is being most satisfactorily arranged. In every thing the prospect is encouraging—t God be the praise!

## St. Paul's Church, New Orleans.

REV. GEORGE R. UPTON, DEACON, IN CHARGE.

Baptisms—Adult, 1; Children, 42: total, 43. Confirmations, 34. Communicants—Former number, 500; added, 34: total, 534, removed, 230; died, 4: total, 234. Present number, 300.

Marriages, 7; funerals, 28.

Sunday School—Teachers, 30; scholars, 300: total, 330.

Contributions—Communion Alms, \$342 20; Sunday School, \$331; Ladies' Parish Aid Society and Fifty cent Fund, \$1443 96; Children's Home, \$496; pew rents, pew sales and weekly offertory, \$2103 77; Diocesan Assessments, \$540: total, 5256 93.

In the elevation of the former Rector to the Episcopate, St. Paul's Parish loses a beloved and able Pastor. Not only is the loss of Bishop Adams felt in St. Paul's Parish, but throughout the Diocese. His influence was widespread. Let us be content, for he serves the Church elsewhere in a higher and more responsible position.

## Church of the Annunciation, New Orleans.

REV. JOHN PERCIVAL, D.D., RECTOR.

Baptisms—Adults, 9; children, 21: total, 30. Confirmations, 10. Communicants—Former number, 168; added, 8: total, 176; removed, 30; died, 8: total, 38. Present number, 138.

Marriages, 8; funerals, 12.

Sunday School—Teachers, 21; scholars, 150: total, 171.

Contributions—Ladies Pastoral Aid Society, \$612; Sunday School, \$58 40; Concert, Donations, etc., \$560; St. Chrysostom's Guild, \$176; offertory, \$807 75; subscriptions, \$1169 35; Easter offerings, \$480: total, \$3965 50.

The Ladies Parish Aid Society has paid for the East Window, and the young men's guild has done good work in the Sunday School.

The parish under the free system is steadily advancing towards that desirable position, when it will be possible to respond to those many calls for sympathy and aid outside, which more urgent obligations yet make it necessary to withstand.

## Trinity Church, New Orleans.

REV. S. S. HARRIS, D.D., RECTOR—REV. S. H. GRANBERRY, ASSISTANT.

Baptisms—Adults, 8; children, 56: total, 64. Confirmations, 37. Communicants—Former number, 760; added, 51: total, 811; removed, 22; died, 9: total, 31. Present number, 780.

Marriages, 11; funerals, 23.

Sunday School—Teachers, 42; scholars, 295: total, 337.

Parochial School—Teachers, 6; scholars, 61.



Communion alms, \$288 70; Bishop Polk Society, \$1564 83; Trinity Benevolent Association, \$650; other contributions for parochial and general Church purposes, \$18,727 98: total, \$21,231 51.

It is believed that the Parish was never in a more flourishing condition. Notwithstanding the unprecedented depression of business interests. The contributions to parochial and general Church purposes have equalled those of any former year; which fact is a striking evidence of the increased zeal, and more devoted self-denial of the congregation. The Sunday School is in admirable condition. Trinity school for girls continues to prosper. The Benevolent Association has recently enlarged its sphere of usefulness. The Bishop Polk Society deserves especial commendation for even a larger measure of valuable aid, not only in caring for the needy, but also in improving the Church building and grounds. Among its other benefactions may be mentioned a handsome chancel-rail and rich altar-cross; the last having been contributed through the Society by a friend.

The Rector also desires to acknowledge the important services of the Rev. Mr. Granberry, his Assistant, and to refer to the accompanying report of Trinity Chapel, of which Mr. Granberry is in immediate charge.

#### TRINITY CHAPEL—

Baptisms—Adults, 8; children, 9: total, 17. Confirmations, 32. Communicants—Added, 36; removed, 3. Present number, 110.

Marriage, 1; funerals, 6.

Sunday School—Teachers, 22; scholars, 250: total, 272.

Sunday School offerings, \$200; Ladies Aid Association, \$100; other offerings, \$350: total, \$650.

During the past year this important charge has been restored to Trinity Church. The Rector bears glad testimony to the zeal and devotion of this most interesting congregation and to the hopeful condition of their work under the administration of the Rev. Mr. Granberry. The Sunday School is especially flourishing. A valuable Sunday School Library, and a handsome stone font have been purchased by the children and others of the congregation during the year.

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### **Mount Olivet Church, New Orleans.**

REV. WILLIAM C. McCracken, DEACON, IN CHARGE.

Baptisms—Children, 30. Communicants—Present number, 78.

Marriages, 9; funerals, 13.

Sunday School,—Teachers, 14; scholars, 137: total, 151.

Contributions, \$106 20.

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### **Calvary Church, New Orleans.**

REV. E. SPRUILLE BURFORD, RECTOR.

Baptisms—Adults, 4; Children, 28: total, 32. Communicants—For

number, 109; added, 12: total, 121; removed, 18; died, 1: total, 19. Present number, 102.

Marriages, 4; funerals, 7.

Sunday School—Teachers, 24; scholars, 160: total, 184.

Contributions—Episcopal Fund, \$109; Council, \$15; Rector's salary, \$1500; other objects, \$981; Sunday School, \$343 40; Church Aid Society, \$486 60; Communion Alms, \$101 45: total, \$3536 45.

I desire to express heartfelt gratitude to the Rev. Dr. D. S. Lewis, for so many years the faithful Rector of the Church, for the valuable aid so kindly given me during the past year. His wise counsels, efficient labors and ever ready help have done much to increase my usefulness in the Parish. May God reward him sevenfold for all his deeds of love. The future of the the Parish is, I think, full of promise. Steps have been taken, which I hope, will result in the early extinguishment of the debt upon this valuable Church property. This burden removed must favor the fuller developments of the Church life in the Parish. Owing to illness I have been delayed in presenting the usual confirmation class. I shall, however, present over thirty candidates for confirmation within the next ten days. I must acknowledge the generous gift of one hundred dollars to my Sunday School, from Miss Wolfe of New York, received through the kindness of the Rev. Dr. H. C. Potter.

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### St. Anna's Chapel, New Orleans.

REV. JOHN FRANCIS GIRAULT, RECTOR.

Baptisms—Adults, 3; Children, 57: total, 60. Confirmations, 19. Communicants—Former number, 291; added, 26: total, 317; removed, 39; died, 2: total, 41. Present number, 276.

Marriages, 21; funerals, 20.

Sunday School—Teachers, 18; scholars, 213: total, 231.

Parochial School—Teacher, 1; scholars, 20: total, 21.

Communion Alms, \$370 90; Contributions, *Extra Diocesan*: Domestic Missions, for New Mexico and Arizona, Bishop Adams, \$16 55; *Diocesan*: Episcopal Fund, \$291; Council Fund, \$25; *Parochial*: Rector's salary, \$1936 55; other objects, \$772 85; Sunday School, \$75; Auxiliary Association, \$562 20; total amount of all contributions, \$3,679 35.

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### St. George's Church, New Orleans.

REV. HERMAN C. DUNCAN, RECTOR.

Baptisms—Adults, 2; Children, 21: total, 23.

Confirmations, 9. Communicants—Former number, 80; added, 26: total, 106; removed, 22; died, 4: total, 26. Present number, 80.

Marriages, 3; funerals, 12.

Sunday School—Officers and Teachers, 12; scholars, 95.

Holy Communion Alms, \$71 65; *Diocesan Contributions*—Episcopal Fund,

\$80; other objects, \$3 10; *Parochial Contributions*—Church Improvement \$227; Rector's salary, \$533 45; other objects, \$116 30; Sunday School \$36 45; Pastoral Aid Society, \$189; St. Agnes' Guild, \$197 50; receipts from Chapel congregation, \$58 70: aggregate, \$1513 15.

During the past year the Parish has purchased a Church building, removed it to its present site, the corner of Napoleon Avenue and Pitt street, repaired and renovated it. The Parishioners thankfully acknowledge a generous donation procured for them by their much beloved Bishop.

The Rector desires to acknowledge a most ready and efficient support from his Parishioners, but without detracting in any respect from the commendation so justly the due of their elders, he would specially acknowledge the invaluable assistance rendered him by the St. Agnes' Guild, an association of the youth of the Parish. He feels that he is not saying too much when he asserts that the present prosperity of our Church is largely the result of the labors of the Guild, and without its members, much of the brightness and glory of the Parish would be extinguished, and he lose a chief element in the happiness he experiences in being placed over the congregation.

#### St. GEORGE'S CHAPEL—

Chapel services have been maintained since June 28th, in a building Carrollton, kindly loaned us by a German congregation. The statistics included in the report of the Parish Church.

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### Grace Church, Monroe.

T. PURCELL, SECRETARY OF THE VESTRY.

Communicants—Former number, 25; added, 5: total, 30; removed—  
Present number, 27.

Sunday School—Teachers, 6; scholars, 50.

Contributions, \$260. Debt due on Church building, \$4220.

The Parish has been vacant since July last, and no service has been held at the Church since then.

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### St. Stephen's Church, Williamsport.

REV. J. EMMART BROWN, RECTOR.

Baptisms—Adult, 1; Children, 9: total, 10. Communicants—Former number, 28; removed, 2. Present number, 26.

Marriage, 1; funerals, 4.

A class is ready for confirmation.

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### St. James' Church, Alexandria.

REV. ABNER N. OGDEN, RECTOR.

Baptisms—Adult, 1; Children, 8: total, 9. Communicants—Former number, 120; removed, 4; died, 1; total, 4. Present number, 116.

**Marriages, 4; funerals, 3.**

**Sunday School—Teachers, 9; scholars, 50: total, 59.**

**Colored Mission School—Teachers, 4; scholars, 45: total, 49.**

**Building fund collected and expended, \$3989; Rector's salary, \$454; Communion Alms, \$574; Domestic Missions, \$10 60; Council fund, \$10; Episcopal fund, \$46: total, \$4566 60. Debts, \$900.**

The old building site was sold and a new one purchased, upon which the frame of a neat and commodious Gothic Church has been erected. The opening Services were held in it in October last. The congregation are much encouraged. Most of the funds used in building the Church were obtained from Churches and individuals at the North. The prospects are hopeful, and I am able to report renewed activity on the part of the congregation.

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### **Trinity Church, Cheneyville.**

**REV. A. N. OGDEN, PRIEST IN CHARGE.**

**Baptisms—Children, 2. Communicants—Former number, 32; removed, 1; died, 1: total, 2. Present number, 31.**

**Funeral, 1.**

**Sunday School—Teachers, 4; scholars, 30: total, 34.**

**Salary paid Rector, \$240; Communion Alms, \$20.**

An increased interest in the Church is being evidenced in many ways. There is larger attendance at Divine Service than formerly, and all are actively engaged in raising a salary for a resident Rector.

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### **St. Peter's Church, Pineville.**

**REV. A. N. OGDEN, PRIEST IN CHARGE.**

**Baptisms—Children, 6. Communicants—Former number, 48; removed, 8; died, 1: total, 9. Present number, 39.**

**Marriages, 2; funerals, 2.**

**Sunday School—Teachers, 5; scholars, 35: total, 40. Salary paid Rector, \$131. Communion Alms, \$69.**

The future of this Church is hopeful. In its infancy it has had much with which to contend. There is great interest felt in the service. A class is being formed and instructed for confirmation.

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### **Zion Church, St. Martinsville.**

**JAMES S. ROBERTSON, SENIOR WARDEN.**

**Baptisms—Children, 4. Communicants—Former number, 25; removed, 7. Present number, 18.**

**Collections, \$10 30; contributions, \$100: total, \$110 30. No debts worth mentioning.**

Lay service has been continued regularly since last report, with but two visits from any Minister during the year. Our Bible Class is still continued. With the Sunday School we have not been so fortunate, not having been able as yet to re-organize it. An occasional visit from a Minister would do us a great deal of good.

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### **St. Mary's Church, Franklin.**

H. H. SMITH, JUNIOR WARDEN.

Communicants—Former number, 59; removed, 3. Present number, 56.

Marriage, 1; funerals, 3.

Sunday School—Teachers, 6; scholars, 40: total, 46.

The Sunday collections have amounted for the year to \$42 50, which has been applied towards Bishop's salary. The payments to Episcopal fund amount to \$59; Sunday School collections to \$14 10: total, \$73 10.

Since last Council the parish has been without a Rector.<sup>1</sup> We have had Lay Reading nearly every Sunday, with a pretty fair attendance. We have paid off all the debt on our Church. But we still owe the Goodrich Fund \$500, secured by a mortgage on the Rectory.

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### **Christ Church, Covington.**

Communicants—Former number, 27; removed, 2. Present number, 25.

Marriage, 1.

Parish vacant.

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### **Church of the Incarnation, Amite.**

Baptisms—Children, 2. Communicants—Former number, 22; removed, 7. Present number, 15.

Parish vacant.

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### **All Saints' Church, Ponchatoula.**

SAMUEL M. WIGGINS, C. IRESON BRADLEY, WARDENS.

Communicants—Former number, 4. removed, 2. Present number, 2.

Sunday School—Teachers, 4; scholars, 30.

Parish vacant.

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### **Church of the Holy Spirit, Southern Car Works.**

Communicants—Former number, 7; removed, 2. Present number, 5.

### **Grace Church, Hammond.**

Baptisms—Children, 1. Communicants—Former number, 6; added, 1: total, 7; removed, 4. Present number, 3.

Marriage, 1.

Sunday School—Teachers, 5; scholars, 62. Contributions for Church improvements, \$376; Sunday School, \$44: total, \$420.

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### **St. Jude's Church, Arcola.**

Communicants—Former number, 6; added, 1: total, 7. Present number, 7.

The Communicants at Tangipahoa number six.

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### **St. Joseph's Church, St. Joseph.**

REV. CALEB DOWE, RECTOR.

Baptisms—Children, 6. Communicants—Former, 16; added, 9: total, 25; removed, 3. Present number, 22.

Marriages, 4; funerals, 5.

Weekly Offerings, \$77 75; Council fund, \$10; Episcopal fund, \$12; Contributions for plastering, coloring, painting, etc., \$420; Donation for Chancel furniture, \$63; present debt, \$275.

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### **St. Matthew's Church, Houma.**

Baptisms—Adults, 5. Communicants—Former number, 26. Present number, 26.

Contributions—Foreign Missions, \$10; Diocesan Episcopal Fund, \$26; Council Fund, \$10; Rector's salary, \$600: total, \$646.

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### **Children's Home, New Orleans.**

SISTER ROBERTA, SISTER IN CHARGE.

Total number of inmates, 42; 2 Full Sisters, 3 Associates; 37 children. Number received since March 1, 1874, 11; dismissed, 8.

The health of the children has been very good. Thanks are due to Dr. Bickham for gratuitous professional services.

Amount and value of donations received at the Home, say \$300. This amount does not include subscriptions and donations given to the Treasurer.

II.—REPORT OF THE DIOCESAN TREASURER.

DIOCESE OF LOUISIANA, “*Episcopal Fund,*” in acc’t with *McW. Wright*  
TREASURER.

1874.	Dr.	
Sundry	To cash Equitable Life Assurance Association.....	\$ 6
dates.	To cash the Right Rev. the Bishop.....	61
	To Postage.....	
	To Balance.....	10
		<u>\$79</u>

1874.	Cr.	
April 15.	By Grace Church, Lake Providence .....	\$
Sundry	By Christ Church, Mansfield.....	
dates	By St. Andrew’s Church, Clinton.....	
during	By Grace Church, St. Francisville.....	
the year.	By St. Mary’s Church, West Feliciana .....	
	By St. John’s Church, Laurel Hill .....	
	By St. Mary’s Church, Bayou Goula.....	
	By St. John’s Church, Thibodeaux .....	
	By Christ Church, Bastrop.....	
	By Church of the Redeemer, Prairie Jefferson .....	
	By St. Andrew’s Church, Prairie Merouge.....	
	By Christ Church, New Orleans.....	7
	By St. Paul’s Church, New Orleans.....	5
	By Church of the Annunciation, New Orleans .....	1
	By Trinity Church, New Orleans.....	7
	By Mount Olivet Church, New Orleans.....	
	By Calvary Church, New Orleans .....	
	By St. Anna’s Chapel, New Orleans .....	2
	By St. George’s Church, New Orleans.....	
	By St. James’ Church, Alexandria.....	
	By St. Peter’s Church, Pineville .....	
	By Zion Church, St. Martinsville.....	
	By St. Mary’s Church, Franklin .....	
	By St. Joseph’s Church, St. Joseph.....	
	By St. Matthew’s Church, Houma.....	
	By Protestant Episcopal Association.....	4
	By Appropriation for Arrearages, sundry Parishes .....	24
	By Donation from Bishop Wilmer.....	10
1875.		<u>\$79</u>
April 7.	By Balance .....	\$10

McW. WRIGHT, *Treas*

NEW ORLEANS, April 7, 1875.

SE OF LOUISIANA, "Council Fund," in acc't with McW. WRIGHT,  
TREASURER.

Dr.

To cash paid General Convention .....	\$268 00
To cash paid for printing the Journals .....	423 20
To cash paid for postage, stationery, etc .....	5 85
To cash paid Registrar .....	25 00
To balance .....	116 25
	<u>\$838 30</u>

Cr.

By balance as per account .....	\$ 38 63
By cash on hand .....	10 00
By Christ Church, Napoleonville .....	12 85
By Christ Church, Mansfield .....	18 40
By St. Andrew's Church, Clinton .....	4 30
By St. Alban's Church, Jackson .....	2 00
By St. John's Church, Thibodeaux .....	10 00
By Christ Church, Bastrop .....	9 00
By Church of the Redeemer, Prairie Jefferson .....	10 00
By St. Andrew's Church, Prairie Meronge .....	10 00
By Trinity Church, Natchitoches .....	7 20
By Christ Church, New Orleans .....	96 25
By St. Paul's Church, New Orleans .....	21 70
By Church of the Annunciation, New Orleans .....	10 00
By Trinity Church, New Orleans .....	103 40
By Mount Olivet Church, New Orleans .....	1 50
By Calvary Church, New Orleans .....	39 20
By St. Anna's Chapel, New Orleans .....	38 20
By St. George's Church, New Orleans .....	3 10
By Grace Church, Monroe .....	14 00
By St. James' Church, Alexandria .....	5 75
By St. Peter's Church, Pineville .....	1 75
By Church of the Epiphany, Opelousas .....	15 00
By St. John's Church, Washington .....	11 00
By St. Mary's Church, Franklin .....	10 00
By Christ Church, Covington .....	10 00
By Church of the Incarnation, Amite .....	10 00
By All Saints' Church, Ponchatoula .....	10 00
By Appropriation for Arrearages, sundry Parishes .....	305 17
	<u>\$838 30</u>
By Balance .....	<u>\$116 25</u>

McW. WRIGHT, Treasurer.

ORLEANS, April 7, 1875





To the Memory of  
THE REV. JOHN SANDELS.

BORN IN IRELAND, APRIL 21, 1810.

*Ordained Deacon, August 9, 1840 ; Priest, April  
16, 1842, by the Bishop of Ohio.*

*Professor in Kenyon College, 1842-1845.*

*Principal of Mercer Hall and Rector of St. Peter's  
Church, Columbia, Tennessee, 1845, 1846.*

*Rector of St. John's Church, Thibodeaux, Louisiana  
1846-1851.*

*At labor in the Dioceses of Tennessee and Arkansas  
1851-1872.*

*Rector of Christ Church, Mansfield, and in charge  
of Trinity Church, DeSoto Parish, and of  
Trinity Church, Natchitoches, Louisiana,  
1872-1874.*

ENTERED INTO REST, OCTOBER 15, 1874.

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"MEEK AND LOWLY IN HEART."

**CHARTER**  
**OF THE**  
**Protestant Episcopal Association**  
**OF LOUISIANA.**  
**OF THE**  
**FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

—•••—  
**Approved April 15, 1853.**  
—•••—

1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicile is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments, any sum and sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit: said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said

Church; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicile, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead; vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the following named persons, to wit: the Rt. Rev. Leonidas Polk, Bishop of the Diocese of Louisiana; the Revs. Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedge, and McCoy, Clergymen of said Diocese, and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. O. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at their annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas,

and demands whatsoever, and all and every matter or do, in as full and effectual a manner as any other person as politic and corporate, within this State, can do; and hereby authorized and empowered to make rules, by-laws not inconsistent with the Constitution and laws of this every thing needful for the good government and support ion, to receive the titles for property of all donations and ables, immovables, or other property, and the same to dis- ing to the will and directions of the respective donors or absence of any specific directions, to dispose of the same : otherwise, as may be deemed for the best interests of the Corporation, and the proceeds to invest in a safe and secure most beneficial rate of interest; to receive all moneys rised to this Association, and the same to invest and secure

they shall make a report, in full detail, of all their doings Convention of said Protestant Episcopal Church in said hall keep a set of books, in which shall be entered, in the their several dates, all business or other transactions of which said books shall be open to the inspection of any of this Association.

erty or funds of this corporation shall be sacred to the pur- ts aforesaid, and shall not be sold, alienated or disposed of e assent of said Diocesan Convention, and then only for the vesting the proceeds or appropriating the same for the pur- and under such rules and limitations as said Convention to time direct.

Directors shall have full power to prescribe the discipline to any schools, seminaries or colleges that shall be established rter and incorporation, and establish plans of education, tors, teachers, masters, professors and tutors, and all other rs and assistants, and to make all by-laws which shall be for carrying into effect said schools and colleges, subject to disapproval of said Convention, at their annual sittings.

be the duty of the Treasurer to keep a set of books, in enter each fund, general and special, always keeping the nd distinct, and a debtor and creditor account, with each ereinbefore named, as proposed recipients of said funds:

ociation shall be composed of such free white persons as to said funds the annual sum of ten dollars, or the sum of d fifty dollars at any one time—in which latter case the is shall be a life member or life members of said Associa- d subscription shall be placed by the Treasurer to the credit id. to be used by said Corporation in aid of the Bishop's, or as the Directors and Convention may consider necessary to

aid at the time of receiving said subscriptions, and in the manner herein before provided.

Signed, LEONIDAS POLK,  
 " W. T. LEACOCK,  
 " CHAS. GOODRICH,  
 " ALEXANDER F. DOBB  
 " N. O. PRESTON,  
 " AMOS D. MCCOY,  
 " J. LLOYD JOHNSTON,  
 " ELLJAH GUION,  
 " L. C. DUNCAN,

Signed, JOHN L. LOBDELL,  
 " GEORGE S. GUION,  
 " WM. M. GOODRICH,  
 " CHARLES HARROD,  
 " G. B. DUNCAN,  
 " JAMES McCONNELL,  
 " GEO. M. GILBERT,  
 " JOHN R. THOMPSON,  
 " J. GRIMSHAW.

### CERTIFICATES.

THE STATE OF LOUISIANA, }  
 PARISH OF ORLEANS. }

I have perused and examined the foregoing instrument of writing, wherein the subscribers thereto have specified the purposes and objects of their Association, and the name and style thereof; and it is the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853.

[Signed],

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
 April 15, 1853. }

Having examined the Constitution and Act of Incorporation, entitled, the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of Incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

P. O. HEBERT,

Governor of the State of Louisiana.

### OFFICE OF THE SECRETARY OF STATE.

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 9th day of May, A. D., 1853.

[Signed],

ANDREW S. HERRON,

Secretary of State.

# CONSTITUTION

## OF THE

### DIOCESE OF LOUISIANA.

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#### ARTICLE I.

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

#### ARTICLE II.

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

#### ARTICLE III.

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it

consists of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. A representation, whether Clerical or Lay, from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*. Two-thirds of the Clergy entitled to a vote be present, and two

he congregations entitled to a vote be represented; otherwise, of the vote of each order shall be necessary to determine the

**ARTICLE VIII.**

r Annual Council, four Presbyters and four Laymen shall be ballot to represent this Diocese in the General Convention. any deputy appointed as above shall decline such appointment, ble to attend, it shall be his duty to inform the Bishop, or his absence, or of a vacancy in the Episcopate, the President nding Committee; and the Bishop, or, in case of his absence, or, ncy in the Episcopate, the Standing Committee may appoint a for any deputy so declining, or unable to attend; *Provided*, substitute be a member of the Protestant Episcopal Church in

**ARTICLE IX.**

stitution shall not be subject to alteration, except at the annual f the Council, by a vote of two-thirds of the members present, such alteration shall have been proposed and accepted at a pre- nal meeting; *Provided however*, That any amendment germane to t of the proposed amendment, shall be in order at the time when il proceeds to act finally upon such proposition. ;



# CANONS!

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## CANON I.

### OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese, or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The Parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of any other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rectors and Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer to whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the Parish has complied or not with the foregoing provisions.

## CANON II.

### OF PARISH MEETINGS.

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, one year previous to said meeting, shall have contributed to the support of the Minister of the Parish, and during the period have belonged to the same, shall be entitled to vote.

## CANON III.

### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship; and in general to act as helpers to

minister in whatever is appropriate to Laymen, for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements for the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of public worship, and the instruction of the congregation by occasional clerical services, or by lay preaching, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared a list of all the Ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat, and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any Clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be on the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every Parish in union with the Council, to send annually to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for the publishing the Journals and other contingent expenses of the Council. Each Parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the Parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council; the delegates from each Parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his Cure, agreeably to Title 1, Canon 5, § 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized, with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when each rite was performed. The Register shall be kept by the Minister.

ter, in a book belonging to the Vestry; and in case of a vacancy, by ~~the~~ Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every annual Council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:

The Rector (or Minister) of the ..... Church, at ....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said Parish:

Baptisms—Adults, .. .. .	_____	
Children, .. .. .	_____	
	_____	Total, .. .. . _____
Confirmations, .. .. .	_____	
Communicants—Former number, .. .. .	_____	
Added, .. .. .	_____	Total, .. .. . _____
	_____	
Removed, .. .. .	_____	Total, .. .. . _____
Died, .. .. .	_____	Present number, _____
Marriages, .. .. .	_____	_____
Funerals, .. .. .	_____	_____
Sunday School—Teachers .. .. .	_____	
Scholars, .. .. .	_____	
	_____	Total, .. .. . _____
Parochial School—Teachers, .. .. .	_____	
Scholars, .. .. .	_____	

[Collections, contributions and debts connected with the Parish may here follow.]  
Remarks.

....., Rector.

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if

**there be no Bishop, before the clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.**

**If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had, it shall be the duty of the Bishop, unless there shall be, in his judgment good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight Presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge or charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight Presbyters first nominated, five, who shall constitute a court for the trial of the accused.**

**The five Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall, after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial hearing, to be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.**

**The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall give the accused a certificate of acquittal, and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty on any of the points at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such**

decision ; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication; and shall be pronounced by the Bishop only in convocation. But if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of Clergymen shall be public, unless both parties wish them to be otherwise ; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side ; the other party having had sufficient notice of the time and place of taking the same and being allowed to attend and cross-examine when it is taken ; the person examined for written evidence may also be put under oath. No charge shall be substantiated, but by the concurrent testimony of two witnesses. Counsel ~~may~~ be allowed the accused, if he require it ; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry trial and judgment, produced in virtue of this Canon, shall be ~~safe~~ kept in the Episcopal archives for inspection and use.

#### CANON VIII.

##### OF THE COUNCIL.

Every Council shall be opened with prayers, and the Bishop's Address, c a Sermon, and the administration of the Lord's Supper ; and when there i a sermon, the preacher shall be nominated by the Bishop, or, in case c vacancy in that office, by the Standing Committee. There shall also b prayers every morning during the session of the Council.

#### CANON IX.

##### ATTENDING COUNCIL.

As the regular attendance of the Clergy at the meeting of the Council is of essential importance to the interest of the Church, this is hereby enjoined upon them ; and in case of their inability to attend, they shall communicate, in writing, prior to the meeting of the Council the reasons thereof to the Bishop.

And as the expenses in attending the Council are oftentimes considerable it shall be the duty of every Parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

#### CANON X.

##### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice ; *Provided, however* That any amendment germane to the subject of the proposed amendment shall be in order at the time when the Council proceeds to act finally upon such proposition.

# RULES OF ORDER.

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall deliver over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an Assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to wit:

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.
- 9.—Committee on Parochial Reports.

VII. The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

VIII. The order of business shall be as follows :

1.—The reading, correcting and approving of the Minutes of the preceding day.

2.—Calling the names of absent members, and entering on the Journal those who appear.

3.—Reports from the various Committees.

4.—Motions, resolutions and miscellaneous business.

IX. Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the House.

XI. No motion shall be put or debated unless seconded ; and when seconded, it shall be stated by the President before debate ; and every motion shall be reduced to writing when required by the President or any member.

XII. If the question in debate contains several distinct propositions, any member may have the same divided.

XII. When a question is under debate, no motion shall be received, unless to postpone indefinitely ; to postpone it to a certain day ; to lay it on the table ; to commit it, or amend it ; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate ; if it be negatived, it shall not be renewed until some new business has intervened.

XIV. A motion to lay on the table shall be decided without debate.

XV. On a question being put by the President, it shall be determined by the sound of the voices for or against it ; but any member may require a count of the votes ; and tellers for that purpose shall be appointed by the Chair ; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling clerical members and the Churches represented, and the vote shall be entered on the Journal.

XVI. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

XVII. No member shall speak more than twice on the same question, without leave of the House.

XVIII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision ; nor shall any question be re-considered more than once.

XIX. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot ; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention

shall be appointed by ballot, unless the House shall unanimously direct otherwise.

**XX.** No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

**XXI.** Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

**XXII.** The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.



# Index.

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Bishop's salary; assessment, etc .....	
Church Education Society; Election of Trustees .....	
Constitution, Canons, etc.; Committee to codify .....	
General Convention; Constitutional Amendments .....	
Deputies elected .....	
Hymnal ; resolution .....	
Protestant Episcopal Association; report .....	
Election of Board .....	
Registrar; report .....	
Secretary elected .....	
Standing Committee; report .....	
Election .....	
State of the Church report of Committee .....	
Thanks; resolutions .....	
Thirty-Fifth Council; time and place of meeting .....	
Treasurer elected .....	11
University of the South; Election of Trustees .....	11





## Memorandum.

*Journals needed for the archives of the Diocese of Louisiana.*

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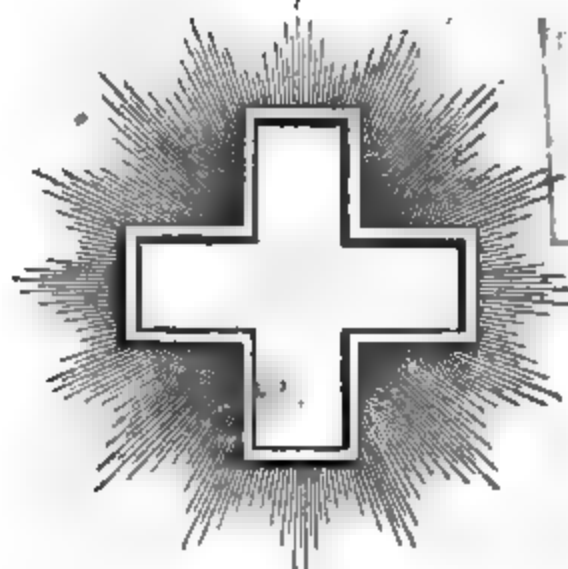
la—1832, '34-'39, '43-'46--special, '61.  
nia—1850, '53-'55, '58, '60-'62, '65, '68.  
ticut—1820, '21, '25-'32, '34, '36-'38.  
re—1791-1847, '49, '50, '52, '56-'60.  
a Diocese—1834, '36.  
—1838-'41, '45, '47.  
a—1823-'38, '40, '41, '45, '50-'52, '55, '57, '60-'62, '64, '66.  
—1835-'39, '41, '42, '45-'48, '50, '51, '55, '58, '60-'63, '66.  
a—1838, '39, '41, '44-'47, '49-'51, '57, '58, '60, '62, '64-'66--special, '43.  
1853, '55, '58, '60, '65-'67.  
s—1860, '61.  
cky—1829-'33, '37-'44, '46 '49, '51, '53, '55, '56, '59, '60, '62, '64-'66,  
s—special, '40, '46.  
—1830-'32, '34-'42, '44-'46, '49--special, 47.  
and—1784-1839, '42, '44, '46, '47, '50, '52, '53, '57, '64—special, '38.  
achusetts—1829-'38, '41, '42, '50, '58, '61.  
gan—1834-'43, '45, '46, '54-'58, '60--special, '35, '36.  
sota—1858, '62.  
issippi—1826-'29, '37-'41, '43, '44, '46, '49, '51, '52, '58-'61, '69.  
uri—1840, '44-'46.  
aska—1869.  
Hampshire—1829-'31, '33-'37, '39, '40, '43-'45.  
Jersey—1785-1833, '35-'39, '41, '48, '50, '66—special. 1799. 1804. 1st and  
d adj. '32, '51, Oct. and Dec. '52.  
York—1820-'31.  
a Carolina—1817-'43, '45, '47, '50, '52, '54, '57, '58, '60 '65, '69.  
—1818-'20, '22-'33, '35-'41, '43, '47, '49, '53--special, '42.  
sylvania—1785-1828, '30, '31, '33, '35, '36.  
le Island—1833, '42, '45, '46--special, '52.  
h Carolina—1785-1842, '46-'50, '63, '66.  
essee—1829-'46, '48, '52-'56, '59, '61, '66-'68—special, '65.  
s—1853, '55, '56, '61-'66.  
nont—1833, '36-'38, '41, '61-'64.  
inia—1836-'39, '41, '44, '46, '47, '49, '55 '58, '60, '61, '64, '67, '68.  
ern New York—1839, '44, '45, '58, '66.  
consin—1861.  
on—1854, '55, '57-'60, '62-'65, '68, '69.  
oral Letters—House of Bishops—1808, '14, '20, '38, '44, '47, '50, '53.  
The hyphen ( - ) means inclusive of the dates indicated.

HERMAN C. DUNCAN.

*Registrar and Historian.*

THE  
THIRTY-FIFTH ANNUAL COUNCIL  
OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE  
DIOCESE OF LOUISIANA,  
WHICH WAS HELD IN  
Church of the Annunciation, New Orleans,  
ON THE SECOND WEDNESDAY AFTER EASTER.

BEING APRIL 25TH, A. D., 1876.



Diocese of Louisiana.

JOURNAL

OF THE

Thirty-Fifth Annual Council,

MDCCCLXXVI.



## ERRATA AND OMISSIONS.

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Vote for Standing Committee :—The Rev. John Francis Girault, 45; the Rev. Hugh Miller Thompson, D. D., 43; the Rev. John Percival, D. D., 42; H. V. Ogden, 48; James McConnell, 45; James Grimshaw, 28.

Vote for Deputies to the General Convention :—The Rev. John Francis Girault, 49; the Rev. W. T. D. Dalzell, D. D., 48; the Rev. Hugh Miller Thompson D. D., 43; the Rev. John Percival, D. D., 28; James McConnell, 46; Geo. W. Race, 39; C. C. Augur, 31; F. N. Butler, 29.

In the Journal of the Bishop, the Confirmation at St. George's Church, recorded under the head of Quinquagesima Sunday (page 30), should appear on page 32, under the head of Fifth Sunday in Lent (evening).

On page 55, in Parochial Report of the Church of the Annunciation, for *assistable*, read *irresistable*; for *usefulness*, read *useful*. For Rev. Wm. *Mumford*, read *Munford*, in Clergy List, page 5 and elsewhere.

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1899.

JOURNAL  
OF THE  
THIRTY-FIFTH ANNUAL COUNCIL  
OF THE  
PROTESTANT EPISCOPAL CHURCH,  
OF THE  
**DIOCESE OF LOUISIANA.**

HELD IN  
*The Church of the Annunciation,*  
NEW ORLEANS, LA.,  
**Wednesday, Thursday and Friday, April 26th, 27th and 28th.**

A. D.. 1876.

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PUBLISHED BY ORDER OF THE COUNCIL.

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1876.



THE  
THIRTY-SIXTH ANNUAL COUNCIL  
OF THE  
PROTESTANT EPISCOPAL CHURCH  
IN THE  
DIOCESE OF LOUISIANA.  
WILL MEET IN  
TRINITY CHURCH, NEW ORLEANS,  
AT ELEVEN O'CLOCK, A. M.  
ON WEDNESDAY, APRIL, 17TH, 1877.

# Officers of the Council.

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BISHOP OF THE DIOCESE AND EX-OFFICIO PRESIDENT.

**RT. REV. JOSEPH PERE BELL WILMER, D. D., L. L. D.,**

**NEW ORLEANS.**

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**S E C R E T A R Y ,**

**REV. SPRUILLE BURFORD, M. A.**

**NEW ORLEANS.**

---

**ASSISTANT SECRETARY,**

**REV. GEO. R. UPTON,**

**FRANKLIN.**

---

**REGISTRAR AND HISTORIAN,**

**REV. GEO. R. UPTON,**

**NEW ORLEANS.**

---

**T R E A S U R E R ,**

**W. McW. WRIGHT,**

**NEW ORLEANS.**

---

**STANDING COMMITTEE.**

**REV. JOHN FRANCIS GIRAULT,**

*President.*

**HENRY V. OGDEN,**

*Secretary.*

**“ HUGH MILLER THOMPSON, D. D.,**

**JAMES McCONNELL,**

**“ JOHN PERCIVAL, D. D.,**

**JAMES GRIMSHAW.**

### Deputies to the General Convention.

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“ JOHN FRANCIS GIRAULT,	F. N. BUTLER,
“ JOHN PERCIVAL, D. D.,	JAMES McCONNELL
REV. W. T. DALZELL, D. D.	C. C. AUGUR.

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LIST OF THE CLERGY  
—OF THE—  
DIOCESE OF LOUISIANA.  
APRIL 26th, 1876.

—◆◆◆—

Those marked \* did not attend the council.

- Rt. Rev.** Joseph Pere Bell Wilmer, D.D., Bishop of the Diocese, New Orleans.
- Rev.** A. Gordon Bakewell, Rector of Grace Church, St. Francisville.
- Rev.** \*J. Emmart Brown, Rector of St. Stephens Church, Williamsport.
- Rev.** Spruille Burford, M. A., Rector of Calvary Church, New Orleans.
- Rev.** \*Charles A. Cameron.
- Rev.** \*Severiano Clark, Connecticut.
- Rev.** W. T. D. Dalzell, D. D., Rector of St. Marks Church, Shreveport.
- Rev.** Caleb Dowe, Rector of St. Joseph's Church, St. Joseph.
- Rev.** \*Joseph Wood Dunn, Brazil.
- Rev.** Edward Fontaine, Rector Mt. Olivet Church, New Orleans.
- Rev.** John Francis Girault, Rector of St. Anna's Church, New Orleans.
- Rev.** Charles W. Hilton.
- Rev.** \*William T. Leacock, D. D., Rector of Christ Church, New Orleans.
- Rev.** Daniel S. Lewis, D. D., New Orleans.
- Rev.** Charles F. D. Lyne, M. A., Rector of St. John's Church, Thibodeaux.
- Rev.** \*William Miller, Rector of the Church of the Redeemer, Prairie, Jefferson.
- Rev.** \*Wm. McCracken, Mississippi.
- Rev.** Wm. Mumford, Christ Church, New Orleans.
- Rev.** B. T. H. Maycock, Rector of St. George's Church, New Orleans.
- Rev.** Melville M. Moore, Deacon, New Orleans.
- Rev.** Abner N. Ogden, Rector of St. James Church, Alexandria.
- Rev.** John Percival, D. D., Rector of the Church of the Annunciation New Orleans.
- Rev.** \*James Philson, Rector of St. Andrew's Church, Clinton.
- Rev.** John Philson, Rector of the Church of the Nativity, Rosedale.
- Rev.** \*John N. Strong, S. T. D., L. L. D.
- Rev.** \*Robert S. Stuart, Deacon, Church of the Incarnation, Amite.
- Rev.** Augustus J. Tardy, Rector of St. John's Church, New Orleans.
- Rev.** Hugh Miller Thompson, D. D. Rector of Trinity Church New Orleans.
- Rev.** George R. Upton. Rector of St Mary's Church, Franklin.
- Rev.** H. H. Waters, M. A., Rector of St. Paul's Church, New Orleans,
- Rev.** Oliver Wilson, Deacon, Minister in charge of Trinity Church, Cheneyville.

# LIST OF PARISHES

## —IN THE—

# DIOCESE OF LOUISIANA.

*In union with the Council, with dates of admission, together with names of Lay Deputies.*



\* Indicate presence at the Council.

NOTE—Christ Church, New Orleans, was organized in 1805; Grace Church, St. Francisville, in 1827. These Parishes, together with St. Paul's Church, New Orleans, constituted the PRIMARY Convention, which assembled in 1838, and led to the formation of Louisiana into an independent Diocese.

### Parish of Ascension.

*Donaldsonville*—Church of the Ascension, 1852—\*A. S. Darrow.

### Parish of Assumption.

*Napoleonville*—Christ Church, 1854.

### Parish of Avoyelles.

*Simmsport*—Grace Church, 1857.

### Parish of East Baton Rouge.

*Baton Rouge*—St. James' Church, 1844—\*Wm. Markham, \*Dr. J. M. Williams, \*Warren S. Walker.

### Parish of West Baton Rouge.

*West Baton Rouge*.—St. John's Church, 1844—\*James R. Devall.

### Caddo Parish.

*Shreveport*.—St. Mark's Church, 1851—Hon. J. C. Moncure; \*Hon. W. B. Eagan; J. W. Duncan, Esq.

### Carroll Parish.

*Lake Providence*.—Grace Church, 1874—\* Dr. John Seay, R. G. Campbell.

**DeSoto Parish.**

*Mansfield*—Christ Church, 1866.

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**'Parish of East Feliciana.**

*Clinton*.—St. Andrew's Church, 1852.

*Jackson*.—St. Alban's Church 1854.

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**Parish of West Feliciana.**

*St. Francisville*.—Grace Church, 1838—Col. S. J. Powell.

*St. Mary's Church*, 1858.

*Laurel Hill*.—St. John's Church, 1874—\* J. B. McGehee, V. D.  
and H. N. Jackson.

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**Iberia Parish.**

*New Iberia*—Epiphany Church, 1857.

**Iberville Parish.**

*Bayou Goula*.—St. Mary's Church, 1844—J. P. R. Stone, M. L. Rar

*Rosedale*.—Church of the Nativity, 1859—H. R. Slack.

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**Lafourche Parish.**

*Thibodeaux*.—St. John's Church, 1844—\* P. Lansdale Cox, \* Lewis

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**Morehouse Parish.**

*Bastrop*—Christ Church. 1861.

*Prairie Jefferson*—Church of the Redeemer, 1866.

*Prairie Merouge*.—St. Andrews Church, 1866.

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**Natchitoches Parish.**

*Natchitoches*.—Trinity Church, 1843.

**Parish of Orleans.**

- New Orleans.*—Christ Church, 1838—\*James Grimshaw, Hon. J. A. Campbell, \*Hon. W. W. Howe, David Urquhart and \*Robert Mott.
- “ “ St. Paul's Church, 1838—\*Thomas Henderson, \*James McConnell, \*W. G. Coyle, \*B. Biscoe and \*C. C. Augur.
- “ “ Church of the Annunciation, 1845—\*R. Rhodes. \*J. P. Hornor. \*Walter Rowley, \*John A. Watkins, \*Henry Warner,
- Trinity Church, 1848—\*Wm. Flash, \*J. J. Irby, \*F. N. Butler, \*George W. Race and \*Jules A. Blanc.
- “ “ Mount Olivet Church, 1853—\*J. Johnson, \*Thos. H. Jones and \*Harmon Haight.
- “ “ Calvary Church, 1861—\*H. Haskell, \*B. J. West, \*Geo. Paley, \*Geo. Baldey and \*J. P. Davies.
- “ “ Emmanuel Church, 1861.
- “ “ St. Anna's Church, 1870—\*A. J. Lewis, Alb. Baldwin, \*Jno. Houlgrave, \*John Butler and \*James T. Butler.
- “ “ St. George's Church, 1874—\*R. W. Young, \*A. G. Lobdell and W. M. Evans.

**Ouachita Parish.**

*Monroe.*—Grace Church, 1866—R. Richardson, J. G. Sanders.

**Parish of Point Coupee.**

*Williamsport.*—St. Stephen's Church, 1855.

**Parish of Rapides.**

*Alexandria.*—St. James Church, 1842—John A. Williams, B. H. Greene, and James G. White.

*Cheneyville.*—Trinity Church, 1861—C. J. Barstow, Dr. S. Slaughter and T. B. Helm.

*Pineville.*—St. Peters Church, 1874—Jessie Johnson, Henry Walkling, Jno. L. Walker.

**Parish of St. Landry.**

*Opelousas.*—Epiphany Church, 1856—\*John H. Overton, J. L. Morris.

*Washington.*—St. John's Church, 1874.

**Parish of St. Martin.***St. Martinsville.*—Zion Church, 1874.**Parish of St. Mary.***Franklin.*—St. Mary's Church, 1847.**Parish of St. Tammany.***Corington.*—Christ Church, 1847.**Parish of Tangipahoa.***Amite.*—Church of the Incarnation, 1871. Thos. Thurston and C. J. Jackson.*Ponchatoula.*—Church of the Annunciation, 1871—\*S. M. Wiggins; Judge Bradley; Col. Thomas Terry.**Tensas Parish.***St. Joseph.*—St. Joseph's Church, 1874.**Terrebonne Parish.***Houma.*—St. Matthew's Church, 1853—\*Jas. B. Bisland and Duncan S. Cage.***Churches and Missions not in union with the Council.***

Avoyelles Parish; Holmesville.

Concordia Parish; Vidalia.

DeSoto Parish; Trinity Church and Kiachee.

Iberville Parish; Emanuel Church, Plaquemines.

Jefferson Parish; Gretna.

Madison Parish; St. Paul's Church Delta, and Trinity Church, Tullula.

Orleans Parish; New Orleans—Trinity Chapel, St. John's Chapel, Rev. A. J. Tardy.

Ouachita Parish; St. John's Chapel, Colony.

Plaquemine Parish; Pt. Celeste, Whitehall and Pilot Town.

Point Coupee Parish; St. Phillip's Chapel, Letenache and Grace Chapel—Rev. Mr. Brown.

Rapides Parish; St. John's Chapel, Bayou Rapides and Cotile—Rev. Mr. Ogden.

Richland Parish; Girard.

St. Landry Parish; St. Stephen's Church, Waxia.

St. Mary's Parish; Trinity Church Morgan City.

St. Tammany Parish; All Soul's Chapel, Mandeville; Grace Chapel, Semi Incie, and St. Luke's Chapel, Maisondville.

Tangipahoa Parish; Church of the Holy Spirit, So. Car Works; Grace Church, Hammond, and St. Jude's Church, Arcola.

Webster Parish; St. John's Church, Minden.



## RULES OF ORDER.

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to wit:

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.
- 9.—Committee on Parochial Reports.

he Delegates are to come prepared with quotas of Publication support of the Bishop.

The order of business shall be as follows :

he reading, correcting and approving of the Minutes of the pre-  
y.

alling the names of absent members, and entering on the Journal  
appear.

ports from the various Committees.

otions, resolutions and miscellaneous business.

very member who shall be present when a question is stated from  
shall vote thereon, unless excused by the House.

motion shall be put or debated unless seconded; and when  
it shall be stated by the President before debate; and every  
all be reduced to writing when required by the President or any

f the question in debate contains several distinct propositions,  
ber may have the same divided.

When a question is under debate, no motion shall be received,  
postpone indefinitely; to postpone it to a certain day; to lay it  
ble; to commit it, or amend it; and motions for either of these  
shall have precedence in the order herein named. But a motion  
n shall always be in order, when no member is speaking, and shall  
d without debate; if it be negatived, it shall not be renewed  
e new business has intervened.

A motion to lay on the table shall be decided without debate.

n a question being put by the President, it shall be determined  
and of the voices for or against it; but any member may require  
f the votes; and tellers for that purpose shall be appointed by  
r; or any three votes may, previous to a decision by counts,  
ie ayes and noes to be taken, which shall be done by calling cler-  
bers and the Churches represented, and the vote shall be entered  
urnal.

Any five votes may require the ayes and noes to be taken by  
d when so taken, they shall be entered on the Minutes.

No member shall speak more than twice on the same question,  
eave of the House.

A question being decided, shall not be re-considered during the  
ion, without the consent of two-thirds of the votes of the Council,  
ut the motion for that purpose being made by one of the majority  
r decision; nor shall any question be re-considered more than

All special committees shall be appointed by the Chair, unless  
specially directed by the House, in which case they shall be  
l by ballot; and the Secretary of the Council, the Treasurer, all  
ing Committees and the Deputies to the General Convention

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shall be appointed by ballot, unless the House shall unanimously direct otherwise.

XX. No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

XXI. Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

XXII. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

## Journal of Proceedings.

### FIRST DAY—MORNING SESSION.

CHURCH OF THE ANNUNCIATION, NEW ORLEANS, }  
*Wednesday, April 26th, 11 o'clock, A. M.* }

The Thirty-Fifth Annual Council of the Diocese of Louisiana assembled for Divine worship in the Church of the Annunciation, New Orleans, on Wednesday, the 26th day of April, A. 1876, at 11 o'clock, A. M.

Morning prayer was begun by the Rev. Spruille Burford, Mary Church, New Orleans; the Rev. Dr. James Saul, of Diocese of Pennsylvania, reading the Psalter; the First Lesson read by the Rev. Hugh Miller Thompson, D. D., Trinity Church, New Orleans, and the Second Lesson by the Rev. John Francis Girault. The Rev. H. H. Waters, St. Paul's Church, New Orleans, the Creed and Collects; the Rev. W. T. Dalzell, D. D., St. Mark's Church, Shreveport, reading the Gospels.

In the administration of the Holy Communion the Rt. Rev. P. B. Wilmer, D. D., acted as celebrant. He was assisted by the Rev. Caleb Dowe, St. Joseph's Church, St. Joseph; Rev. Edward Fontaine, Mt. Olivet Church, New Orleans; Rev. Dr. D. S. Lewis, New Orleans; the Rev. Wm. Mumford, Christ Church, New Orleans and the Rev. G. R. Upton, Franklin.

The Rev. A. N. Ogden, Rector of St. James Church Alexandria, preached the Council Sermon from Phil. I, 27.

Divine service having been concluded, the Council met for organization, and was called to order by the Bishop.

The Bishop appointed the Rev. S. Burford to act as Secretary,

who called over the list of the clergy entitled to seats, when the following answered to their names :

Rt. Rev. Joseph Pere Bell Wilmer, D.D., Bishop of the Diocese, New Orleans.

Rev. Spruille Burford, M. A., Rector of Calvary Church, New Orleans.

Rev. W. T. D. Dalzell, D. D., Rector of St. Marks Church, Shreveport.

Rev. Caleb Dowe, Rector of St. Joseph's Church, St. Joseph.

Rev. Edward Fontaine, Rector Mt. Olivet Church New Orleans.

Rev. John Francis Girault, Rector of St. Anna's Church, New Orleans.

Rev. Daniel S. Lewis, D. D., New Orleans.

Rev. Charles F. D. Lyne, M. A., Rector of St. John's Church, Thibodeaux.

Rev. Wm. Munford, Christ Church, New Orleans.

Rev. B. T. H. Maycock, Rector of St. George's Church, New Orleans.

Rev. Melville M. Moore, Deacon, New Orleans.

Rev. Abner N. Ogden, Rector of St. James Church, Alexandria.

Rev. John Percival, D. D., Rector of the Church of the Annunciation Orleans.

Rev. Robert S. Stuart, Deacon, Church of the Incarnation, Amite.

Rev. Augustus J. Tardy, Rector of St. John's Church, New Orleans.

Rev. Hugh Miller Thompson, D. D. Rector of Trinity Church New Orleans.

Rev. George R. Upton. Rector of St Mary's Church, Franklin.

Rev. H. H. Waters, M. A., Rector of St. Paul's Church, New Orleans,

Rev. Oliver Wilson, Deacon, Minister in charge of Trinity Church Cheneyville.

The President appointed Messrs. P. Lansdale Cox and William Markham to assist the Secretary to examine the credentials of the Lay Deputies.

The Secretary then proceeded to call the names of Lay Deputies from the certificates presented in the form prescribed by the canon, when the following answered to their names :

St. James Church Baton Rouge—William Markham.

St. Mark's Church, Shreveport—Mr. W. B. Eagan.

Grace Church, Lake Providence—Dr John Seay.

St. John's Church, Thibodeaux—P. Lansdale Cox.

St. Paul's Church—Thomas Henderson, B. Biscoe, C. C. Augur, James McConnell.

Church of the Annunciation—Richard Rhodes, John A. Watkins, Walter Rowley, Henry Warner.

Mount Olivet Church—Thomas H. Jones,

St. George's Church, New Orleans—R. W. Young.

Church of the Epiphany, Opelousas—John H. Overton.

St. Matthews' Church, Houma—John R. Bisland.

Fifteen Parishes being represented by the Clergy, the President declared a quorum present.

On motion of the Rev. Dr. Dalzell :

*Resolved*, That the Rules of Order of the last Council be adopted as the Rules of this Council.

On motion of the Rev. Mr. Girault, the Rev. Spruille Burford was unanimously elected Secretary of the Council.

On motion of the Rev. Mr. Girault :

*Resolved*, That the Sessions of the Council be held daily at 7½ P. M.

Secretary announced the appointment of the Rev. G. R. Upton, as Assistant Secretary.

On motion of the Rev. Dr. Percival, the Council adjourned to 7½ P. M., this evening.

#### — EVENING SESSION.

WEDNESDAY, 7½ P. M.

The Council being re-assembled, the Bishop offered prayer. The names of members previously absent was then called, and the following answered :

#### OF THE LAITY

Grace Church, St. Francisville, John R. Powell.

St. John's Church, Thibodeaux, Lewis Guion.

Trinity Church, New Orleans; Wm. L. Flash J. J. Irby, George W. Race, Jules A. Blanc, Frank N. Butler.

Christ Church, New Orleans, Robert Mott.

Calvary Church, New Orleans, George Baldey, George Palfrey, J. P. Davies, Henry Haskell, B. J. West.

St. Anna's Church, New Orleans, A. J. Lewis, John Butler, John Houlgrave.

Mt. Olivet Church, New Orleans, John H. Johnson and Harmon Haight.

The Committee on Credentials reported the following as Lay Deputies, entitled to seats :

St. James' Church, Alexandria, John A. Williams, B. H. Green, James G. White.

St. Peter's Church, Pineville, J. Johnson, H. Walkling, J. L. Walker.

Church of the Incarnation, Amite, T. Thurston, C. J. Jackson.

Church of Annunciation, Ponchatoula, J. Bradley, T. Terry, S. M. Wiggins.

The names being called, S. M. Wiggins took his seat.

On motion of the Rev. Mr. Girault :

*Resolved*, That the Clergymen of P. E. Church of this Diocese not entitled to seats in this Council, Clergymen of other Dioceses and candidates for Holy Orders, now in the city, be admitted to the sittings of this Council.

The Rev. James Saul, D. D., of the Diocese of Pennsylvania, and the Rev. Charles Stuart, of the Diocese of Arkansas, reported themselves present, and took seats in the Council.

The President appointed the following Regular Committees:

*New Parishes*---The Rev. W. T. D. Dalzell, D.D., J. J. Irby, Henry Haskell.

*State of the Church*---The Rev. John Percival, D.D., Rev. A. N. Ogden, P. Lansdale Cox and John H. Overton.

*Canons*---Rev. D. S. Lewis, D.D., George W. Race and W. B. Eagan -

*Reports and Accounts*---The Rev. John Francis Girault, Rev. F. D. Lynne, Richard Rhodes and Robert Mott.

*Unfinished Business*---The Rev. Wm. Mumford and J. R. Bisland.

*Assessments*---James Grimshaw, Jules A. Blanc, James McConnell, J. M. Williams and J. P. Horner.

*On Elections*---The Rev. A. N. Ogden and Lewis Guion.

*On Incorporations*---The Rev. Edward Fontaine, W. W. Howe and S. J. Powell.

*Parochial Reports*---The Rev. C. Dowe, Wm. Markham and B. J. West.

The Treasurer of the P. E. Association presented his report which was accepted. See report I.

The report of the Standing Committee was then read, and on motion of the Rev. Dr. Dalzell was received and ordered to be published in the Journal. See Report A.

On motion of the Rev. S. Burford,

*Resolved*, That a Committee of Two be appointed by the President ; to draft resolutions embodying the thanks of the Council for the valuable services rendered this Diocese by the Rev. H. C. Duncan, late Registrar and Historian, and for several years Secretary of the Council.

On motion of Geo. W. Race, Esq., the resolution was adopted.

The President appointed on the above Committee, the Rev. S. Burford and Jules A. Blanc.

On motion of the Rev. Dr. Dalzell,

*Resolved*, That this Council do now proceed to the election of the Officers of the Council, in their order.

The President appointed as Tellers, to receive and count ballots, F. N. Butler, Esq. and George Baldey.

The President requested the Council to prepare their ballots.

a Standing Committee, for the Diocese for the ensuing year.

The Tellers reported the election of the following:

CLERICAL MEMBERS.

Rev. John Francis Girault, Rev. John Percival, D. D.,  
Rev. Hugh Miller Thompson, D.D.

LAY MEMBERS.

James Grinshaw, James McConnell, Esq., Henry V. Ogden.

Whereupon it was declared, by the President, that the aforesaid gentlemen were duly elected as Members of the Standing Committee of the Diocese of Louisiana, for the ensuing year.

The Council then proceeded to cast votes for Deputies to the General Convention.

The Tellers reported the election of the following:

CLERICAL DEPUTIES.

Rev. John Francis Girault, Rev. W. T. D. Dalzell, D. D.  
Rev. Hugh Miller Thompson, D. D.

The Tellers reported that no choice had been made for the fourth Clerical Deputy. A second ballot was ordered. No choice. A third ballot was ordered. The Tellers reported the election of the Rev. John Percival, D. D.

Whereupon the President declared the aforesaid gentlemen elected as Deputies to the General Convention, from the Diocese of Louisiana.

The President then ordered ballots to be prepared for the Lay-Deputies. The Tellers reported the election of the following gentlemen:

James McConnell, Geo. W. Race, C. C. Augur, F. N. Butler.  
Whereupon, the President declared the aforesaid gentlemen duly elected as Lay-Deputies, to the General Convention from the Diocese of Louisiana.

Mr. P. Lansdale Cox nominated Mr. W. McW. Wright for Treasurer of the Diocese. Mr. Wright was unanimously re-elected to that office.

On motion of the Rev. Mr. Girault, the Council unanimously resolved to elect the remaining Officers of the Council, viva



voce; whereupon the Rev. Mr. Girault nominated as the Board of the P. E. Association, for the ensuing year, the following gentlemen, who, by the President were declared elected:

## OF THE CLERGY.

Rev. John Francis Girault,  
 " John Percival, D.D.,  
 " Hugh Miller Thompson, D.D.,  
 " Spruille Burford, M.A.,  
 " Henry H. Waters, M.A.,  
 " B. T. H. Maycock.

## OF THE LAITY.

James McConnell,  
 B. Biscoe,  
 Jules A. Blanc,  
 George W. Race,  
 Henry V. Ogden,  
 Thos. Henderson.

On the nomination of the Rev. Mr. Girault, the following were elected Trustees of the General Theological Seminary =

Rev. Hugh Miller Thompson, D.D.,      George W. Race,  
 " H. H. Waters, M.A.,      James McConnell.

On the nomination by the Rev. Mr. Burford, the following were elected Trustees of the University of the South:

Rev. H. M. Thompson, D.D.,      Edward Phillips,  
    F. J. Bickham.

On nomination by the Rev. Mr. Maycock, the following were elected Trustees of the Church Education Society:

Rev. H. M. Thompson, D.D.,      George S. Lacey,  
 " John Percival, D.D.,      Robert Mott,  
 " S. Burford, M.A.,      William Flash.

The Secretary then read Reports of the Treasurer of the Diocese. See Reports, B, C, D & E, which on motion of P. Lansdale Cox were received and referred to the committee on accounts; which the committee, after due examination, reported as correct; and on motion the Reports were accepted.

On motion the Council adjourned to meet to morrow evening at 7½ o'clock.

## SECOND DAY'S PROCEEDINGS.

THURSDAY, APRIL, 28TH, 7½ P. M.

The Rt. Reverend, the President after offering prayer, called the Council to order.

The minutes of yesterday's session were read by the Secretary, and approved.

The Secretary called the names of those not present at roll call yesterday, when the following answered to their names:

*Clergy*—Rev. C. W. Hilton.

**Lay Deputies**—Mr. James Grimshaw and W. W. Howe, Christ Church, New Orleans; James T. Butler, St. Anna's Church, New Orleans; J. R. Devall, St. James' Church, West Baton Rouge.

The Rt. Reverend the Bishop of the Diocese then read his Annual Address. After which the Rev. Caleb Dowe offered the following resolution :

**Resolved**, That the Clerical and Lay members of the Council of this Diocese, believing that there is a work for them to do among the colored people of this Diocese, do advise and recommend that the Ministers of the same, in their respective parishes, go among the colored people and preach the Gospel in their own houses of worship, whenever and wherever the way is open, and teach and help them to provide for the religious instruction of the colored children, and instruct the people in the doctrines and usages of our church, as contained in the Book of Common Prayer, with the view to introduce and establish the use of the same among them, and to lead the colored people to form congregations with worship according to the Prayer Book, feeling that if we thus manifest to them our love for their souls, many of the difficulties now in the way will be removed, and Christ will crown our work with His blessing. We may feel sure that the Lord commands us to preach the Gospel to this people.

On motion of the Rev. Dr. Dalzell, the resolution was referred to the Committee on the State of the Church. See report H.

On the nomination by the Rev. S. Burford, the Rev. G. R. Upton was elected Registrar and Historian of the Diocese.

On motion of Mr. James McConnell, the Council resolved to make the Report of the Committee on Assessments the order of the day on Friday, at 8 o'clock, P. M.

On motion of the Rev. Mr. Fontaine, the Council adjourned.

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### THIRD DAY'S PROCEEDINGS.

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FRIDAY, April 29, 7½ P. M.

After Prayer the Rt. Reverend, the President, called the Council to order.

The minutes of yesterday's session were read and approved.

The roll call of members absent yesterday was then called, when the following answered to their names :

*Clergy*—The Rev. A. Gordon Bakewell.

*Laity*—J. Burrus McGhee.

The Secretary then read Report of the late Registrar and Historian of the Diocese, the Rev. H. C. Duncan, which, on motion of Mr. J. P. Horner, was ordered to be published with the Journal. See report F.

The Rev. Dr. Dalzell, proposed the following amendments to the Constitution :

1st. That the word *or* in the *eighth* line of the second paragraph of Article III be stricken out and the word *and* be inserted instead.

2d. That the *second* paragraph of Article VIII be stricken out, and the following inserted instead thereof:

3d. There shall also be elected at every Annual Council four Presbyters and four Laymen as *alternate* Deputies, from whom the Bishop, or in his absence, or a vacancy in the Episcopate, the Standing Committee, shall select one to take the place of any Deputy who shall decline or be unable to attend the General Convention.

The amendments were accepted, subject to the provisions of the IX Article of the Constitution.

The time for order of the day having arrived, the Report of the Committee on Assessments was then read. See report G.

On motion of the Rev. Mr. Girault, the Report was received and adopted.

Attached to the above report were the following resolutions:

*Resolved*, That the Treasurer be and he is hereby directed to report in accounts all Parishes in union with this Council which have failed, or hereafter fail to pay their Diocesan Assessments and the amounts respectively.

*Resolved*, That the attention of the Clergy of the Diocese be directed to Canon VI requiring a statement of the actual present number of communicants, and that they be requested to furnish such statements promptly the opening day of each Annual Council, in order that the Council be thus be advised, in proper time, and put in possession of proper data by which the Diocesan assessments may be accurately estimated.

On motion the resolutions were adopted *seriatim*.

The report of the Sister in charge of the Children's Home at the P. E. Church, was then read and received.

The report of the Treasurer of the above institution was received and received.

The report of the Committee appointed to prepare suitable resolutions expressive of the thanks of the Council to the Rev. H. C. Duncan, late Secretary of the Council and Registrar and Historian of the Diocese was read :

**WHEREAS**, Since the last Annual meeting of this Council, the Registrar and Historian of this Diocese the Rev. Herman Cope Duncan, has removed to the Diocese of Illinois, and

*Whereas*, The Rev. Herman Cope Duncan, late Registrar and Historian, obtained and arranged a most complete and valuable collection of historical documents to be placed among the archives of this Diocese; therefore, be it

*Resolved*, That this Council tenders to its late Registrar and Historian its sincere thanks for his long, efficient and untiring services in that capacity.

*Resolved*, That the Secretary of the Council be instructed to convey to the Rev. H. C. Duncan a copy of these preambles and resolutions properly attested. Adopted.

On motion, by Mr. J. P. Horner, report was received, adopted and ordered to be published in the Journal.

The Committee on the State of the Church, presented their report, see report II, which, on motion, was received and adopted.

The Rev. Mr. Burford read an address on Diocesan Missionary Work, and proposed the organization of the Diocese into four Deaneries—New Orleans, Thibodeaux, Baton Rouge and Shreveport. Deaneries to be organized under the following Constitution. See Appendix.

Mr. George W. Race moved its adoption.

On motion of Rev. Mr. Girault, the proposed Constitution was referred to the Committee on the State of the Church, with the request to report during the evening.

The Rev. Geo. R. Upton, offered the following Preamble and Resolutions :

**WHEREAS**, This Council realizes the value of the solemn lessons taught by our Rt. Rev. Father on the important subject of The Reality of Satanic Agency, and Eternal Retribution, in his able charge to the Thirty-fifth Annual Council of the Church in Louisiana, and desiring the same for use in our respective Parishes, and for general distribution, therefore, be it

*Resolved*, That this Council asks of the Bishop of the Diocese permission to publish his charge in Tract Form.

*Resolved*, That if permission be granted, the Secretary be authorized to have printed five thousand copies thereof.

The Rt. Rev. the President appointed Fred. N. Ogden Treasurer of the University of the South, for the Diocese of Louisiana, made vacant by the resignation of James Grimshaw.

On motion of the Rev. Mr. Burford,

*Resolved*, That the next Annual Council of the Diocese meet in Trinity Church, New Orleans, on the second Wednesday after Easter, A. D., 1877.

On motion of the Secretary,

*Resolved*, That nine hundred copies of the Journal of the Proceedings of this Council be published.

The Committee on the State of the Church reported on the Constitution as proposed by Rev. Mr. Burford, for the organization of the Diocese into Deaneries, as follows :

WHEREAS, The plan of Deaneries, however applicable to the requirements of the Church in other Dioceses, will not, in the opinion of your Committee, be practicable in the Diocese of Louisiana ; and

Whereas, The present corps of ministers, now officiating in Louisiana, is doing the work desired, as far as the resources of the State will permit, therefore, be it

*Resolved*, That the Board of Missions as heretofore constituted in this Diocese, be restored, and that one or two Evangelists be employed to vitalize and systematize the Missionary work of the Diocese.

On motion of the Rev. Mr. Girault, the report was received and adopted.

On motion of the Rev. Mr. Burford,

*Resolved*, That the Missionary Board consist of four Clergymen, to be appointed annually by the Bishop of the Diocese.

On motion of the Rev. G. R. Upton,

*Resolved*, That the Council of the Church in Louisiana tenders its thanks to Mr. Charles Morgan for his kindness in permitting the Bishop and Clergy of this Diocese, when on duty, to travel on his railway, free of charge.

On motion of the Rev. G. R. Upton,

*Resolved*, That this Council presents its grateful acknowledgements to Capt. Pharr, for allowing the Clergy of this Diocese, when on duty, to travel free of charge on his line of steamboats.

On motion of the Rev. G. R. Upton, the following Preamble and Resolution were adopted :

Whereas, There appears to be a growing disposition to overlook Canon 12, entitled Regulations respecting the Laity, Title II, Sec. I, of the Digest of the Canons for the Government of the American Church, which reads as follows :

“A communicant removing from one Parish to another shall procure from the Rector, (if any) of the Parish of his last residence, or, if there be no

Rector, from one of the Wardens, a *certificate* stating that he or she is a Communicant in good standing, and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter is produced." Therefore,

*Resolved*, That the Clergy of this Diocese, from time to time shall, from their Chancels, call attention of their Parishoners to this *Canon* and strive to secure compliance with the same.

On motion it was

*Resolved*, That the Treasurer of this Council be directed to pay the Sexton of the Church, of the Annunciation, the sum of ten (\$10) dollars for his services.

On motion of the Rev. Mr. Ogden, it was

*Resolved*, That the thanks of this Council be and are hereby given to the Clergy and Church people of New Orleans for the generous hospitality extended to its members.

On the motion of the Rev. Dr. Dalzell.

*Resolved*, That the Minutes of this day's proceeding be accepted on the approval of the Bishop.

On the motion of the Rev. Mr. Fontaine,

*Resolved*, That the Sessions of this Council be now closed.

The Council united in singing the *Gloria in Excelsis*. After Prayer offered by the Rt. Reverend, the President, and the Benediction, the Council adjourned *sine die*.

SPRUILLE BURFORD,

Approved,

Secretary.

J. P. B. WILMER, President.

## Bishop's Address.

### MY BRETHREN OF THE CLERGY AND LAITY :

I welcome you to the discharge of your high functions in this Annual Council. Mingled with our regret at the loss of so many valued brethren, removed to other Dioceses, we have cause to exchange congratulations upon the accession of an equal number, to occupy their place and to perpetuate their labor of love. Our losses have been great, but our progress has never been more encouraging, nor the gracious design of God more legible in the long and dreary history of our afflictions.

*Second Sunday after Easter*—Calvary Church, New Orleans. I preached and confirmed 35 persons. An auspicious benediction for the year.

*Evening*—Christ Church, New Orleans. Annual Mission meeting after the Council. Addresses by the Rev. Dr. Stocking, of Chicago, Dalzell, Christian and others.

*April 12th*—St. George's Church, New Orleans. After sermon by the Rev. Dr. Stocking, I confirmed 15 persons.

*Third Sunday after Easter*—St. John's Church, Thibodaux. I preached and confirmed 5 persons.

Being summoned by the family of Mrs. Polk, returned in evening to the City, to participate in the funeral services where she consigned her mortal remains to the grave. A precious treasure to her friends and to the Church, is the example of noble life.

On the Tuesday following, in St. Matthew's Church, Houma. I preached and confirmed 3 persons. The Church in this place has since been repaired, at an expense of more than a thousand dollars. The burden of this enterprise has fallen chiefly upon one member of the congregation, whose untiring ardour of devotion is largely in advance of his means. The good faith of others in the congregation will not allow it to remain there.

*April 24th*—At Myrtle Grove, on the Lower Coast, I officiated in the private chapel of Dr. Wilkinson, and confirmed the two youngest sons of this interesting family.

*Fourth Sunday after Easter*—I crossed the river in a skiff, and in a deserted building once used for divine worship, I read the service, preached and baptised five children.

*Afternoon*—Returned to the Eastern side of the river, and in a little Church recently erected by a godly woman on her own plantation, I preached to another congregation, little acquainted with the ritual. The subsequent history of this church will be given late in this Journal.

*St. Philip's and St James' Day*—In St. Paul's Church, after a sermon by the Rev. S. Burford, I ordained to the priesthood, the Rev. G. R. Upton.

*May 1st*—In Charity Hospital, New Orleans, I administered the Holy Communion to a dying Communicant—present the excellent female missionary of Christ Church, whose numerous labors among the poor and suffering are chronicled in many a lowly heart.

*Fifth Sunday after Easter*—I preached in Trinity Chapel, New Orleans.

*Ascension Day*—In St. Alban's Church, Jackson, I preached, administered the Holy Communion and confirmed two persons, pupils of the Female Seminary at that place—a most deserving Institution. This feeble Church has been called during the past year to mourn the death of Capt. Jno. Chambers, a venerable and holy man of God, whose faith and piety, long tried in the furnace of affliction, remain an imperishable legacy to the Church in the Diocese.

*Friday, May 7th*—After a succession of interesting services continued for some days, I preached and confirmed several persons. In these services I was ably assisted by the Rev. John Philson, and by his brother, the Rector of the Parish, whose sermons on this occasion added greatly to the visitation. It is a fact worthy of record that this beautiful Church is the gift of a Baptist lady, a memorial to her husband, who was a member of the Church. The organ, a costly one, is the gift of another, who is a Presbyterian in her predilections. To complete the anomaly, in the choir mingle the voices of Jews and Gentiles, the chief singer being an Israelite, who, for many years, has given his voluntary aid to lead the music. It does not lower the signification of these facts, that in no Parish in the Diocese are the doctrines of our Holy Faith more distinctly set forth, and Church rule and worship more inflexibly maintained by Minister and people.

*May 11th*—At Laurel Hill, East Feliciana, I preached in St. John's Church and confirmed two persons.

*May 12th*—In Bayou Sara I preached in Grace Church, and confirmed 11 persons, two of them from the Parish of Point



Coupee, under the care of the Rev. J. E. Brown. Visible tokens of improvement in this Church and congregation.

*May 13th*—In St. Mary's Church, fifteen miles distant, I preached and confirmed three persons. One feature of the scene was an aged father kneeling by the side of his child, and recalling the words "except ye receive the Kingdom of God as a little child," etc.

*Afternoon*—Accompanied by the Rector, I rode and walked alternately to Tunica, the worst road in the State, and traveled by the Rector Rev. H. Bakewell, as often as once a month and sometimes twice. Only a man inured to hardship as a good soldier of Jesus Christ could have attempted such formidable barriers, to storm the strongholds of the adversary. His faithful horse was not inaptly called *Fly*, in compliment to his skill in climbing the walled sides of the hills and the gorges which yawned across his path. Amply were we rewarded for the toils of the day. At the afternoon service and late in the evening, two large families were confirmed, most of them of ripe age, who had long been waiting at the door of their tents to hail the footsteps of the messenger of peace.

*May 14th*—At St. Stephen's Church, Williamsport, I preached and confirmed 11 persons.

*Evening*—I baptised and confirmed one person in private.

*Whit Sunday*—At Grace Chapel, Simmsport, I preached and administered the Holy Communion. This little Church has grown into being since my last visit, its cost so far is less than five hundred dollars, most of it contributed by the Rector from means subscribed for his maintenance.

*May 18th*—At Oakely plantation, the residence of Mr. Rogers, I preached in a small building appropriated by him for a Church, confirmed two persons and administered the Holy Communion. A lily among thorns would aptly represent the growth of this modest Church, in a community where every effort has been made to stifle its birth.

*May 31st*—In Trinity Church, New Orleans, after a sermon by the Rev. H. C. Duncan, I ordained to the priesthood the Rev. A. J. Tardy and the Rev. Wm. C. McCracken.

*Trinity Sunday*—At Napoleonville, I preached in Christ Church, confirmed two persons and administered the Holy Communion. I was accompanied on this visitation by my friend and brother, Rev. Dr. Saul, who has given touching proofs of his sympathy for the Church in this Diocese. In the morning he addressed the congregation, and in the afternoon preached an effective sermon to the colored people in their own meeting house. The baptism of two children closed the services of the day.

*Monday 24th*—At Ascension Church, Donaldsonville, I preached, followed by an address from Dr. Saul.

*First Sunday after Trinity*—In St. James' Church, East

Baton Rouge, I preached and confirmed two persons; also baptised one infant, at the request of the Rector.

*Second Sunday after Trinity*—I visited the University of the South, and preached morning and evening in the Chapel.

The intervening summer for two months, was more a season of rest than occupation. I attended at New York the meeting of the House of Bishops, assembled to elect Bishops for China and Africa. Both elections resulted as I hoped they would, in the present condition of the finances, leaving our Missions in those countries dependant for Episcopal care upon the Church of England. I was also present at the annual meeting of the Board of Missions.

In September I returned to New Orleans, but only for a season. Two of our principal Churches being without Rectors my efforts were invoked by the Vestries to aid them in filling their vacancies. The result is known to the Diocese. The solicitude by day and night which it cost me to perform this mission, are consoling remembrances to attest to my own conscience, the sincerity of my devotion to the good of the Diocese.

*Twenty-Third Sunday after Trinity*—Read services and preached in Trinity Church, New Orleans.

*Evening*—Read Service and preached to colored people. No interruption to this service during the summer, thanks to the Rector of Calvary Church, and to our faithful coadjutor in this good work, Mr. S. M. Wiggins.

*November 13th*—Officiated at a funeral.

*Twenty-Fourth Sunday after Trinity*—Read Service and preached at Mt. Olivet Church, Algiers, in the absence of the Rector.

*Afternoon*—Baptised an infant and visited the Church Home.

*Evening*—Present at St. Paul's Church, and at his request, addressed the congregation after the sermon by the Rev. S. Burford.

*November 17th*—Officiated at a funeral.

*Twenty-Fifth Sunday after Trinity*—Preached at Christ Church, New Orleans.

*November 24th*—Solemnized a marriage.

*First Sunday in Advent*—Preached in Christ Church, baptised an infant and officiated at a funeral.

*Evening*—Preached after reading Service at Trinity Church.

*St. Andrew's Day*—Participated in the general Missionary service appointed by the Anglican Church for this day. Address by the Rev. H. H. Waters, to which I added my testimony.

*Second Sunday in Advent*—Preached at Trinity Church, New Orleans.

*Evening*—Officiated at St. Paul's Church.

*December 11th*—At Pontchatoula I preached in the new church for the first time and confirmed five persons.

*Third Sunday in Advent*—At Amite I preached, baptised three children and confirmed seven persons.

*Evening*—Preached in the same church. With this Service closed the administration of the Rector of the Parish, the Rev. W. C. McCracken, previous to his lamented departure from the Diocese.

*Fourth Sunday in Advent*—Preached, after reading Morning Service, in Trinity Church.

During the following week, which included Christmas Day and other Festivals, I preached chiefly in Trinity Church. Visited the Sunday Schools of Christ Church, St. Paul's, Calvary, Trinity Chapel and St. John's and addressed the children.

*Circumcision*—Read Morning Service and lectured in Trinity Church.

*Second Sunday after Christmas*—I preached in Trinity Church and administered the Holy Communion.

*Afternoon*—Baptised an infant.

*Evening*—Preached at Mt. Olivet Church, and confirmed thirteen persons. This church has never been in so prosperous a condition.

*Epiphany*—I officiated in Trinity Church.

*January 11th*—Baptized an infant, and solemnized a marriage in Trinity Church.

*First Sunday after Epiphany*—At Christ Church I preached, by request, in behalf of the Benevolent Association in that Parish.

*Evening*—In St. John's Church I preached and confirmed nine persons.

*Second Sunday after Epiphany*—Preached at Calvary Church and was assisted in the Service by the Rev. Dr. Lewis.

*Evening*—I read the Service in Trinity Church.

*January 20th*—I took my departure for the interior part of the Diocese. Travelled by stage from the mouth of Red river to Alexandria. On a portion of the road toll is exacted, and it is called a turn pike. Nothing inappropriate in the word, it be meant as a warning to turn people back who might travel the road, or as a caution to them to prepare for being turned over in the attempt. Thanks to the stage driver, rather than to the Police Jury, we reached our destination without serious accident.

*Third Sunday after Epiphany*—In St. James Church, Alexandria, I preached and confirmed fifteen persons.

*Evening*—At St. Peter's Church, Pineville I preached and confirmed eight persons.

An interesting feature of this Parish is the colored Sunday School, numbering forty scholars, ten of whom use the Prayer

ok. Among the communicants is a venerable man of the  
e race, who is an example of humble piety. Aided by his  
dren he cultivates a little farm, one portion of which is set  
rt to raise cotton for the support of the Church. No mem-  
of the congregation is more liberal according to his means,  
none pay their dues with more cheerfulness. His moral  
racter reflects honor upon his religious faith. The name of  
ncle Jack" is always pronounced with respect by every one  
he community.

*January 28th*—At Cheneyville I preached in Trinity Church,  
confirmed fifteen persons—the first fruits of the Diaconite  
Rev. O. Wilson, Minister in charge. The condition of this  
ish was never so promising.

*January 29th*—Returning to Alexandria, I called to fulfill  
ppointment, made two days before, at a private house—no  
se of worship being nearer than fifteen miles. It was pro-  
ed, after the service, to open a subscription for a chapel.  
eral hundred dollars were subscribed. With the co-opera-  
of the Rector of the Parish, already pledged to its sup-  
t, this movement will result, under God's blessing, in the  
ession of a new Church and congregation to the Diocese.  
ursday evening, in St. James' Church, Alexandria, I  
ached again, and confirmed two persons.

*Fourth Sunday after Epiphany*—In St. John's Mission, under  
care of the same faithful pastor, Rev. A. N. Ogden, I  
ached in a private house, and confirmed three persons.  
paration has been made for building a chapel in this inter-  
ng neighborhood, which is also distant fifteen miles from  
place of worship.

ver this whole region the Church has for many years been  
king new conquests, beginning with the labors of the Rev.  
D. McCoy, whose name is still held in veneration by all  
ses as a most indefatigable, and while his health was spared  
ost successful missionary. Through all its afflictions no  
ish has been more blessed with a succession of exemplary  
tors. The result is not strange. Excepting a few Roman  
holics, the inhabitants are mostly in religious sympathy  
n the Church.

*February 4th*—In St. Mark's Church, Shreveport, I preached  
eral times during the week, and on the Sunday following,  
eached and confirmed 21 persons, 2 colored.

n this class for confirmation were included some of the  
t valued citizens of the place. The effect was soon visible  
the inauguration of a movement for paying the onerous  
ts which had long rested upon the Church. More than two  
usand dollars was soon collected from the citizens, which,  
ed to a fund already invested for the purpose, has extin-  
shed the debt. I hardly know another community capable  
uch an achievement.

*Septuagesima Sunday*—I preached in St. Paul's Church, New Orleans.

*Evening*—At Christ Church, I preached and confirmed forty-six persons.

*Sexagesima Sunday*—At Emmanuel Church, on the Lower Coast, I preached and confirmed sixteen persons. This Church which existed only in name since the war, has now been effectually resuscitated. A neat building with all the appliances for Divine Worship, organ and church furniture, has become the property of the congregation—a beautiful testimony to the wisdom, activity and devotion of a few ladies of the Parish. I cannot too warmly congratulate this people, among whom I number some of my most valued friends, upon the auspicious change in the prospects of their Parish. Faith and patience have accomplished the work. It is reserved for energy and self-denial to complete it.

*Quinquagesima Sunday*—I officiated in St. Anna's Church, New Orleans, after an address to the Sunday School; the sermon preached by the Rector.

*Evening*—I preached in St. Paul's Church. I was glad to recognize a large and increasing attendance at the evening service. A gracious impulse in the same direction is manifested in Trinity Church. What is to prevent this reformation from spreading through other Churches? If fashion can assemble its votaries at night; if the moon and stars look down benignantly on crowded halls, why should they prognosticate an empty Church? It was through the shades of night that Shepherds received the sweetest message that ever cleft the skies; and it is the experience of many who have learned to prize and love Christ, that no season is so inviting as the calm, still hours of night, to the vivid revelation of Divine truths to the soul. Is there not a growing disposition manifested to change the Fourth Commandment, and to make it read, Remember the Sabbath morning, to keep it holy?

At night, in St. George's Church, I preached and confirmed 11 persons. The Rector of this Parish has already given proof of energy and zeal as well in his public ministration as in his parochial work, which are justly approved.

*Ash Wednesday*—I preached in St. Paul's Church.

*First Sunday in Lent*—In Ascension Church, Donaldsonville, I preached, after reading the morning service, and confirmed five persons.

*March 8th*—I preached in St. Mary's Church, Bayou Goula.

*Second Sunday in Lent*—At Hammond, on the Jackson Railroad, I officiated at the first service in the new Church in that town. I preached and confirmed three persons, and administered the Holy Communion.

*Evening*—I read the service and preached again in the same Church. How a community can be crystalized into a church,

is told in the history of this congregation; a history which begins with not one family in the communion of the Church, nor a church building within fifty miles. The scene opens with a hall in the second story of a depot, and a little library with a few hymn books. By little and little a few persons, old and young, assembled for instruction on the Lord's day. Suddenly everything—building, furniture and library included, is destroyed by fire.

Another building, old and dilapidated, is procured, a few benches and a table. These facts reach the ears of the Bishop. He was unknown to the family, whose worthy labors have, under God, accomplished the result. Negotiations followed---a young missionary is introduced---the Prayer Book supercedes the hymn book---the benches drawn close together to make room for a chancel. Arrangements are made for a monthly service and sermon. Very soon a church is projected. Men, women and children lend all their energies to the task of completing the building; the boys to fetch brick in their hands from a brick-yard; the girls to form themselves into a sewing circle; the parents to labor and give according to their ability. The Minister solicited from a dear old saint of God in New York city, the sum of five hundred dollars, which she pledged to every such enterprise. The money was given promptly. Almost like a vision of enchantment the church arose, and now stands complete, with its tower and vestibule, church furniture, and storied windows, as perfect in its architectural form, and its appointments, as if the congregation had been a stray colony from old Canterbury, born and educated in the Church. It is no exaggeration to say, the scene at the opening service lacked nothing to give it effect. The chants and hymns were rendered with rare excellence. The attention of a large congregation, including every one who had an interest in the enterprise, was arrested in the midst of the service, while a new born infant was presented at the font. The young brother and sister acted as sponsors, behind them stood the father and mother, making this first offering at the shrine, which owed its existence chiefly to their energy and beneficence.

The benediction which rested on this family was almost complete when the youthful son and daughter afterwards knelt at the Altar and the Church welcomed them to her bosom—the first fruits of Achaia unto the Lord.

*March 18th*---In St. John's Church, Washington, I read the service, preached and administered the Holy Communion.

*Third Sunday in Lent*---I arrived through a pelting storm, and in an open vehicle, at Opelousas.

The congregation assembled on the most tempestuous day of the season, some of them from a distance of eight or ten miles. I read the service and preached in Epiphany Church, and bap-



tised two children. My progress to St. Martinsville was obstructed by high waters, which obliged me to return to the city, and to consume the week in a journey of several hundred miles instead of fifty, which is the distance across the prairies.

*Fourth Sunday in Lent*---I preached in Epiphany Church, New Iberia, and confirmed five persons.

*Afternoon*---At a school-house, ten miles below on the Teche, I preached to a new congregation. At night I preached again at Epiphany Church. Monday, through a violent storm, I drove to St. Martinsville, twelve miles distant, preached, and confirmed three persons.

*March 28th*---At St. Mary's Church, Franklin, I preached morning and evening, assisted in the services by the Rev. Mr. Upton, recently elected to the charge of this Parish. For more than a year past, half of the salary of the minister officiating in these three Churches, has been contributed by Mr. Libby, of New York, whose wife, having near connexions in the Parish, returns this affecting proof of attachment to her early home and her early faith. With this aid the Parish has been stimulated to relieve all their Church property of the remaining indebtedness.

*March 29th*---At Centreville, I preached in a hall to a congregation composed of several families.

*March 30th*---At Morgan City, I preached in the evening, assisted in the services by the Rev. Mr. Upton. An eligible lot has since been purchased for the Church in this place. The rare sagacity of that mind which has given its prosperity to this City, may in time be invoked to erect on the lot a suitable Church. A more appropriate testimony could not be given to the City called by his name, modestly conveying this lesson to its inhabitants, that the surest pledge of a people's security, is in the purity of their faith and morals.

*Fifth Sunday in Lent*---In St. Anna's Church, New Orleans, I preached and confirmed sixteen persons.

*Sunday before Easter*---In St. John's Church, I preached and administered confirmation. What is very unusual, there was not a female in the class of ten persons.

At 11 o'clock, A. M., in the Church of the Annunciation, I preached and confirmed fourteen persons.

At half-past four o'clock, P. M., at Calvary Church, I preached and confirmed seventeen persons, making fifty-two confirmed during the year. Progress is visibly stamped upon the future of this interesting Parish.

At seven and a half, P. M., at Mount Olivet Church, Algiers, I preached and confirmed twenty-three persons.

*April 12th*---In Christ Church, Napoleonville, I read the Service, preached, confirmed one person, and administered the Holy Communion.

*Good Friday*---In Trinity Chapel I preached, assisted in the

Service by the Rev. Dr. Saul, who has labored gratuitously and assiduously during the winter for the maintenance of Divine Worship in this Church. In the same spirit he has devoted the evening of every Lord's day to the congregation of St. Thomas' Church.

*Easter Sunday*—In St James Church, Baton Rouge, I read morning prayer, confirmed three persons and administered the Holy Communion.

*Afternoon*—I preached in the same Church, which is left vacant by the resignation of the Rev. Dr. Strong.

*Sunday after Easter*—In St. John's Church, Thibodeaux, I preached and confirmed thirteen persons.

*Evening*—I preached in the same Church. A faithful priest of God is here beginning to reap the reward of patient services.

*April 24th*—In Trinity Church, New Orleans, after a sermon by the Rev. Dr. Thompson, I ordained to the diaconate M. M. Moore of this City.

*Evening*—In the same Church I confirmed twenty-eight persons, addressing the candidates.

Preliminary to these services, I was vested with a new set of Episcopal robes, presented by the Vestry of this Church.

With the accompanying resolutions this beautiful gift will ever be cherished by me and mine among the precious memorials of my ministry in Louisiana.

To the dear children of Trinity Sunday School I owe a public expression of my thanks for the Easter offerings entrusted to me, more than two hundred dollars, for the benefit of Diocesan Missions.

Since the last Council I have given my canonical consent to the consecration of the Rev. Thomas A. Jaggar, D.D., as Bishop of Southern Ohio; the Rev. John Henry Hobart Brown, D.D., as Bishop of Fond du Lac; the Rev. William E. McLaren, D.D., as Bishop of Illinois.

I have received on letters dimissory: The Rev. B. T. H. Maycock, from Arkansas; the Rev. H. H. Waters, M. A., from the Diocese of Toronto, Canada; the Rev. Hugh Miller Thompson, D.D., from New York; the Rev. William Munford from Florida.

I have granted letters to the Rev. S. S. Harris, D. D., to Illinois; the Rev. A. C. Duncan, M. A., to Illinois; the Rev. Stephen H. Granberry, B. A. to Illinois; the Rev. L. Y. Jessup, M. A., to Mississippi.

#### ORDINATIONS.

*Priests*—The Rev. Geo. R. Upton, the Rev. A. J. Tardy and the Rev. William McCracken.

*Deacon*—Melville M. Moore.

#### CANDIDATES FOR HOLY ORDERS.

Charles. L. Wingate, Joseph B. Wilkinson, Edward S. Taylor, Isaac N. Marks, Jr.



I am not able to reconcile it to my sense of duty to conclude with this narrative of my imperfect labors. My work is not done when I have discharged the external functions of my office. You have the right to expect from me, any words of encouragement or warning, which are inspired by the review of the year. "Watchman, what of the night," is no inappropriate question to be addressed to those occupying a position of trust at such a moment. Unlike the prophet on mount Sier, whose vision was divided between approaching light and darkness, my attention is fixed at this time in one direction. I am not insensible to the morning which is stealing over Zion's hills upon the Israel of God; but my soul is trembling with solicitude and for the night which is deepening its shadows upon the children of Edom.

There can be little doubt that the ascendancy of evil and immorality in communities is periodical. Modern nations have had their epochs of prevailing wickedness. It was too much to expect that our nation should escape this danger. The evil has come upon us at a moment when the national pride requires humiliation. It is confessed that this anniversary year dawns upon us a great and wicked nation. Crime is no longer confined to the depraved classes of society. The silent earth drinks the blood of the slain, sacrificed in the heat of momentary passion; multitudes are dying by their own hands impatient of adversity. Falsehood enters into all the avenues of life; falsehood in business, falsehood in the administration of public trust, falsehood in social life has lost its turpitude, and men long trusted are trusted no more. The higher you ascend, the shame becomes more conspicuous. On the shining crest of the wave, the froth deepens and discharges the impurities, which the seething ocean flings from the depths below. The Christian ministry is not free from this reproach, and the world's shame is emboldened by spiritual wickedness in high places. Nor has the morality of science less cause to blush for its honor. Was it ever known before that men of learning and reputation in natural science accepted bribes, that the suffering invalid was allured to fountains of health, and the treasure of widows and orphans absorbed in mines—beguiled

ering testimonials from venal scientists, who exchange for gold. Crime has almost lost its infamy in losing its ss and vulgarity.

It is almost incredible, Christian teachers are choosing to prophecy smooth things to a godless world. No

fail to observe the growing disposition to recede from doctrines of the Bible, to palliate with soft words the depravity of human nature, and to hide from view the positive elements of Christianity. Hell has almost ceased

theme for the pulpit. Always unwelcome, it has become abhorrent to the educated mind of the age. Evil spirits

dismissed to the shades of superstition. Liberty of access to sacraments of religion is to be freely accorded to men

to show their belief that Satanic agency is a myth, and eternal punishment an exaggeration. This contagion, we lament

has penetrated the Church of England. Within a few years one of its Ecclesiastical Courts decreed, that the act of

expelling from the Holy Communion a person maintaining doctrines, was an act of intolerance not sanctioned by

Church. \*

It is not my province to impeach the justice of this decision.

Our movement must begin with the house of God ;" but what is the remedy for a final adjudication, if the visible Church excludes

offence against truth and right in this life, and the Church on earth is an exact counterpart of the Church in Heaven.

Scripture has given but two instances of persons condemned—one a member of the Jewish, the other of the Christian

Church. The one acknowledged Abraham to be his father, the other acknowledged Christ to be his master. A significant

fact that the Church does not cease to be pure, because it is inclusive—excluding from its promises many who are

excluded from its privileges. Individual errors are always expelled from the Church, at the risk of ecclesiastical

rigor and intolerance. I have not the same allowance for the promulgation of this doctrine from the pulpit,

where this evil has long been making silent progress, Priestly intercession for the faithful and unfaithful alike, can have no other signification. Funeral

orations which hide from view the distinction between believers and unbelievers, exalting in a strain of indiscriminate eulogy, are not exempt from the same danger. Is it at an amiable philanthropy should be emboldened by these rites to pronounce an requiem over the grave.

which has occurred without *public* rebuke in a neighboring Diocese. The danger is coming very near to us, and is portentous of fearful consequences, when a sermon delivered in one of our pulpits is adopted as a popular tract among universalists and infidels. Where are we drifting? Into what shoreless sea of doubt and unbelief shall we be carried, unless this heresy is arrested—if possible, with words; if necessary, with peremptory discipline. Prudence suggested to Dr. Thomas Burnet to write in *Latin* his book on the state of the dead, in which he assails the doctrine of eternal punishment. He confesses that it is not a doctrine to be revealed to the multitude, who could be restrained from evil, only by the fear of future punishment. He goes so far as to add in the margin of his work, "Whoever shall translate these sentiments into the mother tongue, I shall think it was done with an evil design and to bad purpose." His tenderness of conscience is to be approved, if not his consistency.

A moment's reflection will show, that for the same reason the Scripture ought to remain shut up in a dead language. Admitting his doctrine to be biblical doctrine, the Bible ought not to be translated. Its diffusion among the people would be dangerous to public morals. Few are strong enough to receive its disclosures with impunity. But of what value is a revelation which makes known to mankind what they ought not to know, or what, rightly understood by the unlearned as it is by the learned, would make them rush headlong into vice and wickedness. Evidently the word of God teaches, or affects to teach, that the wicked are punished everlastingly, and if there be any lurking design to revoke this judgment, it so great a secret would hardly be entrusted to those who guard it with so little discretion!

But men who hold this doctrine have not always this simplicity and candor. The audacity which has lately been assumed in dealing with this subject, has armed itself with objections to the ancient faith. The strongest of the objections will be noticed as briefly as possible, that we may not be charged with railing at errors which we are at no pains to refute.

inst the universal judgment of the Church, it is objected the eternal duration of future punishment is a doctrine consistent with the infinite goodness of God. What oracle men consulted that justifies them in this assertion? did they gain this knowledge which enables them to the limit of God's wrath and clemency? In searching look of Nature without the aid of Revelation there is as much to make us fear hell as to hope for Heaven. Right we know to the contrary, the true manifestation of divine nature is in the tempest which desolates our plains; earthquake and volcano, which shake great cities as the lion shakes its prey within its teeth; in the thorn which pierce our flesh; in the winged insect devours the harvest; in the diseases without number hold us pale and trembling over the grave. There is nothing in the stern reality of woe, which covers so much of our existence, which warrants us to reject the idea of a scene of misery, co-extensive with our future existence. Ancients had none of these notions of Deity. Deities represented power and wrath were known to them, the gratification of every passion was familiar to them, but none dreamed of a Being who clasped to his bosom those who loved him, or refused him their homage. What was the heathen conception of Deity is shown in their conduct when Paul and Barnabas appeared among them, and they exclaimed, "the gods have come down to us in the likeness of men." Scarcely restrained from doing sacrifice to them. Why sacrifice? Why else, but that the sense of guilt moved them to seek of expiation without a moment's delay. It was to propitiate the wrath which was inseparable from the image of

our knowledge of the infinite goodness and mercy of God we are indebted to Christianity. His sterner attributes always known to our race in the severity of His judgments. His boundless love was not known until it appeared in the face of Jesus Christ.

Unbelief shoots its scorn at the Bible for what is said of the torments of the damned, fights against it, as if when the Bible is extinguished, hell will be extinguished. But the dismal

fear of future punishment was not first awakened in the human breast by the Scriptures. The existence of a Tartarus, with its implacable tortures, always lived in the apprehensions of mankind. Call it by what name you will, there it was, a dismal abode, hewed out in the dark regions of the dead, into which the wicked descended when the scenes of life had closed. Christianity is no more responsible for the existence of hell, than medical science is responsible for the mortality which it seeks to repair, or the fate which it struggles to avert. You understand my words. The dismal apprehension of coming wrath was not among the effects of Christ's presence on the earth, but the cause of it. He came not to condemn the world, but that the world through him might be saved. He came to a world already lost, that it might be saved; to a race sin-stricken, dead in trespasses and sins, that they which live might obtain salvation. Was it salvation from misfortune only or from misery? Was it from temporary or eternal punishment? I am content to press this one argument on a Christian conscience. It makes of the great work of redemption a dismal show, a senseless tragedy, and heaps dishonor upon the Saviour of mankind when you dare to mitigate the awful penalty of sin, and cut short the duration of future punishment.

Christ has made His soul an offering for sin. From the magnitude of the expiation, judge of the magnitude of evil and its consequences. While lambs were led to Altar it, was possible to measure the turpitude of human guilt. But when justice had to ascend so high up the scale of being as to choose for its victim the eternal Son of God; when He descended from the bosom of His Father to be made a curse for us, when He endured the pains of crucifixion, when the earth quaked, and the Temple veil was rent in twain, as torn asunder by the loud wail of that last agony as He gave up the Ghost; so awful a mystery was not enacted to release mankind from a punishment which would exhaust itself the lapse of years. Infinite redemption was not invoked to avert a finite retribution. Men think to magnify the Divine goodness in adopting a tender and refined phraseology

ence to future punishment, but they depreciate, if they do mock the humiliations and sufferings of the Son of God. tion wrought by Christ, and proclaimed by the Apostles, all its meaning, when belief and unbelief, piety and aty shall ultimately clasp hands, and hell is only an out-cour of entrance, and vestibule of Heaven!

approach with great caution and distrust, the next objection which is urged against the doctrine under review. Liter-understood, the description of future punishment in the is declared to be grotesque and wholly inconsistent with laws of spiritual existence. How little value ought to be ched to human speculation upon our future state of exist-, is manifest from the vagaries which are allowed a place ience, touching the origin of our species. The Bible is g its authority on this subject. That our first parents tempted by a serpent to their fall, is rejected as an alle-; that our first parents were themselves serpents or som-ior creatures, is nothing contrary to the deductions of ern science; nothing monstrous in the evolution from a r to a higher state—what then is to hinder an evolution wards, from a higher to an inferior condition? Should any be foolish enough to maintain that a portion of mankind, weak to achieve a higher destiny, shall by the stroke of h be remanded to the doom which they endured for ages, ved into worms and molecules—fighting one another, uring one another, science has no right to raise the voice monstrance. None can tell what materials of anguish are en away in the abysmal depths of a nature that can change ever die. So little do we gain by rejecting Holy Scrip- in dispelling the gloom which rests upon the fate of the ed.

ature has other secrets to unfold which might trouble a tical philosophy. Indications are not wanting to show the lake of fire and other sensible torments are not so rrent to reason as to make it safe to deal lightly with the uage of Scripture on this subject. The world is now on and has been for ages—fire raging around us and beneath quenched, and for aught we know, unquenchable. There o sensible loss or disintegration of the substance which

keeps alive the flame, so appalling, so irresistible, so universal,—if I should add, so everlasting, proof to the contrary there is none. That unseen Power which feeds these volcanic fires slumbering in the depths below—who shall stay His hand, if it should stretch forth into eternity, or rebuke him in His wrath, saying, “what doest thou.”

We have lingered on these speculations, only to show that the field has quite as much material for faith, as for scepticism. What agencies and methods of punishment will be employed in this work of retribution is more than we can declare. There are elements of *mental* anguish which no physical suffering can surpass, and which the imagery of hell is none too strong and vivid to depict to the senses. Nay, suffering is never rightly predicated of the body, but of the soul. The body alone is not susceptible to pain, but the sensation of pain passes through the body to its seat in the soul. Proof of this we have when the soul is under strong excitement, as in a battle, where deep wounds are received, which are not felt at the moment. On the other hand, while the body is slumbering in harmless repose, as in a dream, the soul is often tormented with pain and trepidation. If the combination of soul and body is so perfect in this life, that the soul shall endure pain corresponding to bodily suffering, while the body is wrapped in sleep, what is more likely than that the lost soul shall feel the impressions of material fire, when the body lies mouldering in the earth; or in the resurrection, when a spiritual body shall rise to be the everlasting companion of its woe. Be that as it may, worse than any pains which correspond with bodily anguish, is the everlasting portion of the ungodly. The parched tongue was not the chief distress of the rich man in torment. His soul was agitated with a greater terror. We read of only one petition for the solace of his pain: he was refused and asked no more. Not so when he asked relief from his mental anguish. Time and again his self-accusing spirit entreated with an importunity which could brook no denial, to be left alone in his woe, to be spared the presence of his family, whom his example had seduced, or his influence could have saved from this doom of misery. There is philosophy in that parable

he descriptions of punishment in the Bible which carry them a sense of the most intense pain and anguish, are too strong to express the capacity of a naked soul for suffering. Proof of this, I have just said, is familiar to us in dreams and visions of the night, which make all our bones to ache. An example still more affecting is found in the deliriums for the insane, where the faculties wander howling through the deserted chambers of the brain, or sink down into that sad and hopeless dejection. It is nothing rare to witness scenes of delirium, when misery is tearing away at the breast of the unfortunate, which prolonged to eternity would be an eternal hell. Already has that solemn judgment which awaits us begun in the depths of our consciousness or our unconsciousness. So acute often are these hidden sufferings of men suddenly detected in crime, as to persuade some into the belief that remorse exhausts the penalty due to sin, and the deeds of the world are avenged in the miseries of the world.

The contrary is true. The good are those who have the clearest perception of right or wrong, and who weep and mourn over their sins with deepest contrition. The audacious sinner becomes by a certain law of sin hardened and incapable of mental remorse. He is past feeling, or as it is expressed in Scripture, his conscience is seared with a hot iron. He ceases to experience the penalty of sin as he increases the number and enormity of his offenses. But is it to be concluded that a just God should punish with heavy stripes the first deviation from duty, and that the grosser acts of unrepentant wickedness should escape without punishment? Is the first lisping oath of childhood not to be uttered without stinging and pain; and is the coarse profanity and other vices of a hoary age to send no pang into futurity? Conscience has not been suspended; but in its suspension was there no prophetic warning, that the earlier pain attendant upon sin was the forerunner of a deeper and more poignant anguish—the first winging sensation of a worm that never dies, afterwards lulled into torpor by the sinner's neglect and scorn of all admonition, but only to renew its activity when the inward passions of the soul—if I may so express it—lie exposed and



naked beneath its fangs; and means of grace there are none, to purify the soul and to make it meet for the inheritance of the saints in light. The moment the sinner falls asleep in death, the soul is more awake than ever to recall lost opportunities, and to rehearse its own wretchedness and woe. So little force is there in the objection that the nature of future punishment is inconsistent with the constitution of a spiritual being.

Equally fallacious is the objection which a vitiated Theology is urging against the existence of Satan. If we listen to these teachers it is incumbent upon us no longer to believe in an evil spirit, amidst darkness and woe, subsisting upon his hatred of God, and the thought of making others partakers of his misery. Only the personality of the Evil one, and his legions are derided; not the evil itself, which is too palpable and defiant to be disputed. Error and wickedness cannot be derided out of existence. The mischief is all the same, whether the cause which produces it, is from within or without, or from both. Personal or impersonal, there is an unseen power which is strong to make men lawless and disobedient. Deny the notion of Satanic agency if you will; there is not a single passion of our nature, which becoming intensified, will not become a tyrant power, and fling its serpent coil around a man, so that his strength is well nigh gone. At times, his mind will be haunted with gorgeous and hideous spectres, as when the brain is heated with strong drink, until the air around his chamber is peopled with devils, tormenting him with pain and anguish indescribable. Why this cruel hallucination? This man did not make himself; he is not responsible for the faculties which tempt him to his fall, for the appetites which seduce him to a state of despair as if he had stained his hand with a brother's blood. What then? The honest sceptic is obliged to answer that these endowments are lodged within him, for his good, if held in abeyance—for his misery, if they gain the mastery and make him their slave, who should have been their conqueror. The same law holds good of corrupt books, corrupt associations which are external to the man, who becomes the unfortunate victim of their influence. They are allowed to tempt him, and if his will succumbs, to tempt him

to his destruction. With this fact in view, the agency of evil spirits is not so abhorrent to reason as to become a subject for mockery. The transition from the visible to the invisible is not so great, that one form of temptation is rational, and the other irrational, cruel and incredible. An evil and seductive spirit is not a myth any more than a seductive appetite, or a seductive companion of our flesh and blood.

To be tempted of the devil is not degrading to our nature, that we should struggle against the doctrine. It deepens rather the sympathy of angels and men, and allows large room for charity towards each other. For if man be the instigator of all the damning crimes and atrocities which darken our world, if they are perpetrated by men unassisted by the devil, we must conclude our own nature to be totally depraved and demoniacal; we do not rid ourselves of demons, but only claim kindred with them and force the conclusion, than which nothing is more terrible, that our race is the most wicked, degraded and malignant race of beings in the universe! Are you content to make this accusation? If so, christianity is not responsible for it; it is not christian doctrine. Between the two, belief and unbelief, the hardest accusers of mankind are not believers.

To be tempted of the devil is not to be subject to a power which is irresistible, which is another objection in the way of this doctrine. Satan is busy to circumvent and destroy, but he is not ignorant that to be utterly destroyed and miserable, the sinner must have the sting of deep reproach, the aching consciousness that his ruin has been his own act, and not another's. The whole design of his temptations is to make men guilty and to cover their souls with the shame of remorse. But remorse and self accusation were impossible, if temptation is so strong as to be irresistible. No blame can attach to the sinner's conduct, for there is no power to enable him to do right. Satan would not attempt if he could, to force the human will to the commission of evil, for he is not ignorant that nothing will aggravate the sinner's doom like this reflection, that power was given him to resist the temptation, and the promise was given him of victory.

Every man is tempted when he is drawn aside by his own

lust and enticed. It is the evil passions of men concurring with the temptation, which invites its approach and makes it potential. Satan watches the natural humors and inclinations of those whom he seeks to bring under his power. Of Judas, it is expressly written that he had already counselled with the chief priests to betray Christ, before it is declared that Satan entered into him, to stimulate him to the execution of his task. The same is affirmed of Ananias, that avarice had already prevailed with him to make him lie to the Holy Ghost. The world abounds in resources to tempt the weak and vicious; it has pleasure for the voluptuous, riches for the covetous, honors for the ambitious, instruments of revenge for the malicious. Satan makes it his duty to bring them together; and will never suffer an evil inclination to expire for want of opportunity to contest its strength.

So we learn from revelation to define the power of that cruel and malicious spirit, whose personality involves the fate of the Bible, as well as of humanity. To dispute this truth is to endanger the whole Gospel. No such cruel falsehood would have been imposed upon the faith of Christians. Jesus was always kind and sensitive to the errors and wrongs imposed upon the Jewish people. The spiritual tyranny under which they groaned filled him with indignation. His sharpest invectives were lavished upon the false teachers who sought to increase the rigor of the Mosaic creed by their traditions. With a gentle hand he lifted the yoke from the neck of the people, quieting their scruples and releasing them from exactions, fastings and forms, which neither they nor their fathers were able to bear. But the fastidious clemency which would cover from their sight the terrors of hell, and the infernal malice of Satan and his legions, had no place in His teaching. He knew as no human teacher can know, what was the mystery of the second death, and what dark infernal agencies crowd the avenues which lead to it, and He made it known in words which burn like fire. Three times in as many successive sentences He spoke to the multitude, of the torment of damned spirits, "where their worm dieth not and the fire is not quenched." And to one of His chief Apostles, who was always near Him, who lived in the shadow of his life, He

spoke: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

Jesus was not the being to frighten his disciples with phantoms. Imaginary terrors had no power over Him, who could look real terrors in the face so calmly, almost contemptuously. "Fear not them which kill the body—He was speaking in the midst of enemies who were gnashing upon him with their teeth; He was trying to embolden His disciples against ignoble weakness and pusillanimity; it was foreign to His nature to make men afraid "where no fear was;" His testimony is not therefore to be suspected of exaggeration when He proceeds—"Fear not them which kill the body and after that have no more that they can do, but fear Him who hath power to destroy both soul and body in hell."

To contradict this testimony or dilute it, is to deprive religion of its august power. Christianity has not so many forces to wield, that any one of them can be spared. The motives are none too many, to restrain men in the way of righteousness. Hope and fear have both need to be aroused, and the one with no less activity than the other. Rewards and punishments are made as positive, real and overwhelming as possible. It was necessary. Mankind are not to be converted to hate sin, by extinguishing its penalties. Hell is not less a reality than Heaven—is not less vividly depicted—is not less enduring and eternal in its duration. Revelation will not be accused of exaggeration, in the description which is given of the blessedness of the Heavenly Jerusalem. None are willing to believe that its streets of gold, its white robes, its applauding hymns of joy, express more than is true of the felicity of the Saints in the light. God does not cheat us with empty words of promise. We are thus at no loss how to understand His language, when He speaks of the state of lost spirits. We cannot understand it to mean a state of inanity. You can no more evacuate hell of its terrors than Heaven of its beatitudes. You can no more extract the pungency from the torments of the damned, than you can silence the seraphims' song. There will nothing be left for faith, if you can wrest the Scripture to prove, that torment does not mean torment,

and everlasting does not mean everlasting. You may behold a depth of meaning not foreign to this subject in the text—things which are seen are temporal, things which are not seen are eternal. It is a law of this earthly scene of existence—its pleasures and its pains which are perceptible to the senses, that it shall be of longer or shorter duration, that it is subject to change and decay. Not so in that future and unseen world, where the first sensation of joy or grief which shall possess the soul at the moment of resurrection, shall be an everlasting sensation. That which is not seen is “eternal.” It can never die. Eternity differs nothing from time, if capable of being measured by years, or ages or cycles. And to suppose that after the lapse of a fixed period, the human soul is released from its pains, is to annihilate the meaning of eternity. It is to perpetuate time. It is to convict the Apocalyptic angel, of deception, when he lifted up his hands, and swore by Him who liveth forever, that “Time shall be no longer!”

I have arrived at the close of a painful demonstration, which I did not undertake without repugnance. If it shocks your sensibilities, do not think it a subject for congratulation, or any proof of superior intelligence, virtue or refinement. Facts do not warrant such an assumption. Good men are sometimes betrayed into complacency with flippant allusions to this august mystery. It may silence this raillery to reflect that they are in alliance with the most degraded of their race. You are not alone, ye men of wit and levity, in dashing from your lips the cup of trembling. Multitudes are convinced by your arguments. The murderer, the spoiler of innocence, the base miscreant, sunk in ignorance, clotted with vice and infamy—their voices are in unison with yours in disowning the doctrine of eternal punishment. Your scepticism is greeted with a glad welcome in every retreat of crime, and is only strange and foreign to the innocent breast of childhood, and to the faith of holy men and martyrs in the Church of God. You may refuse to believe in hell, but with such grim followers, you have no cause to be proud of your discernment, arching your brow contemptuously upon the ignorance and credulity of believers. I will speak more feelingly. Until this doctrine

ceived and felt by you as God reveals it in His word, notwithstanding your professions, you are ignorant of the mystery of redemption. You are not saved, for you were never lost. The blessings of redemption will never be yours, until you ask God to break in pieces your pride, by giving you a true and view of your own misery, a lively conviction of the malignity and malice of sin, and an implacable hatred of yourselves as sin has made you, so that your words may be words of truth and not words of mockery when you pray, "From everlasting damnation good Lord deliver us."

I have delivered my soul of this testimony, in the presence of those whose duty it is to defend the truth, as well as to aid its propagation. My task is not done if I dismiss so grave a doctrine without any reference to the obligation which it imposes. Every Church has its peculiar dangers and temptations.

There is no danger that the Church of which we are members will not grow and increase in power with the progress of civilization in this country. There is no danger that a large portion of the intelligence, refinement, sober morality of this age will not be well represented in our sanctuaries. But is there not danger that the independence and fidelity of our youth may be overawed by the redundancy of worldly wealth, or the fastidiousness of public taste, enfeebling the tone of the pulpit. Our strength will die out, when we hear no more stern exhortations to sinners to "flee from the wrath to come."

Our Church has need of iron in its blood. It has need of fire in its veins—majesty in its voice, to make men feel and tremble who are now buried in carnal sloth and security. It is clear that the words which go forth from our pulpits on the subject of punishment, have not the sober reality or the vivid flash of power to silence criticism and rebuke. No man smiles at lightning when it leaps from the clouds and shakes its glittering spear above his head. It may not produce repentance, but it is too awful for derision. May not the fault be in our preaching, rather than in the revelation itself, that the torments of the damned evoke words of carping criticism, instead of an awe and trepidation? We do not stand before the people with the awe upon us, of this great mystery! Not a few of our

ministers would be surprised at the close of their sermons, to see proud men tremble as Felix did, when the Apostle discoursed of temperance, righteousness and a judgment to come. They would be surprised still more if one should approach them trembling and astonished, with the question, what shall I do to be saved? I do not say that ministers should discourse frequently of hell, but it would be a reformation if they would preach to make it clear that they believe in hell, if, knowing the terrors of the Lord, they would "persuade" men to adjure them with fervent entreaties, and not be contented to instruct and guide them—it they would throw into their work in the pulpit and out of it, the fervor and solemnity which would extort the confession. That man believes what he preaches who is true. His life interprets to us the text—He that converteth a sinner from the error of his ways, shall save a soul from death. None are left to doubt his convictions that he is able to save men from actual perdition, so the Apostles preached and lived. Come, ye tongues of fire which rested on the ears of the messengers of the Gospel, and burn this awful truth into the minds of ministers and people! He who cannot deceive himself asserts it—that the unbelievers, the profane, the careless, who are lovers of pleasure, more than lovers of God, are exposed to the unknown pangs of the second death. From the midst of every congregation, victims are to be gathered for the anguish of eternity to feed upon. Every day they are heaping up wrath against the day of wrath. Few realize this truth who accept it as a doctrine. Justice tarries and we fall into forgetfulness. The wide chasm between us and that future world is filled with scenes and incidents of real life, which hide its distant terrors from our sight. We love those who love us. We glory in them. We admire their virtues, until we almost forget that at their feet lies a bed of darkness and gloom, which will divorce the brightest forms of creation from the light of eternal life. Calmly we stand in the presence of those whose end, disguised as we may, is eternal exclusion from the presence of God. In mercy to us, the fearful record is not here made known. Truth is a veiled prophet. Clothed in mystery, it covers more than it reveals. It speaks in oracles, and forbids us to confound us with its disclosures. But suppose the veil



suddenly lifted, and what is hidden to be actually revealed to our senses. Suppose the messenger of truth descending from the skies to enter one of our Churches, and pointing to the individual present in the congregation to announce with a clear voice. There he is, seated in the midst of this sanctuary, tranquil and senseless of danger—there is one who is already under the sentence of the second death—who refuses the influence of the Holy Ghost—whose feet will soon be treading the dark shores where hope never comes, at such a moment, how would the venerated priest be startled from his sacred decorum, and every believer long to throw his arms around that sinking soul, to press him with prayers and entreaties—if possible to pluck him as “a brand out of the burning.” And yet it is true, if the Bible is true, that while we are praying and lifting up our songs of praise in the sanctuary, within the sound of our voice are souls impenitent, unreconciled to God, sinking unprepared into eternity. They perish, brethren, they perish! They are living without God, but they are dying without hope. From this death we have it in our power to rescue them, with the help of God; for how can we interpret His words already quoted—He that converteth a sinner from the error of his ways shall save a soul from death. No religion is worthy the name of religion which shows this care for souls. No activity, however conspicuous, but stand approved, which exhausts itself in seeking the triumph of a favorite system, while souls are perishing around from our neglect, who might be converted, and souls being lost, who might be saved.

The Conversion of sinners—the Salvation of souls, it is no enthusiasm to say, is the great work which God has delegated to His people. He might have chosen agencies more worthy, but He has not done so. The sublime task of spoiling Satan of his power, and gathering repentant sinners from threatened punishment, to people the abodes of the blessed, is your work and mine; and if not done by us, it will be left undone. Heaven opens wide its gates to animate our labors, ransomed saints are waiting to authenticate our faith, imperishable crowns to reward our fidelity. Alas, for that cold, mocking incredulity which would exchange this sure inheritance of glory, pledged to every true believer, for a doubtful and precarious fate—which prefers itself rather to snatch a gleam of comfort from God's promises, than to find safety in His promises, more intent to drive the kingdom of darkness of its woes, than to gain “an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.”



## APPENDICES.

### 1.—PAROCHIAL REPORTS.

#### Church of the Ascension, Donaldsonville.

REV. C. W. HILTON, RECTOR.

Baptisms—Adults, 1; children, 7; total, 8. Confirmations, 5. Communicants—Former number 53; added, 5; total, 58. Removed, 14; died, total 19. Present number, 39.

Marriages, 2; funerals, 5.

Sunday School—Teachers, 2; scholars, 17; total, 19.

Repairs to Church \$300. Sunday collections, \$90. Salary of minister \$500; total, \$890.

The attendance at worship is large, many coming from the other side of the river, showing that a healthy tone exists. The occasional service also well attended, I have resigned the charge at Bayou Goula in order to assume full rectorship here.

#### Christ Church, Napoleonville.

W. W. PUGH, SENIOR WARDEN.

Baptisms—Adults, 1; children, 4; total, 5. Confirmations, 3. Communicants—Former number, 40; added, 3; total 43; removed, 2; died, 1; total 40. Present number, 40.

Marriages, 2; funerals, 2.

Offertory, \$36 85.

#### Grace Church, Simmsport.

REV. J. EMMART BROWN RECTOR.

Baptisms—Adults, 1; children, 8; total, 9. Confirmations, 2. Communicants—Former number, 6; added, 2; total, 8; removed, 1; died, 1; total 6. Present number, 6.

Marriages, 9; funerals, 4.

## St. James' Church, Baton Rouge.

W. MARKHAM, SENIOR WARDEN.

—Adults: 2; children, 10; total 12. Confirmations, 3. Communicant number, 60; added, register imperfect; died, register, imperfect, register imperfect. Present, number, about 60.

s, 8; funerals, 14.

chool—Teachers, 6; scholars 25; total 31.

ebtedness of the parish \$257 60.

Dr. H. N. Strong, S. T. D., has resigned. His resignation has been ordered to take effect Easter Monday, April 17th, 1876. Dr. Strong was Rector of St. James during the period of eight years. The Rector of the Parish is now vacant.

## St. Mark's Church, Shreveport.

W. T. DICKINSON DALZELL, RECTOR.

—Adults, 6; children, 17; total, 23. Confirmations, 21. Communicant number, 118; added, 23; total 141. Removed, 13; died, 3; Present number, 125.

s, 3; funerals 10.

chool—Teachers 9; scholars, 70; total 79.

l School—Teachers, 1; scholars 20.

weekly offertory.....	\$ 284 85
debts paid since last Council, of which \$2,400 were collected from friends in New Orleans and Shreveport.....	3750 00

Total.....	\$4034 85
ve assessments for Bishop's stipend and Council fund....	\$259 00

at thankful to say that a debt which has been a heavy burden to us, has been entirely paid since the last Council. We could not have done it without outside assistance, but this was afforded by kind friends here and abroad. For the assistance we received here, we are indebted to our dear Bishop, who at his visitation in February made an appeal to the people of this City which had the effect of securing a liberal aid from parties from whom we least expected it.

## Grace Church, Lake Providence.

REV. WM. D. CHRISTIAN, LATE RECTOR.

—Children 8. Communicants—Former number, 28, added, 5; removed, 2; dropped, 2; total, 4. Present number, 29.

s, 4; funerals, 1.

chool—Teachers, 4; scholars, 23; total 27.

Communion alms, \$28 75; ordinary offerings, \$1 00; Ladies' Mite Society, \$100; Rector's salary, \$1222 10; other contributions, \$50 25. Total, \$1482 10.

I resigned the rectorship of this Parish on the 1st of April, but continued to officiate until the first Sunday after Easter. A class for confirmation awaits the visitation of the Bishop.

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### **St. Andrew's Church, Clinton.**

REV. JAMES PHILSON, RECTOR.

Baptisms—Adults, 1; children, 7; total 8. Confirmations 11. Communicants—Former number, 64; added, 7; total, 71; removed 3; died, 2; total 5. Present number 66.

Marriages, 2; funerals, 9.

Sunday Schools—Teachers, 6; scholars, 40; total 46.

Communion alms, \$63 30; Domestic Missions, \$8 85; total, \$72 15. No debts.

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### **St. Alban's Church, Jackson.**

REV. JAMES PHILSON, RECTOR.

Baptisms—Adults, 2; children, 2; total, 4. Confirmations, 2. Communicants—Former number, 8; added, 2; total, 10; died, 2. Present number, 8. Funerals 1.

Communion alms, \$23 10; Bishop's fund, \$10; total, \$33 10. No debts.

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### **Grace Church, St. Francisville.**

REV. A. GORDON BAKEWELL, RECTOR.

Baptisms—Adults, 1; children, 17, total, 18. Communicants—Former number, 58; added, 7; total, 65; removed 3. Present number, 66.

Marriages, 10; funerals, 9.

Sunday School—Teachers, 4; scholars, 40; total 44.

This parish is in a healthy condition.

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### **St. Mary's Church, West Feliciana.**

REV. A. GORDON BAKEWELL, RECTOR.

Baptisms—Adults, 1. Confirmations, 3. Communicants—Former number, 16; removed, 5. Present number, 11.

Funerals, 1.

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**St. John's Church, Laurel Hill.****REV. A. GORDON BAKEWELL, RECTOR.**

Confirmations, 3, Communicants—Former number, 15; added, 1; total, 16; removed, 4. Present number, 12. Sunday School—Teachers, 1; scholars 12; total, 13.

The condition of this parish is healthy, with no debts. The congregation though small, already comprise nearly all the whites in the neighborhood.

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**Church of the Epiphany, New Iberia.****REV. G. R. UPTON, RECTOR.**

Baptisms—Adults 2; children 9; total, 11. Confirmations, 5. Communicants—Former number, 101; added, 5; total, 106; removed, 72; died, 4; total, 76. Present number, 30.

Marriages, 1; funerals, 4.

Sunday School—Teachers, 2; scholars, 15; total, 17.

Holy Communion alms, \$12; Episcopal Fund, \$30; Council Fund \$10; Miscellaneous, \$369; total, \$421. Debt, \$600.

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**St. Mary's Church, Bayou Goula.****JOHN H. RANDOLPH, SENIOR WARDEN.**

Communicants—Former number, 31; removed, 5; died, 1; total, 6. Present number, 25.

Marriages, 3; funerals, 1.

\$22 70 were collected and expended for sexton's services, &c. \$400 were raised by a "Mite Party," for repairs to church, which is now being put in good condition, total, \$422 70. Church out of debt.

The Rev. C. W. Hilton has been officiating in this church twice a month for the past year, but his time having expired, leaves us without a rector.

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**Church of the Nativity, Rosedale.****REV. JOHN PHILSON, RECTOR.**

Baptisms—Adults, 2; children, 10; total, 12. Communicants—Former number, 12; removed, 2. Present number, 10.

Marriages, 5; funerals, 6.

Communion alms, \$19 50; Bishop's salary, \$10; Domestic Missions, \$5; Repairing Organ, \$200; total, \$234 50. No debts.

The east side of the Grosse Tete is again under water and that for the third time in twelve months. These repeated overflows are of course a

serious drawback to the temporal welfare of the church, nevertheless, in other respects the church here holds her own and her ministrations are, I believe, more highly prized by the people, now, in the time of her depression, than formerly in her prosperity.

### **St. John's Church, Thibodeaux.**

REV. CHAS. F. D. LYNE, RECTOR.

Baptisms—Children, 13. Confirmations, 13. Communicants—Former number, 27; added, 10; total, 37. Present number, 37.

Marriages; 4; funerals, 5.

Sunday School—Teachers, 4; scholars, 30; total, 34.

Communion alms, \$38 05; offertory, 77 15; total, \$115 20.

The parish continues out of debt, with the exception of a small balance due to the Rector which will be liquidated in all probability during the current year. In other respects it affords me great gratification to state the parish is in a prosperous condition.

### **St. Paul's Church, New Orleans.**

REV. HENRY HARCOURT WATERS, RECTOR.

Baptisms—Adults, 4; children, 28; total, 32. Confirmations, 11. Communicants—Present number, 287.

Marriages, 7; funerals, 18.

Sunday School—Teachers, 23; scholars, 192; total, 215.

Pew Rents, \$2092; weekly offertory, \$689 15; Fifty Cent Fund, \$104 05; Communion alms, \$397 13; Ladies Parish Aid, \$550; Sunday Schools, \$546 75; Episcopal Donation Funds, \$440; Children's Home (including \$25 from Sunday School) \$484 50; Mission Fund \$79 65; Repairs of Church, \$400; total, \$5708 23.

### **Church of the Annunciation, New Orleans.**

REV. JOHN PERCIVAL, D.D., RECTOR.

Baptisms—Adults, 6; children, 40; total, 46. Confirmations, 14. Communicants—Former number, 138; added, 12; died, 4; total, 150; removed, 11. total, 15. Present number, 135.

Marriages, 7; funerals, 22.

Sunday School—Teachers, 17; scholars, 135; total, 152.

Debt, 1875-1876, principal and interest.....		\$9,447 75
Debt, A. D., 1876, 26th April.....		7,000 00
		<hr/>
tion of Church Debt, A. D., 1875-1876.....		<u>\$2,447 75</u>
		<hr/>
gs and Subscriptions, 1875-1876.....		\$2,294 85
gs of Parish Aid Society.	" .....	467 70
Ladies' Party,	" .....	250 00
r School Contributions,	" .....	62 00
ptions and Aid to the Home,	" .....	295 00
an Dues	" .....	298 00
Charities,	" .....	37 00
		<hr/>
amount of collections, contributions, offerings, &c. for the		
year 1875-1876, from all sources.....		<u>\$6,257 57</u>

S. S. Hull, daughter of the Rector of Christ Church, New Orleans, first established, holds a school of the first class in the Chapel of the ciation.

advocates and friends of the *'Free System.'* have thus far no occasion yet the results of its adoption by the Church of the Aununciation. to the success has been most gratifying and encouraging. Gradually ming its indebtedness, self-sustaining and missionary in its efforts, arish under wise government is steadily pursuing the career of ian usefulness marked out for its energies.

on unceasingly busied in catering for the general store, every working rich in usefulness regular, productive industry, abundance of honey, fail to bless the prosperous and prospering hive. In like manner he poorest parish becomes wealthy in noble achievements, when the to be done is faithfully shared by *all*, when *every member* quits himself Christian should and is ever active and is doing his *own whole* part h the much coveted, the common end in view. Mites and farthings e wondrous and assistable levers when there are mountains to be ed, valleys to be filled and hills to be made low.

ped in mourning for the recent loss of its representative, our new h and the records of the parish bear sad and significant testimony to unexpected and heavy bereavement. The unfeigned sorrow of the egation has however found its true solace in the common holy resolve plete what remains of the great work of restoration, to catch the ening inspiration bequeathed by a pious and and faithful life. ous of that excellence which shall appropriate the Divine commenda- thou hast been faithfull over a few things," many now seek to fill e breach made by the death of a *just man*, with increased activity, nce and fidelity.

ould be an omission to close this brief and imperfect report without d on the faithful and efficient services of our valuable choir. When

the praises of the sanctuary are led by the diligent and the devoted, the peaceful and edifying influences thereof are felt and appreciated by the whole congregation. May such an administration of this chief part of public worship long continue to bless our parish.

### Trinity Church, New Orleans.

REV. HUGH MILLER THOMPSON, D.D., RECTOR.

Baptisms—Adults, 3; children, 45; total, 48. Confirmations, 29. Communicants—Former number 780; added, 30; total, 810. Present number (estimated), 450.

Marriages, 9; funerals, 9.

Sunday School—Teachers, 44; scholars, 308; total, 452.

Trinity High School—Teachers, 5; scholars, 50; total, 55.

Sunday School, City Insane Asylum, \$41 45; Children's Home, \$75 50; Christmas Festival, \$105 85; Diosean Missions, \$207 35; other offerings for Diosean Missions, \$23 95; University of the South, \$136 15; Diosean Fund, \$1450; Communion Alms, for the poor, \$353 20; Bishop Polk Society, \$1009 60; to the Children's Home, annual subscription, \$400, Pew Rents and offerings for parish purposes, \$12944; Trinity Benevolent Society, \$616 25; total, \$16,993.

The present Rector having been in charge but three months is not able to make his report as accurate as he would like. A marked discrepancy will be noticed in the number of communicants as reported last year and this the Rector can only *estimate*, and as there appears to have been no revision of the list of communicants and no addition to it in this parish for seven years the existing list aids him but little. He takes as a basis the actual number receiving at two communions on Easter Day and is quite certain the number reported is quite as large as it ought to be.

The Rector is glad to report Trinity Parish full of zeal, energy and good works. The Bishop Polk Society, the Trinity Benevolent Association, that great interest, Trinity School, the Sunday School, all the agencies of Christian work are doing effective service.

### Trinity Chapel, New Orleans.

REV. HUGH MILLER THOMPSON, D.D., RECTOR.

Baptisms—Infants 31.

Marriages, 1; funerals, 5.

Communicants, last reported, 110. Present number (estimated) 50.

Contributions—offertory for support of service, \$768; Ladies' Aid Association \$181; Sunday School, \$279; total, \$1238.

same reason for discrepancy in numbers of communicants exists in of the Chapel as in that of Trinity Church. The Rector can only the number. He is quite certain it will include all *bona fide* cants. He trusts soon to obtain a permanent minister for this portant work which has lain heavily on his heart and conscience ing charge of Trinity Parish.

## Mount Olivet Church, New Orleans.

REV. EDWARD FONTAINE, RECTOR.

ns—Adults, 2; children, 42; total 46. Confirmations, 40. Commu- Former number, 78; added, 67; total, 145; removed, 2; died, 6. umber, 137.

ges, 1; funerals, 13.

School—Teachers, 15; scholars, 152; total, 167.

union alms, \$30 95; offertory, \$188; contributions, \$408 85; Ladie's Sewing Societies gifts, \$198 25; total, \$826 05.

ole cost of the Parish. including the Rector's salary of \$40 per as been only \$782 55, which has left a small balance in the treasury , and I am glad that I am able to report it free from debt, but I at its poverty has made it impossible for it to aid our Foreign and Missions. It would be heavily indebted but for the noble sacri- number of generous individuals. The ladies and gentlemen of our choir have cheerfully and efficiently performed their duty without ensation except our heartfelt gratitude, the approbation of their es and a sense of the favor of the God they have praised, and ork they have promoted. Another lady has attended to the cleans- e Church, and its decorations during the whole year, and has per- er work faithfully, with admirable taste and *gratuitously*. A few es who belong to the two societies, furnished my vestry room with nveniences of an office and bed room, and have saved me the ex- oom rent and a laundress. Two gentlemen have supplied me with- e with drugs, medicines, lamps and oil, and all the stationary, isware I needed. The noble ladies of the Church of the Holy on in New York sent me an abundant supply of clothing for my- and children. The proprietors of the Canal Street and Third erries saved me the expense of fifty dollars, by giving me free oss the Mississippi River. One gentleman paid the insurance rty dollars on the Church, and he and a few others, not one of whom id nearly all of the contribution of \$408.85 reported. There is not n or woman among our communicants. The most of them are . They are industrious and economical, and although they are o work, and competent to perform the tasks of their various me-



chanical occupations, in our present oppressed condition, but few of them are engaged in any lucrative business, and the most of them can find no remunerative employment.

### Calvary Church, New Orleans.

REV. SPRUILLE BURFORD, RECTOR.

Baptisms—Adults, 10; children, 32; total, 42. Confirmations, 52. Communicants—Former number, 109; added, 61; total, 170; removed, 7; died, 3; total, 10. Present number, 160.

Marriages, 13; funerals, 15.

Sunday School—Teachers, 16; scholars, 170; total, 186.

Rector's salary, \$1500; Communion alms, \$350; Ladies' Aid Society, \$350; Sunday School, \$175 25; other contributions, \$1284; Diocesan Fund, \$119; total, \$4378 25.

The church property has been much improved by additions to the parsonage, painting the church and building a new fence. The finances have improved with the increased numerical strength of the congregation the revenue exceeding the expense account, thus allowing a considerable sum for reducing our small debt, which we hope will soon be extinguished altogether. The prospects of the Parish were never more encouraging, in all respects. Again the venerable Rev. Dr. Lewis must be recorded as rendering me very much and most unselfish aid during the year.

### St. Anna's Church, New Orleans.

REV. JOHN FRANCIS GIRAULT, RECTOR.

Baptisms—Adults, 3; children, 48; total, 51. Confirmations, 16. Communicants—Former number, 276; added, 28; total, 304; removed, 17; died, 5; total, 22. Present number, 282.

Marriages, 12; funerals, 27.

Sunday School—Teachers, 14; scholars, 170; total, 184.

Parochial School—Teachers, 1; scholars, 20; total, 21.

Communion alms, \$128 70; contributions, extra Diocesan, Domestic Missions, \$26 35; University of the South, \$8 40; Diocesan Episcopal fund, \$291; Council Fund, \$20; Parochial Ladies Aid Society, \$532 40; Sunday School, \$75; Parish School, \$60; other objects, \$2,729 82, Total of all contributions, \$3,871 67. No debts.

### St. George's Church, New Orleans.

REV. BENJAMIN T. H. MAYCOCK, RECTOR.

Baptisms—Adults, 3; children, 6; total, 9. Confirmations, 11. Communicants—Former number, 45; added, 16; total, 61; removed, 1; died, 1; total, 2. Present number, 59.

2.  
hool—Teachers, 8; scholars, 37; total, 45.  
s from April, 1st, 1875 to April, 24th, 1876: Offertory, \$200 82;  
\$637; Communion alms, \$23 40; Ladies' Parish Aid Society,  
on to Church, \$10; Bishop's Fund, \$44; Aid Society, \$481; total,  
Parish work fully appreciated by the church members, as  
Parish Aid Society has collected through a membership number-  
edlework, \$402; by dues, \$79; total, \$481. The Lenten services  
have been well attended and encouraged the Rector greatly.

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### Christ Church, New Orleans.

IV. WILLIAM T. LEACOCK, D.D., RECTOR.

-Adults, 4; children, 60; total, 64. Confirmations, 48. Commu-  
mer number, 529; added, 49; total, 578; died, 12. Present

23; funerals, 22.  
hool—Teachers, 36; scholars, 383; total, 419.  
n alms, \$709 80; City Missions, \$378; Sunday School, \$340;  
hool, \$859; Benovelent Association, \$213; offertory, \$1792 75;  
and taxes, \$3502 50; Episcopal Fund and Bishop's Salary, \$405;  
50; total, \$9584 24.

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### St. John's Church, New Orleans.

REV. A. J. TARDY, RECTOR.

-Adults, 4; children, 20; total, 24. Confirmations, 19. Commu-  
mer number, 78; added, 34; total, 112; removed, 12. Present

4; funerals, 11.  
d Mission Schools—Teachers, 38; scholars, 305; total, 343.  
\$283 80; Ladies' Aid, \$86; St. John's Guild, \$36 70; Sunday  
45; donations, \$49 80; Subscriptions, \$180 25; proceeds of  
its \$552 80; total, \$1389 50; debt on Church to strangers  
1160.

ual way this parish has progressed beyond the expectations of  
guine friends. The congregation has largely increased and is  
ual life and energy. The people have worked with a zeal and  
at is most commendable, especially the zealous and devoted  
the Ladies' Aid Association, who have done a good and noble  
parish. The young men of the Guild have also labored most

energetically and successfully and through their instrumentality many young men have been brought into the church, the last confirmation class all being males. This parish has the only evening Sunday School of the church in the city, which is largely attended. The prayers and the labors of those who have so nobly stood by this struggling little parish will, it is hoped, ere long be answered abundantly and crowned with the richest fruition, by seeing their beautiful and much loved little temple entirely free from debt. To God be the honor and praise.

### Grace Church, Monroe.

J. W. SCARBOROUGH, SENIOR WARDEN,

Baptisms—Adults, 4; children, 22; total, 26. Confirmations, 7. Communicants—Former number, 31; added, 7; total, 38; removed, 4. Present number, 34.

Marriages, 3; funerals, 1.

Sunday School—Teachers, 7; scholars, 42; total, 49.

Offertory, \$71 55; alms, \$45 95; pew rents, \$207 50; total, \$325; mortgage debt, \$3612. Condition much improved since advent of Bishop Adams.

### St. Stephen's Church, Williamsport.

REV. J. EMMART BROWN, RECTOR.

Baptisms—Adults, 9; children, 16; total, 25. Confirmations, 17. Communicants—Former number, 22; added, 15; total, 37; removed, 4; died, 2; total, 6. Present number 31.

Marriages, 3; funerals, 11.

A class for confirmation.

### St. James' Church, Alexandria.

REV. A. N. OGDEN, RECTOR.

Baptisms—Adults, 2; children, 13; total, 15. Confirmations, 19. Communicants—Former number, 116; added, 19; total, 135; died, 2. Present number, 133.

Marriages, 7; funerals, 5.

Sunday School—Teachers, 9; scholars, 65; total, 74.

Colored Mission School—Teachers, 2; scholars, 40; total, 42.

Pew rents, \$565; from Ladies' Guild and other sources, \$439 70; Council fund \$10; Episcopal fund, \$68; total, \$523; debts about \$805.

The church building is still incomplected and the debt on lot still unpaid. We pray and hope to be able to do better this year. Attendance on Divine service good, and in all that concerns the spiritual life of the congregation the condition of the parish was never better.

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**Trinity Church, Cheneyville.****REV. OLIVER WILSON, MINISTER IN CHARGE.**

Baptisms—Adults, 3; Children, 21; total, 24. Confirmations, 15. Communicants—Former number, 30; added, 15; total, 45; removed, 3; died, 1; total, 4. Present number, 41.

Marriages, 2; funerals, 5.

Sunday School—Teachers, 7; scholars, 48; total, 55.

Episcopal fund, \$62; Council, \$20; Rector's salary, \$400; New Organ, \$200, Sunday School, \$32 80; Domestic Missions, \$38 10; Communion Alms, \$47 70; From Mission Stations, \$60; From Mission Sunday School, \$6; Other Objects, \$41; Total, \$908 60.

By contrasting this report with that made at the last Council, it will be seen that the Parish has been much improved, and now exhibits more vigor than for some time previous. This shows, I think, the benefit of having a resident clergyman in every parish however small. Under the blessings of God, Trinity Church has received a new impetus, which we hope to carry forward into the labors of the coming year. It is worthy of notice, that though there are three places of worship in the town, this church alone has stood the test of time, and the misfortunes which have befallen the people. The church is now the sole religious teacher in a radius of many miles around. She is fostering two missions in the neighborhood, which give promise of success. The minister and the congregation most gratefully acknowledge valuable aid received from generous churchmen in Connecticut.

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**St. Peter's Church, Pineville,****REV. A. N. OGDEN, RECTOR.**

Baptisms—Children, 7. Confirmations, 7. Communicants—Former number, 39; added, 7; total 46; removed, 1. Present number, 45.

Marriages, 1; funerals, 2.

Sunday School—Teachers, 5; scholars, 45; total, 50.

Total amount received from all sources, \$253; Communion alms, \$12; total \$265.

The parish is very poor. Strenuous efforts are now being made to repair the chapel. All are determined and hopeful.

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**Zion Church, St. Martinsville.****REV. G. R. UPTON, RECTOR.**

Baptisms—children, 2. Confirmations, 3. Communicants—Former number, 18; added, 3; total, 21; removed, 3. Present number, 18.

Funerals, 3.

Diocesan assessment, \$3; miscellaneous, \$44 80; total, \$52 80.

### St. Mary's Church, Franklin.

REV. G. R. UPTON, RECTOR.

Baptisms—Adults, 4; children, 30; total, 34. Confirmations, 15. Communicants—Former number, 56; added, 11; total, 67; removed, 16; died, 1; total 17. Present number, 50.

Funerals, 10.

Sunday School—Teachers, 8; scholars, 40; total, 48.

Minister's salary, \$150; Episcopal Fund, \$56; Council Fund, \$10; Easter Offering, 1875, \$14 05; Easter Offering, 1876, \$50 15; Lenten Offerings, \$23 45; Sunday Offerings, \$38 45; Ladies' Aid Association, \$150; Sunday School Offerings, \$24 15; Donation of Mr. Mason of Boston, \$100; Total, \$616 25. We owe \$200 to the Goodrich Fund. Within the last three months, we have paid \$300 to the Goodrich Fund.

This report includes St. Mary's Mission, Centreville.

### Church of the Incarnation, Amite.

REV. ROB'T S. STUART, MINISTER IN CHARGE.

Baptisms—Adults, 6; children, 6; total 12. Confirmations, 6. Communicants—Former number, 15; added, 3; removed, 2; total, 25. Present number, 23.

Marriages, 1; funerals, 2.

Sunday School—Teachers, 4; scholars, 21; total, 25.

\$48 00 has been contributed towards the support of the Mission; \$26 70 are due to the Council, which will be paid shortly. The services are well attended. I have not yet had time to thoroughly organize my work.

### All Saints' Church, Pontchatoula.

REV. ROB'T S. STUART, MINISTER IN CHARGE.

Baptisms—Adults, 6; children, 7; total, 13. Confirmations, 5. Communicants—Former number, 2; added, 5; removed, 2; total, 7; Present number, 5.

Marriages, 1.

Sunday School—Teachers, 5; scholars, 30; total, 35.

About \$8 have been contributed towards the support of the Minister. The Bishop's salary has been unpaid for two or three years, and I have urged the Senior Warden to make a payment of all due at once.

The services are well attended, and all seem favorably disposed to the Church.

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### Church of the Holy Spirit, So. Car Works.

REV. R. S. STUART, MINISTER IN CHARGE.

Communicants—Former number, 5; added, 1; total, 6.

Sunday School—Teachers, 2; scholars, 23; total, 25.

Have been unable to give a service at this point, up to this time. A Sunday School has been established by two earnest ladies in the church.

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### Grace Church, Hammond.

REV. ROBT S. STUART, MINISTER IN CHARGE.

Baptisms—Adults, 2; children, 3; total, 5. Confirmations, 6. Communicants—Former number, 3; added, 6; total, 9. Present number, 9.

Funerals, 3.

Sunday School—Teachers, 5; scholars, 62; total, 67.

\$106 60 have been paid by the Parish for Divine service; \$1106 30, have been contributed for church building; total, \$1212 90. \$1500 are still due on the Church.

The Communicants here are very earnest, the Sunday School is flourishing, and with God's help, the debt on the Church will be paid before the session of the next Council.

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### St. Joseph's Church, St. Joseph.

REV. CALEB DOW, RECTOR.

Baptisms—Adults, 2; children, 13; total, 15. Confirmations, 15. Communicants—Former number, 22; added, 8; total, 30. Removed, 3. Present number, 27.

Marriages, 4; Funerals, 10.

Sunday School—Teachers, 4; scholars, 30; total, 34.

Paid debt of \$200. Other purposes \$100.

The church is now free from debt.

More than the usual degree of interest in the services of the church is manifested; and services are held occasionally on Lake St. Joseph and near Lake St. Peter.

### St. Matthew's Church, Houma.

JOHN R. BISLAND, SENIOR WARDEN.

- Confirmations, 3; Communicants—Former number, 26; added 3; present number, 29.

The parish has been vacant for a year on account of the condition of the church, but it has been completely repaired and the funds raised for the support of a rector.

### Mission Church in Abner Robert's House, on Big Bayou Sara Creek, Parish of West Feliciana.

REV. A. GORDON BAKEWELL, MINISTER IN CHARGE, WITH MR. FRANK E. EVANS, LAY READER.

This Mission Church was established for the benefit of those in the neighborhood, who lived too far to attend any other Church.

Services have been held at this Mission Church every Sunday, with the assistance of Mr. Frank E. Evans, Lay Reader, officiating in the absence of the Minister.

Communicants, 4; confirmed at St. John's, Laurel Hill.

### Mission Church at Tunica, West Feliciana, La.

REV. A. GORDON BAKEWELL, MINISTER IN CHARGE.

This Church has been gathered at Tunica, on the Mississippi River, and is an entirely new field. Weather permitting passage over the fords—services are held here once a month.

Baptisms—Adults, 9; Infants, 4; total, 13. Confirmations, 4. Communicants, 4.

### Addenda.

In addition to my regular Parochial returns, I report that Divine Service is celebrated at St. Mary's Mission, Centreville, twice a month, and the Holy Communion once a month. Occasionally Divine Service and the Holy Communion are celebrated at St. Augustines' Mission, Morgan City.

A lot has been purchased and paid for at Morgan City. The lot was paid for by the people of the town: Mrs. Lawrence contributing one hundred dollars. It is hoped that by the next Report a Chapel will be erected, and a Parish organized and seeking admission into union with the Council. An interesting Sunday School, conducted by faithful laymen, has been organized at Canterbury Mission, Tigerville.

Thanks are due to Mr. and Mrs. Libby of New York, who have generously donated five hundred dollars annually, to the Church at New Iberia and Franklin. This materially aids these two Parishes and helps to prosecute missionary work in the adjacent territory.

The Church acknowledges, most gratefully, the kindness of Mr. Chas. Morgan, in permitting the Clergy, when on duty, to travel free upon his Railway. Gratitude is also due Capt. Pharr for allowing the Clergy to travel free upon his line of Steamers. Their generosity facilitates very much the work of the Church in Southwest Louisiana.

REV. G. R. UPTON, RECTOR.

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In addition to the regular reports from the Churches in Amite, Hammond and Pontchatoula. I would add that there are six communicants of the Church at Arcola, and six at Tangipahoa. At the latter point, four children have been baptized and one adult, making a total of five.

REV. R. S. STUART, Minister in charge.

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### Children's Home of the P. E. Church.

SISTER ROBERTA IN CHARGE.

There are 36 children in the Home. 12 of these are entire orphans, the remaining 24 have one or both parents living.

Received since last report 17 children. Dismissed during the same period 17 children. The health of the children has been good. Many liberal donations of money, dry goods, clothing and provisions have been received. Daily morning and evening prayers are said in the oratory. The work of the Home is done by the children, the only assistance obtained outside is in the laundry department. Sunday school in the oratory every Sunday a. m. from 9 to 10½ o'clock, after which all attend Divine service in the Parish Church. All our wants are abundantly supplied. To God be all the praise.



## 2--REPORTS OF SPECIAL COMMITTEES.

**F.**

## REPORT OF REGISTRAR AND HISTORIAN.

I have the pleasure of presenting this report of the operations of my office, from the date of the last report to November first, at which time it was relinquished to my successor, appointed by the standing committee.

The current publications of other Dioceses have been regularly received and filed, and their applications answered to the extent of our ability.

Many valuable additions have been made to the archives—more has been done indeed during the period under review than at any other of my term of office. The receipt of journals have numbered no less than three hundred and fifty. To the following gentlemen the Diocese is indebted for favors, viz: Bishop Robertson, the Rev. Drs. Joseph Packard, Alfred A. Watson, Daniel S. Lewis, Edwin A. Dalrymple, Robert McMurdy, Horatio N. Powers, Thomas C. Pitkin, Robert B. Croes, Samuel Chase, the Rev. Louis B. Van Dyne, William Munford, John Francis Garault, T. Gardiner Littell, William H. Clarke, John D. McCollough, Frederick D. Harriman, James W. Hoskies, Charles B. Stout, B. E. Habersham, Frederick Elwell, J. Harris Knowles and Andrew Crosswell, Messrs. William Cornwall of Louisville, Ky., Thomas H. Canfield of Burlington, Vt., and to some unknown friend for the Iowa Journals of 1853 and 1855. I respectfully recommend that the thanks of the Diocese be tendered to these gentlemen and that a copy of the journal containing such acknowledgement be forwarded to each of them.

The number of journals still needed to complete our files is about five hundred; of these, three hundred and thirty were published before the organization of this Diocese in 1838, of the one hundred and seventy-two journals published since that date, that we have not but thirty three belong to the period since 1860, and thirty others to the decade of 1850 to 1859. The journals of Southern Dioceses are the most deficient, owing probably to their destruction during the civil war. Of these we need seventy-five of those for 1838 to 1859, and twenty for 1860 to 1869. Our files for 1870 to 1875 are complete; the same remark is applicable to the entire publications of twenty of the Dioceses put forth since 1838.

Our archives have thus become very valuable. Their loss by fire could not be replaced, and I therefore would again suggest that measures be taken for their greater security than that afforded in the Diocesan's office.

The early journals of our own Diocese are out of print, and even those for 1869 are scarce, while that for 1868 cannot be obtained in response to several inquiries for it. I recommend, therefore, that an excess of journals of fifty to one hundred be annually printed above those needed for current needs, and that, say sixteen or twenty-four pages of the journal be annually devoted to reprint matter of the early journals. By continued paging pro-

n would thus be made together in one in a few years a volume of  
esan history. By omitting Clergy lists, Diocesan officers, Canons, etc.,  
statistical matter of Parochial reports except in tabular form, this  
would be much facilitated.

Had I remained in office, I should have published in 1876 a table of  
stics of the decade of the Episcopate of your present Diocesan, the  
d being then complete; in 1877 an amended clerical list based on that  
ished in 1872, viz: the names with numbers of the clergy then con-  
ed with the Diocese with the changes to date, and have continued the  
tice every five years; 1878 the Diocesan statistics of forty years, ar-  
ging them under the periods of 1838-1848, 1848-1858, 1858-1861, 1861-1866  
1866-1878. I recommend that these intentions be carried out by my  
essor.

Permit me in closing this report to express my thanks to the Council,  
the opportunity of having served them, and my heartfelt regret at the  
essity that compels the severance of ties the most affectionate. My  
rt has been given freely and without division to the work of the Church  
ouisiana, and until I am permitted to return to you, will ever beat in  
lly sympathy with your woes and swell with triumph at the recital of  
r victories.

Respectfully,

HERMAN C. DUNCAN,  
Registrar and Historian.

ew Orleans, Norember 1st, 1875.

**G.**

REPORT OF THE COMMITTEE ON ASSESSMENTS.

he undersigned Committee on Assessments, respectfully report.  
hat although the report of the Diocesan Treasurer shows a balance of  
on hand, amounting to \$1,783.43, yet there is an existing indebted-  
of \$2,678.07 due to the Bishop, notwithstanding the fact that at the  
meeting of the Council he generously donated the sum of one thousand  
ars in reduction of his salary.

pplying the cash on hand to the liquidation of the above indebtedness  
\$2,678.67, there is left still due, and to be provided for the sum

.....	\$ 894 64
l Salary for 1876.....	5,000 00
l Insurance policy and other necessary expenses.....	1,000 00

Total amount to be provided for.....\$6,894.64

o provide for the payment of the above, there are :

it. The probable income from interest on property of the  
testant Episcopal Association.....\$1,280 00  
l. The assessment on the Parishes as per tableau annexed.... 5,603 00

Total.....\$6,883 00

The Committee have adopted as the basis of assessment, as far as they were able to do so, the estimate of one dollar and a half upon each communicant as reported to the last Council.

There are, however, several marked exceptions to this rule, in the cases of the following Parishes in the city of New Orleans, to wit: Trinity, St. Paul's and Christ Church, where it has been found necessary in order to make up the deficit, to continue the somewhat different mode and large assessment adopted at the last Council.

J. McCONNELL,  
JULES A. BLANC.  
JOSEPH P. HORNER,  
J. M. WILLIAMS.

Tableau of Assessment made part of report of Committee on Assessments.

Church of the Ascension Donaldsonville.....	\$ 79
Christ Church, Napoleonville.....	60
Grace Church, Simmsport.....	9
St. James' Church, Baton Rouge.....	90
St. John's Church, West Baton Rouge.....	12
St. Mark's Church, Shreveport.....	177
Grace Church Lake Providence.....	42
Christ Church, Mansfield.....	24
St. Andrew's Church, Clinton.....	96
St. Alban Church, Jackson.....	12
Grace Church, St. Francisville.....	87
St. Mary's Church, West Feliciana.....	18
St. John's Church, Laurel Hill.....	22
Church of the Epiphany, New Iberia.....	150
St. Mary's Church, Bayou Goula.....	45
Church of the Nativity, Rosedale.....	15
St. John's Church, Thibodeaux.....	40
Christ Church, Bastrop.....	30
Church of the Redeemer, Prairie Jefferson.....	30
Trinity Church, Natchitoches.....	40
Grace Church, Monroe.....	40
St. Stephen's Church, Williamsport.....	40
St. James' Church, Alexandria.....	174
Trinity Church, Cheneyville.....	46
St. Peter's Church, Pineville.....	53
Church of the Epiphany, Opelousas.....	90
St. John's Church, Washington.....	60
Zion Church, St. Martinsville.....	27
St. Mary's Church, Franklin.....	84
Christ Church, Covington.....	37
Amount carried forward.....	\$1730

Amount brought forward.....	\$1739
Church of Incarnation, Amite.....	22
All Saints' Church, Ponchatoula.....	3
St. Joseph's Church, St. Joseph .....	33
St. Matthew's Church, Houma.....	39
St. Andrew's Church, Prairie Merouge.....	33
From the Country.....	\$1859
Church of the Annunciation,.....	205
Mount Olivet.....	115
Calvary Church,.....	153
St. Anna's Chapel.....	291
St. George's Church.....	80
St. John's Church.....	50
St. Paul's Church.....	450
Christ Church.....	1000
Trinity Church.....	1400
From the City.....	\$3744
Total.....	\$5603
Protestant Episcopal Association.....	1280
	\$6883

## H.

### REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Of the forty parishes in union with this Council, thirty seven have presented the annual parochial report as required by the sixth canon of the Diocese. Some of these statements are very complete; all of them contain information of a highly interesting and hopeful description.

No feature of Christianity is, perhaps, so likely to impress the thoughtful mind as its singular power of adapting its saving forces to every condition, change and circumstance of human life. Your committee cannot fail to admire the wisdom, self-denial and devotion which the church in our Diocese has manifested in meeting the sad consequences of war, social disorganization, failures in crops, the ravages of waters and other calamities to which we have been of late years subjected. Crippled in every resource, when not utterly ruined, unable to support the ministers of Christ, even on the most slender maintenance, our people for a moment seemed to be exposed to a most disastrous destiny. Man's extremity, however, is indeed God's opportunity. The Divine strength is perfected in human weakness and then help is nearest when this lesson has been best taught.

No token of the Divine presence amongst His people is so significant as that which discovers to us the gracious work of the Holy Spirit in drawing

and selecting those who are to serve Him in the ministry. A few years ago, few native ministers served in this Diocese. Happily, now, all this is changed. Every year the Address of the Rt. Reverend the Bishop, clearly shows that the youth and the manhood of this land, those inured to the trying climate of this State, and taken from the people themselves, are earnestly seeking for admission into Holy Orders, and this in increased and ever increasing numbers. Born here, reared in Louisiana, they have grown up under the training of the customs, manners and usages prevailing amongst us, which of itself constitute one of the most important qualifications for the Holy office they are moved to seek. In view of this fact, would it not be a signal mark of the wisdom of the Church to make due preparation for this evident and beneficent interposition of Divine Providence in our behalf? Where are our schools, our colleges, our seminaries? Shall we not at least make the effort to found some substantial institution of learning in our State specially adapted to this new phase of our history as a Church?

The efforts put forth by the diminished band of ministers serving at our altars as evidenced by the results of the year, are most edifying and cheering. Not only have all the regular posts of the Church been duly served, but missionary stations have been opened and held in every direction throughout the Diocese. When, from necessity, any work of the Church has been suspended, a faithful and ready corps of lay readers has marched into the breach, to keep the fire of religion alive and active among all the members of the Church.

Some notice has been taken in this Council, of the helpless condition of the freedmen in the Diocese, and a resolution bearing on this subject has been referred to your Committee for its special consideration. The question, however, it is thought does not admit of a solution of the nature proposed. The opinion of the Council has been obtained at some of its previous sessions as to the best method of dealing with this subject, and this opinion seems successfully to have guided several of our country clergy, who have under their charge thriving negro Sunday schools and well organized, earnest and devoted congregations of freedmen. While noticing thus briefly and imperfectly this encouraging state of the Church in its strenuous and unwearied efforts to carry on successfully its blessed mission, your Committee would be liable to a grave omission were no mention here made of the external work of the Church. The visible and outward evidences of religion in some measure indicate what is being accomplished spiritually, in the unseen world, in the hearts and lives of God's people.

Exclusive of the dues to the Diocese, the Church in Louisiana has raised at least \$55,250 for the support of religion and religious objects. During the year, many debts have been paid and many churches repaired. Of 669 who have been baptised, 97 are adults, 572 are children; 377 have been confirmed and the number of communicants is now estimated at 3065.

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**REPORTS OF OFFICERS OF THE  
COUNCIL.****A.**

the standing Committee report as follows :

they met to organize on the 7th day of April, 1875, and elected Rev. J. Rault, President ; Mr. Henry V. Ogden, Secretary.

On the 30th of April, the Rev. Geo. R. Upton, was recommended to the Council to be ordained Priest.

On the 17th of May Mr. Jno. B. McGehee was recommended to the Council as a suitable Candidate for Holy orders.

On the 20th of May, Mr. Melville M. Moore was recommended to the Bishop as a suitable Candidate for Holy Orders, and the Rev. Wm. C. McCracken was recommended as worthy to be ordained a Priest.

On the 27th of May, the Rev. Augustus J. Tardy was recommended to the Bishop to be ordained a Priest.

On the 29th of June, the Rev. Wm. C. McCracken was appointed, by the ecclesiastical authority of the Diocese Missionary to the Parishes on the line of the Jackson and Great Northern Railroad, and Mr. Frank E. Evans was commissioned by same authority, Lay Reader, in the Church at Laurel under direction of the Rev. A. G. Bakewell.

On the 5th of July, consent of Committee was given to the consecration of the Rev. Jacob S. Shipman, as Bishop of Fond du Lac, Wisconsin.

On August 30th, the consent of Committee was unanimously refused to the consecration of the Rev. J. H. Eccleston, D. D., as Bishop of Iowa.

On the same date the Rev. Samuel S. Harris, D. D., being about to leave the Diocese, offered his resignation, which was accepted.

On October 4th, Committee declined to reconsider the action had at the meeting of August 30, refusing consent to the consecration of the Rev. J. H. Eccleston as Bishop of Iowa, not deeming the testimony before them sufficient to justify their doing so.

On the same date, unanimous consent was given to the consecration of Rev. Wm. E. McLaren, D. D., as Bishop of Illinois.

On November 25th, consent was given to the consecration of Rev. Jno. Hobart Brown, D. D., as Bishop of Fond du Lac.

On February 1st, 1876, the Rev. Hugh Miller Thompson was unanimously elected to fill the clerical vacancy in Committee caused by the resignation of Rev. S. S. Harris.

On April 22d, 1876, Mr. Samuel M. Wiggins was recommended to the Bishop as a suitable Candidate for the Diaconate.

The same date Mr. Melville M. Moore was recommended to the Bishop to be ordained a Deacon.

The foregoing are all the official acts of the Committee since the last Council of the Diocese.

New Orleans, April 26th, 1876.

HENRY V. OGDEN, Secretary.

## B.

### DIOCESE OF LOUISIANA—EPISCOPAL FUND IN ACCOUNT WITH McWM. WRIGHT, TREASURER.

1876.	Dr.	
April 26.	To balance.....	\$1061 87
	“ Incarnation Church, Amite.....	20 70
	“ Christ’s “ Covington.....	21 00
	“ All Saints “ Pontchatoula.....	10 00
	“ St. Mary’s “ Franklin .....	56 00
	“ Annunciation “ New Orleans.....	236 85
	“ Trinity “ “ .....	1400 00
	“ Christ’s “ “ .....	1000 00
	“ St. James’ “ Alexandria.....	38 10
	“ St. Anna’s “ New Orleans.....	291 00
	“ Calvary “ “ .....	109 00
	“ St. Mary’s “ Bayou Goula.....	31 00
	“ Grace “ St. Francisville.....	33 25
	“ St. Paul’s “ New Orleans.....	400 00
	“ St. John’s “ Washington .....	5 10
	“ Grace “ Monroe.....	90 00
	“ Trinity “ Cheneyville.....	63 00
	“ Epiphany “ New Iberia.....	30 00
	“ Church of the Nativity Rosedale.....	10 00
	“ Zion Church, St. Martinsville.....	8 00
	“ Mount Olivet Church, Algiers .....	50 00
	“ Protestant Episcopal Association.....	1284 00
	“ St. George’s Church, New Orleans.....	44 00
	“ Annunciation “ “ .....	51 15
	“ St. Joseph’s “ St. Joseph.....	17 50
	“ St. James’ “ Baton Rouge.....	138 00
	“ St. John’s “ Thibodeaux.....	37 00
	“ St. James’ “ Alexandria .....	38 00
	“ St. Matthews’ “ Houma .....	29 00
		\$6603 52

576.	Cr.		
il 26.	By Cash paid Rt. Rev. J. P. B. Wilmer .....	\$4101	55
	“ “ “ Equitable Life Assurance Association .....	688	54
	“ “ “ Postage, etc.....	1	00
			<hr/>
			\$4791 09
Balance:.....			1783 43
			29 00
			<hr/>
			\$1812 43
McWM. WRIGHT, Treasurer.			

C.			
NOPTICAL STATEMENT OF ACCOUNT OF THE DIOCESE OF LOUISIANA WITH THE RT. REV. J. P. B. WILMER, BISHOP.			
amount due Bishop as per Journal, April 13th. 1874 .....	\$	2989	40
“ “ “ salary for 1875 .....		5000	00
“ “ “ “ “ 1876 .....		5000	00
			<hr/>
			\$12,989 40
Cash paid Bishop for 1875 .....	\$6199	98	
“ “ “ “ 1876 .....	4101	55	\$10,301 53
			<hr/>
			2687 87
Cash paid Bishop April 29th, 1876 .....		1250	00
			<hr/>
Balance due this day .....	\$1437	87	
NEW ORLEANS, April 30, 1876.			
McW. WRIGHT, Treasurer.			

D.			
DIOCESE OF LOUISIANA—COUNCIL FUND IN ACCOUNT WITH McWM. WRIGHT, TREASURER.			
576.	Dr.		
il 10.	To balance .....	\$	116 25
	“ St. Joseph’s Church, St. Joseph .....	10	00
	“ Grace “ St. Francisville .....	4	50
	“ St. John’s “ Laurel Hill .....	10	00
	“ St. James’ “ Alexandria .....	10	00
	“ St. Matthew’s “ Houma .....	10	00
	“ St. Peter’s “ Pineville .....	10	00
	“ All Saints’ “ Pontchatoula .....	10	00



" Christ's	"	Napoleonville.....	10 00
" Mount Olivet	"	New Orleans.....	10 00
" St. Paul's	"	" " .....	30 00
" St. George's	"	" " .....	10 00
" Trinity	"	" " .....	50 00
" Christ's	"	" " .....	50 00
" St. Mary's	"	Bayou Goula.....	10 00
" Grace	"	Monroe .....	10 00
" Trinity	"	Cheneyville.....	20 00
" Calvary	"	New Orleans.....	10 00
" St. Mary's	"	Franklin .....	10 00
" Epiphany	"	New Iberia.....	10 00
" Mount Olivet	"	New Orleans.....	10 00
" St. George's	"	" " .....	10 00
" St. James'	"	Baton Rouge.....	20 00
" St. John's	"	Thibodaux.....	10 00
" St. James'	"	Alexandria.....	10 00
" St. Anna's	"	New Orleans.....	20 00
Total.....			\$490 75

1875.	Cr.		
April 10.	By Cash paid J. A. Gresham, order Secretary.....	\$ 40 30	
"	" " " " printing Journal.....	153 51	
"	" " " " Stationery Council, use.....	10 00	
"	" " " General Convention Assessment.....	31 21	
"	" " " J. A. Gresham Express charges, etc.....	13 71	
"	" " " F. F. Hansell, Printing Circulars.....	7 51	
"	" " " Stationery, Postage, Envelopes, etc.....	9 51	
"	Balance on hand.....	225 00	
Total.....			\$490 7

McWM. WRIGHT, Treasurer.

**H.**

DIOCESE OF LOUISIANA MISSION FUND IN ACCOUNT WITH  
McWM. WRIGHT, TREASURER,

From June 29, 1875 to November 25, 1875.

1876.	To cash received from Christ's Church.....	\$38 85	
"	" " " St. Paul's Church.....	61 40	
"	" " " Annunciation Church.....	40 65	
"	" " " Trinity Church.....	80 60 —	\$221
By cash paid Rev. W. C. McCracken.....			221
			\$

I.

E PROTESTANT EPISCOPAL ASSOCIATION—IN ACCOUNT WITH  
B. BISCOE, TREASURER.

375.	Dr.				
y 20.	Paid	McWm. Wright, Treasurer, Diocese	.....	\$	560 60
. 20.	Paid	" " " "	.....		264 00
. 17.	Paid	" " " "	.....		180 00
il 20.	Paid	" " " "	.....		280 00
Total.....					\$1284 00

375.	Cr.				
y 17.	Rec'd	Semi Annual Interest, 4 Consolidated Bonds, Im-			
		provement \$30 each.....		\$	120 00
y 20.	"	5 per cent. dividend on 88 shares Carrollton Rail-			
876.		Road Stock.....			440 00
a. 20.	"	3 per cent. dividend on 88 shares Carrollton Rail-			
		Road Stock.....			264 00
b. 16.	"	July interest on 2 Consolidated Bonds.....			60 00
"	"	Aug. " 4 " ".....			120 00
rch 12.	"	July " 2 " ".....			60 00
ril 20.	"	2½ per cent. quarterly dividend on 88 Shares Car-			
		rollton Railroad.....			220 00
Total.....					\$1284 00

& O. E.  
New Orleans, April 25th, 1876.

B. BISCOE, Treasurer.

The securities belonging to this Fund, remain unchanged since the last  
annual Report and are as follows, viz :

City Consolidated 6 per c. Bonds for \$1000 each, Feb. and Aug. Coupons.  
" " " " " Jan. " July "  
" 10 per cent. Currency " " " \$50 coupons April & Oct.  
" " " " \$50 each, \$2.50 " " "  
Shares New Orleans and Carrollton Railroad Stock \$100 each.

PER ANNUATED CLERGYMEN'S FUND IN ACCOUNT CURRENT  
WITH B. BISCOE, TREASURER.

Dr.

4. To balance due Treasurer in purchased 61 Insurance Stock...\$10

1876.

Cr.

April 4. By 12 months' interest on one share Insurance Stock, collectable quarterly at 10 per cent.....	\$10 00
Balance due Treasurer.....	61
	<hr/>
	\$10 61
To balance at debit.....	61

New Orleans, April 25, 1876.

B. BISCOE, Treasurer.

Securities belonging to this Fund are as follows :

- One 7 per cent Gold Bond, Consolidated City Debt, for \$1000, with Coupons for \$17 50, respectively due January, April, July and October.  
 One Share Sun Mutual Insurance Company Stock, par value \$100, bearing interest at 10 per cent. per annum and payable quarterly.

ANNUAL REPORT OF THE TREASURER OF THE CHILDREN'S HOME  
 P. E. CHURCH, NEW ORLEANS, FROM MARCH 1st,  
 1875, TO MARCH 1st, 1876.

Receipts from all the City Churches.....	\$1,283 65
From entertainments and other sources.....	3,793 91
	<hr/>
Total Receipts.....	\$5,077 56

## EXPENDITURES.

Current expenses, including repairs.....	\$2,891 88
Insurance Premiums for two years.....	140 25
Notes on Property taken up.....	1,825 09
	<hr/>
Total Expenditures.....	\$4,857 22

Excess of receipts over expenditures.....	220 34
Balance in Treasury March 1st, 1876.....	\$2,016 04
Amount due on property.....	4,256 00

# CHARTER

OF THE

**Protestant Episcopal Association**

OF LOUISIANA

OF THE

**FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

Approved April 15, 1853.

1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicil is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed addition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments, any sum and sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit: said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said

Church; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicile, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be *ex-officio* member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead; vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the following named persons, to wit: the Rt. Rev. Leonidas Polk, Bishop of the Diocese of Louisiana; the Revs. Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedges, and McCoy, Clergymen of said Diocese, and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at their annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas,

as, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and he and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do every thing needful for the good government and support of this Corporation, to receive the titles for property of all donations and gifts of movables, immovables, or other property, and the same to dispose of according to the will and directions of the respective donors or donors, or, in absence of any specific directions, to dispose of the same by sale, lease, or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in the same manner; they shall make a report, in full detail, of all their doings at each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the proper order of their several dates, all business or other transactions of this Association, which said books shall be open to the inspection of any of the members of this Association.

The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of without the assent of said Diocesan Convention, and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

It shall be the duty of the Treasurer to keep a set of books, in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinbefore named, as proposed recipients of said funds.

Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case the donor or persons shall be a life member or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or any other fund as the Directors and Convention may consider necessary to

aid at the time of receiving said subscriptions, and in the manner hereinbefore provided.

Signed, LEONIDAS POLK,  
 " W. T. LEACOCK,  
 " CHAS. GOODRICH,  
 " ALEXANDER F. DOBB  
 " N. O. PRESTON,  
 " AMOS D. McCOY,  
 " J. LLOYD JOHNSTON.  
 " ELIJAH GUION,  
 " L. C. DUNCAN,

Signed, JOHN L. LOBDELL,  
 " GEORGE S. GUION,  
 " WM. M. GOODRICH,  
 " CHARLES HARROD,  
 " G. B. DUNCAN,  
 " JAMES McCONNELL,  
 " GEO. M. GILBERT,  
 " JOHN R. THOMPSON,  
 " J. GRIMSHAW.

### CERTIFICATES.

THE STATE OF LOUISIANA, }  
 PARISH OF ORLEANS. }

I have perused and examined the foregoing instrument of writing, wherein the subscribers thereto have specified the purposes and objects of their Association, and the name and style thereof; and it is the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853.

[Signed],

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
 April 15, 1853. }

Having examined the Constitution and Act of Incorporation, entitled, the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of Incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

P. O. HEBERT,

Governor of the State of Louisiana.

### OFFICE OF THE SECRETARY OF STATE.

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 9th day of May, A. D., 1853.

[Signed],

ANDREW S. HERRON,

Secretary of State.

# CONSTITUTION

## OF THE

# DIOCESE OF LOUISIANA.

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### ARTICLE I.

Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

### ARTICLE II.

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. The Secretary and Treasurer of the Council shall be chosen at the opening of the Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

### ARTICLE III.

The Council shall be composed of both Clergymen and Laymen. All members of this Church in regular standing, who shall be officiating in any Parish in the Diocese, in union with the Council thereof, and all Laymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy shall be members of the Council, with right to vote on all matters coming the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it



consists of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. A representation, whether Clerical or Lay, from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body; occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*. Two-thirds of the Clergy entitled to a vote be present, and two-

thirds of the congregations entitled to a vote be represented; otherwise, two-thirds of the vote of each order shall be necessary to determine the choice.

#### ARTICLE VIII.

At every Annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.

In case any deputy appointed as above shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or, in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any deputy so declining, or unable to attend; *Provided*, That such substitute be a member of the Protestant Episcopal Church in Louisiana.

#### ARTICLE IX.

This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present, nor unless such alteration shall have been proposed and accepted at a previous annual meeting; *Provided however*, That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.

# CANONS!

## CANON I.

### OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The Parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the Parish has complied or not with the foregoing provisions.

## CANON II.

### OF PARISH MEETINGS.

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the Parish, and during the period have belonged to the same, shall be entitled to vote.

## CANON III.

### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister; and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship; and in general to act as helpers to the

ter in whatever is appropriate to Laymen, for the furtherance of the  
1.

shall be the duty of the Wardens especially to provide the elements  
of Lord's Supper; to collect the alms at the administration of the  
and in case the Church is destitute of a Minister, to keep and dis-  
such alms; to provide for the celebration of public worship, and the  
ction of the congregation by occasional clerical services, or by lay  
ing, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if  
there be no Bishop, the Standing Committee shall prepare, or cause to be  
prepared a list of all the Ministers of the Protestant Episcopal Church,  
regularly resident in the Diocese, and entitled to a seat, and such list  
shall be laid before the Council, immediately after it shall have been called  
to order on the first day of the meeting, and the names of the clerical mem-  
bers called therefrom. The right of any Clergyman of this Diocese to a  
seat in the Council shall, if disputed, be determined according to the pro-  
visions of the Constitution, by the Council itself, whether his name be  
on the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every Parish in union with the Council, to send  
annually to the Treasurer of the Council, a sum equal to *one per centum* on  
the salary of its Minister, at least ten dollars annually; and the sum so  
received shall be appropriated by the Treasurer to pay for the publishing  
of Journals and other contingent expenses of the Council. Each Parish  
shall be entitled to at least ten copies of the Journals. The Treasurer's  
annual report to the Council shall contain a statement of the sums received  
from the Parishes from which they were received, and the purposes for which  
they were expended. The Secretary shall have the Journals published  
ready for distribution within sixty days after the adjournment of the  
Council; the delegates from each Parish are required to furnish the Secre-  
tary with written directions how and where to transmit their respective  
shares.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, communi-  
ons, marriages and funerals within his Cure, agreeably to Title 1, Canon  
1 of the Digest of the Canons of the General Convention. The record  
shall specify the name and time of birth of the child baptized, with the  
names of the parents and sponsors; the names of the adults baptized; the  
names of the parties married, and of the persons buried; and also the time  
at which each rite was performed. The Register shall be kept by the Minis-

ter, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every annual Council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:

The Rector (or Minister) of the ..... Church, at ....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said Parish:

Baptisms—Adults, .. .. .	_____	
Children, .. .. .	_____	
	_____	Total, .. .. .
Confirmations, .. .. .	_____	
Communicants—Former number, .. .. .	_____	
Added, .. .. .	_____	Total, .. .. .
Removed, .. .. .	_____	
Died, .. .. .	_____	Total, .. .. .
		Present number, .. .. .
Marriages, .. .. .	_____	
Funerals, .. .. .	_____	
Sunday School—Teachers .. .. .	_____	
Scholars, .. .. .	_____	Total, .. .. .
	_____	
Parochial School—Teachers, .. .. .	_____	
Scholars, .. .. .	_____	

[Collections, contributions and debts connected with the Parish may here follow.]  
Remarks.

....., Rector.

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if

Bishop, before the clerical members of the Standing Committee, and accurate account of the charge or charges preferred against him, the several specifications under each charge, the evidence to prove the charges, and whether, in their judgment, a trial should be instituted or not.

And report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the certificate to that effect; but if the Board report that a trial should be had, it shall be the duty of the Bishop, unless there shall be no good reason for doing otherwise, or if there be no Bishop, the clerical members of the Standing Committee, with the same discretion given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at least one, eight Presbyters, nearest resident to the accused, any five chosen by the accused, shall constitute a court for the trial of the charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight Presbyters nominated, five, who shall constitute a court for the trial of the

Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall, after appointing a Clerk and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which specifications shall be laid before the court by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, and the accused before the trial commences. If the accused refuse to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he does appear and answer to the charges, the court, after a full and impartial hearing, if prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.

The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall issue a certificate of acquittal, and he shall not be subject to a new trial on the same charges. If the court shall adjudge him guilty on any of the points at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such

decision ; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication ; and shall be pronounced by the Bishop only in convocation. But if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of Clergymen shall be public, unless both parties wish them to be otherwise ; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side ; the other party having had sufficient notice of the time and place of taking the same and being allowed to attend and cross-examine when it is taken ; the person examined for written evidence may also be put under oath. No charge shall be substantiated, but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it ; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

#### CANON VIII.

##### OF THE COUNCIL.

Every Council shall be opened with prayers, and the Bishop's Address, or a Sermon, and the administration of the Lord's Supper ; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

#### CANON IX.

##### ATTENDING COUNCIL.

As the regular attendance of the Clergy at the meeting of the Council is of essential importance to the interest of the Church, this is hereby enjoined upon them ; and in case of their inability to attend, they shall communicate, in writing, prior to the meeting of the Council the reasons thereof to the Bishop.

And as the expenses in attending the Council are oftentimes considerable, it shall be the duty of every Parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

#### CANON X.

##### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice ; *Provided, however,* That any amendment germane to the subject of the proposed amendment shall be in order at the time when the Council proceeds to act finally upon such proposition.

SUMMARY OF STATISTICS.

PARISHES AND MISSIONS.

Whole number of Parishes, Chapels and Missions, 74.

OF WHICH THERE ARE :

Parishes organized and in actual Union with the Council, 44.

Unorganized Missions and Chapels. 30.

Parishes and Missions, vacant, 25.

CLERGY.

Canonically Resident—Bishop, 1; Priests, 26; Deacons, 4; total, 31.

Priests ordained, 3; Deacons ordained, 1.

Priests received, 4; Priests dismissed, 4.

Candidates for Holy Orders, 4.

Confirmations, 456.

PAROCHIAL STATISTICS.

Baptisms—Adults, 106; Infants, 714; total, 820.

Confirmed, during Council year, 456.

Marriages, 151.

Burials, 268.

Communicants reported by forty Parishes and Missions.....	3539
“                  estimated for Parishes* not reporting.....	325
Total Communicants.....	3864

SUNDAY SCHOOLS.

Teachers, 304; Scholars, 2670; total, 2974.

CONTRIBUTIONS.†

Parochial.....	\$54,738 54
Diocesan.....	10,362 00
Extra Diocesan.....	2,573 38
Communion Alms.....	1,662 20
Total.....	\$69,336 12

Eight Parishes in Union with the Council have not reported.

\*Based upon previous Reports.

† For Minor details see Parochial Reports.



# TABLE OF CONTENTS.

	PAGES.
Officers of the Council and Diocese.....	3 to 4
List of the Clergy of the Diocese.....	5
List of Parishes and Missions and Lay Deputies.....	6 " 9
Rules of Order.....	10 " 12
Journal of Proceedings.....	13 " 23
Bishop's Address.....	24 " 49
Parochial and Clerical Reports.....	50 " 65
Report of Registrar and Historian.....	66 " 67
Report of Committee on Assessments.....	67 " 69
Report of Committee on the state of the Church.....	69 " 70
Report of Standing Committee.....	71 " 72
Reports of Treasurer of the Diocese.....	72 " 74
Reports of Treasurer of P. E. Association.....	75 " 76
Report of Treasurer of Children's Home.....	76
Charter of the P. E. Association.....	77 " 80
Constitution of the Diocese.....	81 " 83
Canons.....	84 " 88
Summary of Statistics.....	89

## **NOTICE.**

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The Journal of the Diocese of Louisiana is regularly sent to the Secretaries of all other Diocesan Conventions. In return a copy of the Journal of each Convention of other Dioceses is respectfully solicited.

SPENCILLE BURFORD, Secretary.

THE  
THIRTY-SIXTH ANNUAL COUNCIL  
OF THE  
DIOCESE OF LOUISIANA  
WILL ASSEMBLE IN  
TRINITY CHURCH, NEW ORLEANS,  
ON THE SECOND WEDNESDAY AFTER EASTER,  
BEING APRIL 11TH, 1877.



32712

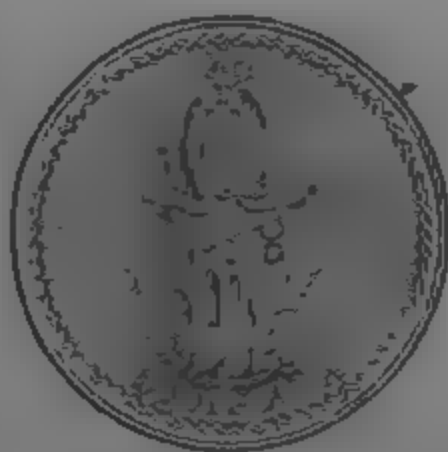
DIOCESE OF LOUISIANA

JOURNAL

OF THE

Thirty-Sixth Annual Council

MDCCCLXXVII.





# JOURNAL

OF THE

THIRTY-SIXTH ANNUAL COUNCIL

OF THE

# PROTESTANT EPISCOPAL CHURCH,

IN THE

.DIOCESE OF LOUISIANA.

HELD IN

# TRINITY CHURCH.

NEW ORLEANS,

On the 11th, 12th, 13th and 14th Days of April,

A. D. 1877.

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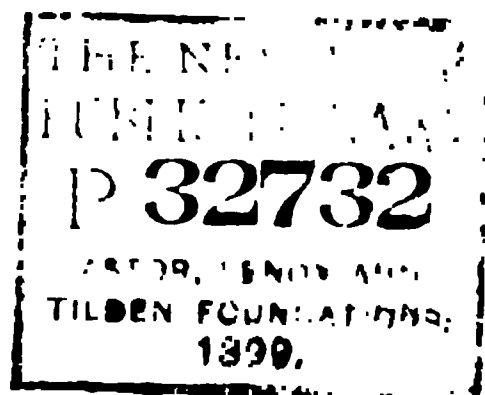
*Summa Religionis est imitari quem colimus.*

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NEW ORLEANS:

F. F. HANSELL, PRINTER, 30 CAMP STREET.

1877.



THE  
THIRTY-SEVENTH ANNUAL COUNCIL  
OF THE  
PROTESTANT EPISCOPAL CHURCH  
IN THE  
DIOCESE OF LOUISIANA,  
WILL MEET IN  
TRINITY CHURCH, NEW ORLEANS,  
AT ELEVEN O'CLOCK, A. M.,  
ON THE  
SECOND WEDNESDAY AFTER EASTER,  
1878.

## **Officers of the Council.**



**PRESIDENT,**

**HT REV. JOSEPH PERE BELL WILMER, D. D., L. L. D.,**  
**BISHOP OF LOUISIANA, NEW ORLEANS.**



**SECRETARY,**

**REV. J. PERCIVAL, D. D.,**  
**No. 195 EIGHTH STREET, NEW ORLEANS.**



**ASSISTANT SECRETARY,**

**REV. MELVILLE M. MOORE,**  
**NEW ORLEANS.**



**TREASURER OF THE DIOCESE,**  
**MR. McWILLIAM WRIGHT,**  
**NEW ORLEANS.**



**TREASURER OF THE PROTESTANT EPISCOPAL ASSOCIATION,**  
**MR. B. BISCOE,**  
**NEW ORLEANS.**



**REGISTRAR AND HISTORIAN,**  
**REV. MELVILLE M. MOORE,**  
**NEW ORLEANS.**



## Committees of the Council.

### I.—STANDING COMMITTEE.

Rev. John Francis Girault, *President*, Mr. Henry V. Ogden, *Secretary*,  
Rev. Hugh Miller Thompson, D. D., Mr. James McConnell,  
Rev. John Percival, D. D., Mr. James Grimshaw.

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### II.—DEPUTIES TO THE GENERAL CONVENTION.

Rev. Hugh Miller Thompson, D. D., Mr. F. N. Butler,  
Rev. John F. Girault, Mr. C. C. Augur,  
Rev. John Percival, D. D., Mr. B. Biscoe,  
Rev. W. T. D. Dalzell, D. D., Mr. James McConnell.

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### ALTERNATE DEPUTIES.

Rev. Edward Fontaine, Mr. Henry V. Ogden,  
Rev. Caleb Dowe, Hon. Louis Texada,  
Rev. Henry Harcourt Waters, M. A., Mr. John R. Bisland,  
Rev. Daniel Lewis, D. D., Judge W. B. Eagan.

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### III.—BOARD OF DIRECTORS OF THE PROTESTANT EPISCOPAL ASSOCIATION.

Right Rev. J. P. B. Wilmer, D. D., *President*,  
Rev. John Percival, D. D., *Secretary*, Mr. B. Biscoe, *Treasurer*,  
Rev. Hugh Miller Thompson, D. D., Mr. James McConnell,  
Rev. John Francis Girault, Mr. Jules A. Blanc,  
Rev. B. T. H. Maycock, Mr. George W. Race,  
Rev. Henry Harcourt Waters, M. A., Mr. Henry V. Ogden.

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### IV.—TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Rev. Henry H. Waters, M. A., Mr. George W. Race,  
Rev. Hugh Miller Thompson, D. D., Mr. James McConnell.

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### V.—TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

Rev. H. M. Thompson, D. D., Mr. Edward Phillips,  
Mr. George S. Lacey.

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### VI.—TRUSTEES OF THE CHURCH EDUCATION SOCIETY.

Rev. H. M. Thompson, D. D., Mr. Robert Mott,  
Rev. John Percival, D. D., Mr. John A. Watkins,  
Mr. William Flash.

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### BOARD OF MISSIONS.

Rev. H. H. Waters, M. A., Rev. Edward Fontaine.

## LIST OF THE CLERGY OF THE DIOCESE OF LOUISIANA.

[N. B.—Names marked with an asterisk denote absentees.]

1. **Right Rev. Joseph Pere Bell Wilmer, D. D., L. L. D., Bishop of the Diocese, New Orleans.**
2. **Rev. Alexander Gordon Bakewell, Grace Church, St. Francisville.**
3. **\*Rev. J. Emmart Brown, St. Stephen's Church, Williamsport.**
4. **Rev. Elisha Spruille Burford, M. A., Calvary Church, New Orleans.**
5. **Rev. Charles A. Cameron.**
6. **Rev. William D. Christian, St. Matthew's Church, Houma.**
7. **Rev. W. T. D. Dalzell, D. D., St. Mark's Church, Shreveport.**
8. **Rev. Caleb Dowe, St. Mary's Church Franklin.**
9. **Rev. Edward Fontaine, Mount Olivet Church, New Orleans.**
10. **Rev. John F. Girault, St. Anna's Church, New Orleans.**
11. **Rev. Charles W. Hilton.**
12. **\*Rev. F. A. Juny, S. T. D., Grace Church, Lake Providence.**
13. **\*Rev. W. T. Leacock, D. D., Christ Church, New Orleans.**
14. **Rev. D. S. Lewis, D. D., New Orleans.**
15. **\*Rev. Charles F. D. Lyne, M. A., St. John's Church, Thibodeaux.**
16. **Rev. William Miller, St. Andrew's Church, Prairie M'rouge; Church of the Redeemer, Prairie Jefferson; Christ Church, Bastrop.**
17. **Rev. B. T. H. Maycock, Emmanuel Church, Point Celeste.**
18. **\*Rev. William Munford,**
19. **Rev. Melville M. Moore, Trinity Chapel, New Orleans.**
20. **\*Rev. Abner N. Ogden, St. James's Church, Alexandria; St. Peter's Church, Pineville.**
21. **Rev. John Percival, D. D., Church of the Annunciation, New Orleans.**
22. **\*Rev. James Philson, St. Andrew's Church, Clinton.**
23. **\*Rev. John Philson, Church of the Nativity, Rosedale.**
24. **\*Rev. John N. Strong, S. T. D., L. L. D.**
25. **Rev. Robert S. Stuart, Deacon, Church of the Incarnation, Amite; All Saints' Church, Pontchatoula; Grace Church, Hammond.**
26. **Rev. Charles Stewart, St. James's Church, Baton Rouge.**
27. **Rev. Augustus J. Tardy, St. John's Church, New Orleans.**
28. **Rev. Hugh Miller Thompson, D. D., Trinity Church, New Orleans.**
29. **Rev. Henry Harcourt Waters, M. A., St. Paul's Church, New Orleans.**
30. **Rev. C. J. Wingate, Christ Church, New Orleans.**
31. **Rev. O. Wilson, Deacon, Trinity Church, Choneyville.**

## Parishes Represented in the Council. NAMES OF LAY DELEGATES, ETC.

[N. B.—Names *italicised* denote those who attended this Council.]

### **Parish of Ascension.**

DONALDSONVILLE—Church of the Ascension. *Rev. Charles W. Hilton, Mr. R. T. Hanson.*

### **Assumption.**

NAPOLEONVILLE—Christ Church.

### **East Baton Rouge.**

BATON ROUGE—St. James's Church. *Rev. Charles Stewart, Messrs. William Markham, J. M. Williams, and Warren S. Walker.*

### **West Baton Rouge.**

WEST BATON ROUGE—St. John's.

### **Caddo.**

SHREVEPORT—St. Mark's Church. *Rev. W. T. D. Dalzell, D. D., Hon. W. B. Eagan, Hon. J. C. Moncure.*

### **Carroll.**

LAKE PROVIDENCE—Grace Church.

### **DeSoto.**

MANSFIELD—Christ Church. *Rev. W. T. D. Dalzell, D. D.*

### **East Feliciana.**

CLINTON—St. Andrew's Church. *Rev. James Philson, Judge J. B. Lyons, Mr. John H. Stone. Alternates—Mr. L. Nauman, Dr. E. L. Clifford.*

JACKSON—St. Albans' Church. *Rev. James Philson.*

### **West Feliciana.**

ST. FRANCISVILLE—Grace Church. *Rev. A. G. Bakewell, Messrs. Samuel J. Powell, Pierce Butler, and S. W. C. Lawrason.*

### **St. Mary's.**

LAUREL HILL—St. John's Church. *Rev. A. G. Bakewell, Messrs. J. B. McGehee, Vincent D. Walsh, and F. E. Evans.*

### **Iberia.**

NEW IBERIA—Church of the Epiphany.

### **Iberville.**

BAYOU GOULA—St. Mary's Church.

ROSEDALE—Church of the Nativity. *Rev. Jno. Philson, Mr. H. R. Slack.*

### **Lafourche.**

THIBODAUX—St. John's Church. *Rev. Charles F. D. Lyne, M. A., Mr. P. Lansdale Cox, Mr. L. Guion. Alternates—Messrs. I. L. Warder, S. S. Grismore, and J. M. Howell.*

**Morehouse.**

**BASTROP**—Christ Church. *Rev. A. Miller*, Messrs. *D. C. Morgan*, *J. C. ks*, and *George Peterkin*.

**PRAIRIE JEFFERSON**—Church of the Redeemer. *Rev. W. Miller*, Messrs. *T. P. Harrison*, *T. W. Baird*, and *Lewis Stark*.

**PRAIRIE MEROUGE**—St. Andrew's Church. *Rev. W. Miller*, Messrs. *mas Andrews*, *Robert Colton*, and *William Washbern*.

**Natchitoches.**

**NATCHITOCHES**—Trinity Church. *Rev. W. T. D. Dalzell*, *D. D.*

**Orleans.**

**NEW ORLEANS**—Christ Church. *Rev. W. T. Leacock*, *D. D.*, *Rev. C. Tigate* (Assistant), Messrs. *John A. Campbell*, *W. W. Howe*, *R. Mott*, and *Fearn*. *Alternates*—Messrs. *Henry Shepherd*, *W. M. Abbat*, *E. Toby*, *Harrod*, and *A. P. Mason*.

**St. Paul's Church**. *Rev. Henry H. Waters*, *M. A.*, Messrs. *James McCon-*  
*W. G. Coyle*, *B. Biscoe*, *S. Hayward*, *C. C. Augur*, and *H. E. Upton*  
(*ernate*).

**Church of the Annunciation**. *Rev. J. Percival*, *D. D.*, Messrs. *J. P.*  
*lor*, *Richard Rhodes*, *John A. Watkins*, *Walter L. Rowley*, and *Henry F.*  
*er*.

**Trinity Church**. *Rev. H. M. Thompson*, *D. D.*, Messrs. *William Flash*,  
*Irby*, *George W. Race*, *F. N. Butler*, and *John Chaffe*.

**Mount Olivet Church**. *Rev. Edvard Fontaine*, Messrs. *T. H. Jones*,  
*arris*, and *David D. Hackney*.

**Calvary Church**. *Rev. E. S. Burford*, *M. A.*, Messrs. *Henry Haskell*,  
*Daries*, *George Palfrey*, *C. E. Black*, and *F. N. Ogden*.

**Emmanuel Church**.

**St. Anna's Church**. *Rev. John F. Girault*. Messrs. *Albert Baldwin*,  
*rt Janin*, *John Butler*, *A. J. Lewis*, and *James T. Butler*.

**St. George's Church**. *Rev. George R. Upton*, Messrs. *R. W. Young*,  
*Thompson*, and *C. W. Besancon*.

**Ouachita.**

**ONROE**—Grace Church.

**Pointe Coupee.**

**WILLIAMSPORT**—St. Stephen's Church.

**Plaquemines.**

**POINTE CELESTE**—Emmanuel Church. *Rev. B. T. H. Maycock*, Messrs.  
*radiah Johnson* and *Felix Williams*.

**Rapides.**

**ALEXANDRIA**—St. James's Church. *Rev. A. N. Ogden*, Messrs. *Louis*  
*Farada*, *W. F. Blackman*, and *Henry St. John*.

**PINEVILLE**—St. Peter's Church. *Rev. A. N. Ogden*, Messrs. *George*  
*Bolton*, *Jesse Johnson*, and *John L. Walker*

3. CHENEYVILLE—Trinity Church. *Rev. O. Wilson, Messrs S Slaughter, C. J. Barton, and W. B. Helm.*

**St. Landry.**

1. OPFLOUSAS—Epiphany Church.
2. WASHINGTON—St. John's Church.

**St. Martin.**

ST. MARTINSVILLE—Zion Church. — *Robinson.*

**St. Mary.**

FRANKLIN—St. Mary's Church. *Rev. C. Dowe.*

**St. Tammany.**

COVINGTON—Christ Church.

**Tangipahoa.**

1. AMITE—Church of the Incarnation. *Rev. R. S. Stuart, Mr. T S Dabney.*
2. HAMMOND—Grace Church. *Rev. R. S. Stuart.*
3. PONTCHATOUA—All Saints' Church. *Rev. R. S. Stuart.*

**Tensas.**

ST. JOSEPH—St. Joseph's Church. *Rev. C. Dowe.*

**Terrebonne.**

HOUMA—St. Matthew's Church. *Rev. W. D. Christian, Messrs. John E. Bisland, Henry C. Minor, and Edmund McCullum.*

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**Churches and Missions not in Union with the Council**

1. ——— Church, Holmesville, Avoyelles Parish, *Rev. O. Wilson.*
2. ——— Church, Vidalia, Concordia Parish.
3. Trinity Church, Keachi, De Soto Parish.
4. Emmanuel Church, Plaquemine, Iberville Parish.
5. St. Paul's Church, Delta; Trinity Church, Tullula, Madison Parish.
6. St. John's Church, New Orleans, Orleans Parish.
7. St. John's Chapel, Colony, Ouachita Parish.
8. ——— Church, Whitehall; ——— Church, Pilot Town, Plaquemine Parish.
9. St. Philip's Chapel, ———; Grace Chapel, Letenache, Pointe Coupee Parish; *Rev. E. Brown.*
10. St. John's Chapel, Bayou Rapides, Rapides Parish, *Rev. A. N. Ogden*
11. ——— Church, Girard, Richland Parish.
12. St. Stephen's Church, Waxia, St. Landry Parish.
13. Trinity Church, Morgan City, St. Mary's Parish.
14. All Souls' Chapel, Mandeville; Grace Chapel, Semi-Lucie; St. Luke's Chapel, Madisonville, St. Tammany Parish.
15. Church of the Holy Spirit, Southern Car Works; Grace Church, Hammond; St. Jude's Church, Arcola, Tangipahoa Parish.
16. St. John's Church, Minden, Webster Parish.

# THIRTY-SIXTH ANNUAL COUNCIL.

## JOURNAL OF PROCEEDINGS.

TRINITY CHURCH, NEW ORLEANS, }  
Second Wednesday After Easter, April 11, 1877. }

The Thirty-Sixth Annual Council of the Protestant Episcopal Church, in the Diocese of Louisiana, assembled by appointment, in Trinity Church, New Orleans, at 10:30 A. M., this day.

Morning Prayer was opened by the Rev. Charles Stewart, of St. James's Church, Baton Rouge.

The Rev. W. D. Christian, St. Matthew's Church, Houma, read the First Lesson; the Rev. Caleb Dowe, of St. Mary's Church, Franklin, the Second, and the Rev. John F. Girault, St. Anna's Church, New Orleans, the Litany and the Prayers.

The Rev. Henry Harcourt Waters, M. A., of St. Paul's Church, New Orleans, having been appointed by the Bishop, preached the Council Sermon from the sixty-sixth and sixty-seventh verses of the sixth chapter of the Gospel, according to St. John.

In the administration of the Holy Communion, the Right Reverend the Bishop of the Diocese, the celebrant, was assisted by the Rev. Edward Fontaine and the Rev. Dr. D. S. Lewis.

After Divine service, the Council met for organization, and was called to order by the President, the Right Reverend the Bishop of the Diocese.

The Secretary of the preceding Council not being in attendance, the President appointed the Rev. G. R. Upton to call the roll of Council Delegates.

A list of the Clergy of the Diocese, entitled to seats in the Council was then called, as follows :

Rev. A. Gordon Bakewell,	Rev. Oliver Wilson,
Rev. J. E. Brown,	Rev. Charles A. Cameron,
Rev. E. Spruille Burford,	Rev. W. T. D. Dalzell,
Rev. W. D. Christian,	Rev. J. W. Dunn,
Rev. Caleb Dowe,	Rev. John F. Girault,
Rev. Edward Fontaine,	Rev. William T. Leacock,
Rev. Charles W. Hilton,	Rev. Charles F. D. Lyne,
Rev. D. S. Lewis,	Rev. B. T. H. Maycock,
Rev. William Miller,	Rev. A. N. Ogden,
Rev. Melville M. Moore,	Rev. James Philson,
Rev. John Percival,	Rev. John N. Strong,
Rev. John Philson,	Rev. Robert S. Stuart,
Rev. Charles Stewart,	Rev. Hugh Miller Thompson,
Rev. A. J. Tardy,	Rev. H. H. Waters,
Rev. George R. Upton,	Rev. Charles Wingate.

Rev. William Munford.

The following answered their names and took their seats:—

Rev. A. Gordon Bakewell,	Rev. Charles A. Cameron,
Rev. W. D. Christian,	Rev. W. T. D. Dalzell,
Rev. Caleb Dowe,	Rev. Edward Fontaine,
Rev. John F. Girault,	Rev. C. W. Hilton,
Rev. D. S. Lewis,	Rev. William Miller,
Rev. B. T. H. Maycock,	Rev. Melville M. Moore,
Rev. John Percival,	Rev. Robert S. Stuart,
Rev. A. J. Tardy,	Rev. Hugh Miller Thompson,
Rev. G. R. Upton,	Rev. H. H. Waters,
Rev. Oliver Wilson,	Rev. Charles Stewart,

Rev. C. J. Wingate.

The President appointed the Rev. A. Gordon Bakewell and Mr. P. Lansdale Cox to assist the Secretary in examining the credentials of the Lay Delegates.

While the Report of the Committee on Credentials was being prepared, the President declared that there was no quorum present. On motion, the Council, therefore, adjourned, to meet at seven o'clock in the evening.

#### — EVENING SESSION. —

The Council was called to order at seven o'clock, the Bishop being in the Chair.

The proceedings were opened with prayer.

The Secretary of the Thirty-Fifth Annual Council, being absent, the Rev. George R. Upton nominated the Rev. John Percival, Secretary *pro tem*.

The Rev. Mr. Percival was duly chosen for this office by the council, but being absent at the time of his election, the president appointed the Rev. George R. Upton to call the next session.

The Committee on Credentials reported that the following gentlemen had certificates in due form:

St. Anna's Parish, New Orleans—Albert Baldwin, Albert Janin, John H. Butler, A. J. Lewis, James T. Butler.

Church of the Annunciation, New Orleans—Walter L. Rowley, John A. Atkins, Richard Rhodes, Henry F. Warner, Joseph P. Hornor.

St. Mark's Church, Shreveport—W. B. Egan, J. C. Moncure.

Christ Church, New Orleans—John A. Campbell, R. Mott, D. Urquhart, W. Howe, W. Fearn. *Alternates*—Henry Shepherd, W. M. Abbat, A. P. Mason, E. Toby, B. M. Harrod.

St. John's Church, Laurel Hill—J. B. McGehee, Vincent D. Walsh, Frank Evans.

Grace Church, St. Francisville—Samuel J. Powell, Pierce Butler, S. McC. Wrasou.

St. John's Church, Thibodaux—P. L. Cox, L. Guion. *Alternates*—T. L. Under, S. T. Grisamore, J. M. Howell.

St. Matthew's Church, Houma—John R. Bisland, Henry C. Minor, Edmund McCollum.

St. Paul's Church, New Orleans—W. G. Coyle, B. Biscoe, C. C. Augur, James McConnell, S. Hayward. *Alternate*—H. E. Upton.

Mount Olivet Church, New Orleans—T. H. Jones, George P. Harris, David D. Hackney.

St. James's Church, Baton Rouge—William Markham, J. M. Williams, Warren S. Walker.

Church of the Redeemer, Prairie Jefferson—T. P. Harrison, T. W. Baird, Lewis Stark.

Christ Church, Bastrop—D. C. Morgan, J. C. Weeks, George Peterkin.

St. Andrew's Church, M érouge—Thomas Andrews, Robert Cotton, William Ashbern.

St. George's Church, New Orleans—R. W. Young, E. Thompson, C. W. Langou.

Church of the Incarnation, Amite City—Thomas S. Dabney.

St. James' Church, Alexandria—Louis D. Texada, W. F. Blackman, Henry St. John.

St. Peter's Church, Pineville—G. W. Bolton, Jesse Johnson, John L. Walker.



Trinity Church, New Orleans—William Flash, J. J. Irby, G. W. Race, F. N. Butler, John Chaffe.

Church of the Nativity, Rosedale—Henry R. Slack.

Calvary Church, New Orleans—Henry Haskell, J. P. Davies, George Palfrey, C. E. Black, F. N. Ogden.

Trinity Church, Cheneyville—S. Slaughter, C. J. Barstow, W. B. Helm.

Church of the Ascension, Donaldsonville—R. T. Hanson.

Parish of Plaquemines—Felix Williams, Bradish Johnson.

On motion, the report was received.

The roll of names being called, the following Delegates appeared and took their seats:

A. J. Lewis, James T. Butler, John Butler, Walter F. Rowley, Henry F. Warner, John A. Watkins, Joseph P. Horner, Richard Rhodes, W. B. Egan, W. W. Howe, R. Mott, J. B. McGehee, P. L. Cox, John R. Bisland, Henry C. Minor, W. G. Coyle, James McConnell, H. E. Upton, C. C. Angur, T. H. Jones, George P. Harris, William Markham, J. M. Williams, D. C. Morgan, R. W. Young, E. Thompson, C. W. Besongon, Lewis E. Texada, William Flash, J. J. Irby, G. W. Race, F. N. Butler, John Chaffe, Henry Haskell, J. P. Davies, George Palfrey, C. E. Black, R. T. Hanson.

More than one-third of the parishes in union with the Council being represented, the President declared the Council duly organized.

On motion of Mr. P. Lansdale Cox, the Rules of Order of the Thirty-fifth Annual Council were adopted for the use of this Council.

The Rev. John Percival, Secretary *pro tem.*, appeared, and on taking his seat, announced to the Council that he appointed the Rev. Melville M. Moore as his assistant.

The Right Reverend the President announced the appointment by the Chair of the regular committees, as follows:—

*On New Parishes*—Rev. Caleb Dowe, Judge W. B. Egan.

*On the State of the Church*—Rev. Hugh Miller Thompson, Rev. W. T. D. Dalzell, Mr. James McConnell, Mr. J. R. Bisland.

*On Canons*—Rev. D. S. Lewis, Rev. John Percival, C. C. Angur.

*On Elections*—Rev. Edward Fontaine, Mr. —. Robinson.

*On New Parishes*—Rev. J. F. Girault, Mr. Richard Rhodes.

*On Parochial Reports*—Rev. B. T. H. Maycock, Mr. Henry Haskell.

*On Reports and Accounts*—Rev. H. H. Waters, Mr. George W. Race, Mr. Joseph P. Hornor, Mr. J. B. McGehee.

*On Unfinished Business*—Rev. John F. Girault, Rev. William D. Christian.

*On Assessments*—Mr. James Grimshaw, Dr. J. M. Williams, Mr. S. Hayward, Mr. William Flash, and Mr. James McConnell.

On motion of the Rev. J. F. Girault, it was

*Resolved*, That Clergymen residing in this Diocese, not entitled to seats in this Council; Clergymen from other dioceses present, and candidates for Holy Orders, be invited to seats in this Council.

Whereupon, Mr. I. N. Marks, Jr., Mr. S. M. Wiggins, and Mr. Frank Thompson, candidates for Holy Orders, appeared and took seats.

On motion of the Rev. W. T. D. Dalzell, the Council proceeded to the election of a Standing Committee and other officers of the Council.

The President appointed the Rev. Robert S. Stuart, and the Rev. George R. Upton as tellers of the vote for the Standing Committee.

Pending the collection and counting of the votes, parochial reports were read, and some matters of interest in relation to pastoral work laid before the Council by several of the Clergy.

The tellers made their report, and the Rev. John F. Girault, Rev. Hugh Miller Thompson, Rev. John Percival, Mr. H. V. Ogden, Mr. James McConnell and Mr. James Grimshaw, having received a majority of the votes cast, the President declared them elected as the Standing Committee for the ensuing year.

The election of Deputies to the General Convention being in order, the Rev. A. Gordon Bakewell moved that nominations for Deputies to the General Convention be referred to a special committee.

Mr. P. Lansdale Cox, stating that such a course was without precedent, moved that the proposition to refer nominations to committee be laid on the table.

The motion to refer was accordingly tabled by a rising vote of seventeen yeas to fourteen nays.

The Council then proceeded to the election of Deputies to the General Convention.

The President appointed the Rev. A. Gordon Bakewell and Mr. J. B. McGehee as tellers.

Pending the report of the tellers, a letter from Dr. C. J. Dickam, Trustee of the University of the South, resigning his position as such, was read to the Council.

A report from the Treasurer of the Protestant Episcopal

Orphans Home was read ; also, reports from the Treasurer of the Diocese for the Mission Fund, the Council Fund, and the Episcopal Fund.

On motion, these reports were received and referred to the Committee on Accounts.

The subjoined report of the Standing Committee was read, and on motion, received.

NEW ORLEANS, April 27, 1878.

The Standing Committee met to organize, and elected the Rev. J. F. Girault President, and Henry V. Ogden Secretary.

At a meeting of the Committee, May 1, Mr. Isaac N. Marks, Jr, was recommended to the Bishop for holy orders ; and June 2d, Mr. Charles J. Wingate was recommended to the Bishop to be ordained to the Diaconate.

At a called meeting held June 29, unanimous consent was given to the consecration of the Rev. William Stevens Perry, Bishop Elect of Iowa.

Unanimous consent was also given, November 6, to the consecration of the Rev. Samuel Isaac Joseph Schereschewsky, D. D., as Missionary Bishop of Shanghai, with jurisdiction in China.

On same date consent was refused to the consecration of Rev. C. Clifton Penick as Missionary Bishop of Cape Palmas, Africa, and parts adjacent, the committee not having before them sufficient evidence of his fitness for the office.

Mr. R. C. Cleburne was recommended to the Bishop as a suitable candidate for holy orders, at a meeting convened by the President, February 5, 1877 ; and at the same time Rev. Melville M. Moore was recommended to the Bishop to be admitted a candidate for priests' orders.

At a meeting of the Committee, held April 3, 1877, Mr. Frank Thompson was recommended to the Bishop as a suitable candidate for holy orders.

JOHN F. GIRAULT, *President.*

HENRY N. OGDEN, *Secretary.*

The vote for Deputies to the General Convention having been prepared by the Tellers, was read and received.

The Reverends Hugh Miller Thompson, John F. Girault, John Percival, and W. T. D. Dalzell,—and Messrs. F. N. Butler, C. C. Augur, B. Biscoe and James McConnell, received a majority of the votes cast ; and these gentlemen were, therefore, declared by the Chair to be elected as Deputies to the General Convention.

The following report of the Registrar and Historian was read :

## REPORT OF REGISTRAR AND HISTORIAN.

I respectfully beg leave to report to the Council, that since my appointment as Registrar, *pro tem*, there have been added to the archives, the journals of most of the Dioceses.

The Diocese is indebted to the following gentlemen for valuable contributions: The Rev. W. H. Lyster, Brudsville, Michigan; Mr. J. C. Borden, Ashfield, Minnesota; Mr. William Cornwall, Louisville, Kentucky; and, to Rev. H. C. Duncan, formerly of this Diocese, for a bound volume of the journals of the Diocese of New York, for the years 1821 to 1831 inclusive.

There are needed about five hundred journals, to complete our back files. Occasionally old and rare journals are donated to the Diocese by those who come aware of our wants.

Among the archives there are about two hundred duplicate journals of other Dioceses, some of them dating as far back as A. D., 1835. I would respectfully suggest that if the Registrar were permitted to publish, with my report, a list of these duplicate journals, together with a statement of those required to complete our files, an exchange might be effected with other Registrars, which would be mutually advantageous.

I would also report that there are a number of volumes of journals completed, and ready for binding. The precise number of these I cannot state, owing to the confusion occasioned by the removal of the Diocesan library.

I would respectfully ask the Council to make a small appropriation to defray the cost of binding completed volumes of journals, of the postage necessary in exchanging and obtaining old journals, and of the correspondence resulting therefrom.

Owing to the above mentioned confusion of the archives, I am unable to prepare any statistics of the Diocese, as recommended in the last report of the late Registrar. Respectfully,

MELVILLE M. MOORE,

*Registrar and Historian.*

On motion, the Council adjourned to meet at seven o'clock, Tuesday evening, twelfth instant.

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TRINITY CHURCH, }  
New Orleans, April 12, 1877. }

The Council met, pursuant to adjournment, at 7 P. M. of this date, in the basement of Trinity Church, and was called to order by the President.

The proceedings were opened with prayer.

On motion, the minutes of the preceding day were read and approved.

On motion of Rev. J. F. Girault, Mr. McWilliam Wright was elected Treasurer of the Diocese.

The names of absent members being called, the following gentlemen were found to be present:—

W. W. Howe, of Christ Church; E. Thompson, of St. George's Church; C. E. Black, of Calvary Church; R. T. Hanson, of Church of the Ascension, Donaldsonville.

Reports of committees being in order, the Committee on Unfinished Business presented the subjoined report, through their chairman, Rev. J. F. Girault, which was accepted:—

The Committee on Unfinished Business would respectfully report:

I. That on page fifteen of the Journal of 1875, there is found a Communication from the Secretary of the House of Deputies of the General Convention, to which the attention of the Committee has been called. Upon examination, it appears that the communication referred to was simply a notice to this Diocese of certain proposed changes in the Constitution of the Protestant Episcopal Church in the United States, offered in the General Convention of 1874, and to be finally acted upon by the General Convention of 1877. As the Communication and the changes proposed to be made, have been received and entered upon the Journal of the Thirty-fourth Annual Council of this Diocese, no action upon the subject is required to be taken by this present Council.

II. On page twenty of the Journal of the last Annual Council there is a record of three proposed amendments to the Constitution of the Church in this Diocese, offered on the third day of the session of that Council, by the Rev. Dr. Dalzell, to wit:

*First*—That the word "or" in the eighth line of the second paragraph of Article 3 be stricken out, and the word "and" be inserted instead.

*Second*—That the *second* paragraph of Article 8 be stricken out, and the following inserted instead thereof:

"That there shall also be elected at every Annual Council four Presbyters and four laymen as Alternate Deputies, from whom the Bishop, or in his absence, or a vacancy in the Episcopate, the Standing Committee shall select one to take the place of any Deputy who shall decline or be unable to attend the General Convention."

These proposed amendments are to be finally acted upon by the present Council. Respectfully submitted,

JOHN F. GIRAULT, Chairman;  
WILLIAM D. CHRISTIAN.

The Rev. W. T. D. Dalzell offered the following amendments to the Constitution:

ARTICLE III.—Instead of the last sentence, beginning—"A representation," read, "One-third of the clergy entitled to vote, and a representation from one-third of the parishes in union with this Council shall constitute a quorum for the transaction of business; but a smaller number may adjourn."

**ARTICLE VIII.**—Instead of second paragraph, read the following:—"There also be elected at every Annual Council four Presbyters and four lay-  
~~as~~ *Alternate* Deputies, from whom the Bishop, or in his absence, or a  
necy in the Episcopate, the Standing Committee, shall select one or  
, to take the place of any Deputy or Deputies who shall decline, or be  
le to attend the General Convention."

he Rev. John F. Girault asked permission to lay before the  
ncil for its action, the subjects proposed for Diocesan  
islation at the last General Convention of the Church, as  
rded on page fifteen of the journal of 1875.

he Bishop then read his Annual Address:—

## BISHOP'S ADDRESS.

**BRETHREN OF THE CLERGY AND LAITY:**

We come to this annual gathering of our Church Council,  
h emotions of thankfulness increased by the perturbations  
the world around us. In the midst of civil disturbances,  
heritage of faith has been unmolested. There is peace in  
Church; and we are present, to enjoy its blessings. There  
ife in the Church; and we are here, to shape its activities.  
meet in prayer and in council, for the welfare of our Zion:  
o walk round about her," and explore the foundations;  
o tell the towers thereof," and watch that no base materials  
ll impair their strength, or disfigure their beauty; "To  
k well her bulwarks," that no hollow masonry may lurk  
bin her walls as they ascend, causing us to tremble for their  
urity in the ages to come. Our task is great, but none too  
at for men who seek their wisdom and strength from above.  
fault will be yours, my Brethren, and mine, if this Church  
not survive to tell to the generations following that "the  
once delivered to the Saints" has lost none of its purity—

that the Sacraments herein administered are means of grace and not of irreverence or superstition, and that the Word here preached is "the power of God unto salvation."

The record of my Episcopal work begins immediately after the adjournment of our last Council, A. D., 1876.

*Second Sunday after Easter*—In Christ Church, New Orleans, after a sermon by the Rector, I administered confirmation to thirty-nine persons. In the evening, I was present at the Missionary service in the Church of the Annunciation, and followed the Rev. H. H. Waters and the Rev. Dr. Thompson, in addressing the congregation. The offerings on this occasion were divided between the Domestic and Foreign Missionary Boards.

In Christ's Kingdom, nations disappear and mankind take their place.

*Third Sunday after Easter*—I attended the Convention in Mississippi. In the morning I preached in Trinity Church, Natchez, and afterwards addressed the candidates, confirmed by the Bishop of the Diocese. In the evening of the following day, I preached again in the same church.

Accompanied by the Rev. C. Dowe, I visited Lake St. Joseph. A deluge of waters only added to the interest of this visitation, as it tested the capacity and zeal of the people to endure labor and exposure for Christ's sake. In a private house, on the shore of the lake, a goodly congregation assembled. There, I preached, baptized one adult and five children, and confirmed three persons. For this interesting service, we were largely indebted to the captain of the little steamer which has its home on the waters of the Lake. The flood having made the roads quite impassable, this amiable craft was kept busy from an early hour in picking up the families who were to furnish the congregation. It tarried at the landing till the services were over.

Night was brooding on the lake before its mission was discharged, and the congregation, old and young, restored to their homes.

*Fourth Sunday after Easter*—I consecrated St. Joseph's Church, in the town of St. Joseph. The sermon was preached by the Rev. Alexander Marks, of Natchez. In the afternoon I preached, and confirmed eight persons. The completion of this beautiful church, now relieved of debt, affords a striking proof that men will often give to the church of their poverty, more largely than of their wealth. Nor was this the only evidence of the healthful condition of this parish under its present rector. Over rough roads and swollen streams, the congregation assembled; some of them, from a distance of ten miles. In one instance, it was necessary to transfer the carriage to a skiff, the horses being loosed from the pole and made

wim across the stream. With all these obstacles, the ch was well filled, both morning and evening. The Rev. Marks remained after my departure, and preached once or e to large and appreciative congregations.

*ay 29*—On Lake Providence, I preached in a deserted e of worship. I was assisted in the services by the vener- Dr. Wheat, whose temporary stay in the parish had been eat refreshment to the faith of the people.

*5th Sunday after Easter*—In Grace Church, Lake Provi- e, I preached and confirmed eleven persons. This parish since been supplied with a rector. A more hopeful field of r exists nowhere in the Diocese, and no wiser choice could ade of a rector.

*6th Sunday after Easter*—I preached in St. Matthew's rch, Houma, and administered the Holy Communion. e my visitation, this church has also been supplied with a or, whom we gladly welcome back to the Diocese.

*during the Month of October*, I attended the meeting of the rd of Missions, in Philadelphia, and was present at the ting of the House of Bishops, also assembled in that city.

began my Autumnal Visitation on the *Twentieth Sunday r Trinity*, when I preached in the Church of the Annuncia- , New Orleans. It was the *Twelfth* Anniversary of the toration of this church. In this titular record and celebra- of a protracted effort is comprehended more than is ressed. In one act there is a long history of sacrifice and rings, and patient labor, shared equally by minister and ple.

*twenty-first Sunday after Trinity*—I preached in Christ urch, New Orleans, and united with the rector in adminis- ng the Holy Communion.

*twenty-second Sunday after Trinity*—I preached in St. An- w's Church, Clinton, and confirmed eight persons. I ached again in the afternoon, being aided in the services by Rev. A. G. Bakewell, and to my great satisfaction, by the tor, the Rev. James Philson, who had revoked his determi- ion to seek another field of labor.

*n November*, I preached in Jackson, being indebted to the ily in charge of the Female School for the use of their pel. I was greatly pleased with my limited observation his school, and not a little comforted to know that the rior of this State could boast of an institution replete with best elements of feminine cultivation and refinement. rrupted by the rain in the further prosecution of my ney, I returned to New Orleans and renewed my appoint- its for the following week in the same parish.

*twenty-Third Sunday after Trinity*—I preached in Grace rch, St. Francisville; and on the following Tuesday, at St. n's Church, Laurel Hill, I preached and confirmed three ons. On Wednesday morning, at St. Mary's Church, I



preached, and confirmed one person. In the afternoon I preached in Tunica.

*First Sunday in Advent*—In Calvary Church, New Orleans, I preached morning and evening, the Rector being absent on a tour through the rural districts.

*Second Sunday in Advent*—In St. Stephen's Church, Williamsport, I preached, and baptized one child and two adults, and also confirmed three persons. The day previous was appointed for services at Simmsport; but the weather was unpropitious, and I employed the week in a general visitation of the families in the parish.

*Third Sunday in Advent*—I preached in St. Paul's Church, New Orleans.

*Fourth Sunday in Advent*—I preached in Trinity Chapel, and administered the Holy Communion.

*Christmas Day*—In Mount Olivet Church, Algiers, I officiated in the absence of the Rector.

*On Innocents' Day*—I addressed several of our Sunday Schools, and at various times during the week I was present at the Christmas celebrations of these schools.

A church which has no children at its heart, is not a mother, and ceases to be a type of the Kingdom of Heaven. Let their names perish who first had the moral courage to exclude children from the covenanted blessings of the Gospel.

*Sunday after Christmas*—In Mount Olivet Church, Algiers, I officiated, again.

*New Year's Day*—I was present at worship in the Swedish Chapel, on Esplanade street, where I enjoyed the opportunity of uniting in the liturgical service of this ancient church. The congregation numbered more than a hundred men, chiefly officers and sailors from Scandinavian vessels in our harbor.

It was a refreshing scene, to witness so large a body of men, on a week-day, assembling in the House of God. Most of them had their prayer-books and joined audibly in the musical portions of the service. I addressed them in a few words, and closed the services with the benediction. The next day I received a letter, couched in the most affecting terms of acknowledgment, and signed by the deacon in charge, and by a large number of the congregation. I regret to add that a great misfortune is impending over these good people, in the loss of their chapel. It is threatened to be sold for debt, in which event, two thousand dollars, already paid, will be an entire loss, and add the sting of self-reproach to their disappointment. I have proposed a plan of relief, of which I will make no further mention unless it can be consummated.

*First Sunday after the Epiphany*—I preached in the hall occupied by the congregation of St. Anna's Church. I was glad to find the congregation had not been discouraged by the loss of their church by fire in October last. The new church is in progress, and will prove an ornament to the city.

*nd Sunday after the Epiphany*—I preached in Annunciation Church, New Orleans.

*d Sunday after the Epiphany*—I preached in St. Paul's Church, New Orleans.

*agesima Sunday*—I preached in Trinity Church, New Orleans.

*gesima Sunday*—I preached in St. George's Church, New Orleans.

*quagesima Sunday*—I preached in the morning at Donville, and in the evening, in Christ Church, New Orleans. During the next fortnight, I was occupied at the North in my efforts for the interests of peace in our unhappy State. In New York city, I was successful in obtaining promised aid from the clergy to supply our younger brethren with libraries of books, selected by a committee appointed for the purpose. The first installment of these books has already been received. No satisfaction could be fraught with more good to our clergy and people.

*nd Sunday in Lent*—I preached in Cincinnati.

*d Sunday in Lent*—I made a visitation to Monroe, and preached in Grace Church, morning and evening. For the payment of the remaining debt on the church building, they have realized by the most patient and heroic effort, \$1500. Affecting incidents have contributed to this.

Almost the last words of a saintly member of the congregation, who died during the past year, were addressed to me, to save this church. Her brother holds sacred this promise, and while he lives, the church will not be endangered.

*th 6—Bastrop.* I preached at night in the Courthouse, and confirmed seven persons.

*th 7—Prairie Mérouge, St Andrew's Church.* I preached in the schoolhouse, and confirmed three persons. Since that time, a subscription has commenced for a church building, encouraged by a venerable member of the congregation who proposes to make good the amount necessary to complete the church.

*th 8—At Oak Ridge,* I preached and confirmed one

*th 9—At Tulula,* I preached in the church, which is not yet completed, and confirmed two persons. In the afternoon, I baptized two adults and three children.

*th Sunday in Lent*—In the morning I preached at Delta and confirmed three persons, making four in this congregation; also, I administered the Holy Communion. Afternoon I preached at Delta, and confirmed two persons. At Vicksburg I preached at Trinity Church, Vicksburg, under the pastoral care of Bishop Adams, who, also, kindly officiates on Wednesdays in the month for the congregation at Delta.

*Sunday in Lent*—I preached in Christ Church, New Orleans. In the afternoon, I confirmed a sick person, in

private, under the care of Rev. G. R. Upton. At night, in St. John's Church, I preached and administered the Holy Communion.

*Sunday before Easter*—In Calvary Church, New Orleans, I preached and confirmed sixteen persons. In the evening, in St. Paul's Church, I preached, and confirmed twenty-six persons.

During the ensuing week, I participated in the daily service at Christ Church with the Rev. Charles Wingate. The Rector of this Church has the affectionate sympathy of his brethren and congregation under his heavy domestic bereavement.

*Good Friday*—At Christ Church I preached and confirmed fifty-two persons. In the evening I preached at St. John and confirmed seventeen persons, one of whom was from the Church of the Annunciation, and another from Trinity Chapel.

*Easter Day*—I preached in St. Paul's Church, and shared the administration of the Holy Communion to a large and devout congregation. Afternoon—Mount Olivet, Algiers—preached and confirmed one person.

At night, I preached in the Church of the Annunciation and confirmed eighteen persons. The glad tokens of thanksgiving which have mantled our churches during this season have not exhausted the zeal of our congregations. The offerings which have come from the old and young, to relieve our churches of debt, and to help the cause of missions, are more than symbolical of sympathy for Christ and His cause.

*First Sunday after Easter*—In Trinity Church, New Orleans I preached, and confirmed forty-nine persons. Afterwards I confirmed two from the same congregation in private. Before the services, I was invited to visit the Sunday School. Accompanied by a touching address from the Superintendent, an Easter offering was placed in my hands, from the Sunday School, of nearly two hundred dollars, for Diocesan Missions. It adds to the significance of this timely gift, that the congregation have lately been making a brave effort to purchase a beautiful rectory, which will leave nothing undone to render the parish outwardly complete.

Afternoon—in Trinity Chapel—I addressed the congregation, and confirmed seventeen persons—a goodly counterpoint to the confirmation in the Parish Church.

#### ORDINATIONS.

I have ordained to the Diaconate, Mr. Charles Wingate, and have received as candidates for Holy Orders, Mr. I. N. Marks Jr., Mr. S. M. Wiggins, and Mr. Frank N. Thompson.

By letters *dismissory*, the Rev. Dr. Juny, from the Diocese of Mississippi, and the Rev. Charles Stewart, Diocese of Arkansas have been received amongst our clergy.

I have given my consent to the consecration of the Rev. William Henry Stevens, D. D., LL. D., as Bishop of Iowa, and the Rev. Dr. Schereschewsky, as Bishop of China.

I have so often taxed your sympathy for the struggling interests of the Church that I have great satisfaction in laying before you the present condition of one of our Diocesan institutions. I allude to the Church home for Children.

This institution, so modest in its pretensions, as to be almost unknown among the stately edifices around it, has already achieved a high and sacred mission. Its gates are no sooner entered than you recall the words of Scripture, "Blessed are the merciful, for they shall obtain mercy." Around it extends a lawn, ample for all the purposes of healthful exercise and recreation. Within its walls there is an air of domestic comfort and refinement not often realized in a public institution. The scene presented in its several departments—school room, sewing room, dormitories, chapel—tells its own story. No vigilance, no labor is spared, to gather the children into the Fold of Christ and train them in habits of industry, economy and virtue. The patient, untiring zeal of the ladies in charge, the neat and happy little groups, busy with their daily occupations, or advancing with joyous steps to give you welcome—make you feel that this is indeed a Home that God has blessed! In no charitable institution have the funds been more wisely and economically administered. We have the testimony of a committee—after careful investigation—declaring that no institution in the city affords so many children accommodated at as little expense. No vows are assumed by the Sisters; and no remuneration, asked beyond food and raiment. Admirable in all its appointments, the Home is peculiarly blessed in the qualifications of the chief Sister, who has for five years occupied this trying position. I am only restrained by considerations of delicacy from enlarging upon the record of her beautiful ministry. One of her oldest associates has, during the last month, been called to her rest. An affecting testimony marked the close of her life. The few hundreds of dollars, which constituted her little fortune, were given at her dying request to the Home.

I cannot in justice omit to make honorable mention in this place of the faithful Treasurer of the Home, who has proved in every sense one of its greatest benefactors. Also, of those two able physicians, who in succession have given their services gratuitously to the inmates of the Home. With a fidelity and tenderness that entitles them to be called "beloved," they have proved the successful guardians of the health of this institution.

Last, not least, we are called upon to acknowledge how much we owe to the large-hearted sympathy of the Church community in this city. Through the active efforts of friends, young and old, the debt on the building was last year fully discharged. For the future, its life will continue to be nourished day by day as God may inspire the hearts of His people to feed and sustain it. "By their fruits ye shall know them."

You are not ignorant that during the present year our General Board of Missions in New York reports a serious crisis in its history. Its funds are exhausted and obligations unfulfilled warn them to limit their appropriations, if not to suspend them for a season. I hail it as an auspicious omen that the members of the Board have consented to this announcement. It has inspired confidence. It administers a salutary lesson to parishes and churches to abstain from obligations which they are powerless to make good.

We shall advance with joyful feet to aid the missions of the Church, when its omissions no longer exist to tax our sympathy or rebuke our presumption. Great are the obligations of our Southern Dioceses to this Board in years gone by. The opportunity is now presented, and I hope will be embraced, to come bravely to their relief.

Confiding in your aid and co-operation, I have invited a Missionary Convocation of Bishops and Clergy, to assemble in this city at the close of this month. My hope is, that we shall be able to enlist the strength of all our parishes, great and small, and our people, rich and poor, in this august and holy cause. The day is breaking upon our afflicted land, and with the changed condition of our civil affairs, and the marked improvement already visible in the Church, we shall hope soon to give back what we have received. I have refrained until now from the expression of confidence, but I can no longer refuse to appropriate the message addressed to the prophet of old, who had so long wept tears of anguish for his people: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

At the conclusion of the Bishop's address, Dr. Thompson offered the following resolution :

*Resolved*, That the Deputies from the Diocese of Louisiana to the General Convention be instructed to vote against the proposed amendment to article V.

Seconded by Rev. J. F. Girault.

After debate, on motion of Dr. Dalzell, the whole subject was laid on the table by a rising vote of twenty-three ayes and twelve nays.

On motion of Judge Howe, of Christ Church, the Deputies were instructed to vote in favor of second proposed amendment:

*Resolved*, That in the opinion of this Council, the amendment providing for a shorter form of morning and evening prayer should be adopted.

This motion was seconded by Mr. G. W. Race.

Mr. J. B. McGehee offered as an amendment a resolution—

That the Deputies be instructed to vote against the amendment to set  
th a shorter form of morning and evening prayer.

Seconded by Rev. Mr. Maycock.

After an animated discussion upon the subject matter,  
udge Howe asked permission to withdraw his resolution,  
his was accorded.

Mr. J. P. McGehee also asked permission to withdraw his  
nendment, which was granted; and no further action was  
ken in the matter.

The Council then proceeded to the election of Alternate  
eputies to the General Convention.

On motion of the Rev. Dr. Thompson, the election was held  
*à voce*; whereupon the following gentlemen were nominated  
and unanimously elected:

*Of the Clergy*—Rev. Edward Fontaine, Rev. C. Dowe, Rev. H. H. Waters,  
et. Dr. D. S. Lewis.

*Of the Laity*—Judge W. B. Egan, Mr. Louis Texada, Mr. H. V. Ogden,  
r. John Bisland.

On motion of Rev. George R. Upton, the Rev. M. M. Moore  
as elected Registrar and Historian.

On motion of Rev. George R. Upton, the sum of twenty-five  
ollars was appropriated by the Council for the official work  
f the Registrar.

On motion, the Council adjourned, to meet at 7 P. M., Friday  
vening, April 13, 1877.

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TRINITY CHURCH, )  
New Orleans, April 13th, 1877. }

The Council met for business, as provided by resolution, at  
P. M. of this date, in the basement of Trinity Church.

The proceedings were opened with prayer.

On motion, the reading of the minutes of the preceding day,  
nd the calling of the roll, were dispensed with.

The Council unanimously elected the Rev. Dr. Percival,  
hurch of the Annunciation, Secretary for the ensuiug year.

The Rev. C. Dowe moved that a committee be appointed to  
ke into consideration so much of the Bishop's address as  
lated to missions.

The Chair appointed the Rev. C. Dowe, Rev. H. H. Waters, Messrs. Bisland and Rhodes.

On motion, the committee were requested to report before the close of the session.

Reports of committees being now in order, the Rev. Dr. H. M. Thompson read the address of his committee on the State of the Church, as follows:—

The Committee on the State of the Church, having considered the reports from the parishes and the annual address of the Bishop, beg leave to report to the Convention that they see much for which to be thankful in the evident tokens of Divine grace upon the labors of the clergy, and the devotion of the faithful laity. Harmony and brotherly kindness characterize the Church in Louisiana. No jarring discords disturb our peace. And this peace is not the peace, we are thankful to say, of apathy, but that of earnest zeal and mutual charity.

In considering the *present*, and forecasting for the *future*, the committee beg leave to recommend—*first*, a system of itineracy throughout the sparsely settled portions of the Diocese and among our feeble parishes, to be under the charge of our Committee on Diocesan Missions; and, *secondly*, a plan by which, in some places, our people may be organized into missions, with certain defined relations to the Diocese, instead of into parishes, which are too feeble to lead anything but an uncertain life.

The first appears to us to be the only method by which our scattered families can be reached, if only occasionally, at least regularly, by the ministrations of the Church; and the second, the only way in which they can be organized into bands of brethren, with mutual sympathy and help among themselves, and with organized relations to their brethren in the Diocese.

We respectfully suggest to the Council the wisdom of appointing a committee, or committees, on both these matters, who shall consider the subject and report to the next Council.

HUGH MILLER THOMPSON.  
W. T. DICKSON DALZELL,  
JOHN R. BISLAND,  
J. McCONNELL,

Before action was taken on this report, the Committee on the Bishop's Address read their statement, as follows:—

The committee to whom is referred that part of the Bishop's address relating to the wants and the depressed condition of the general missionary work of the Church, beg leave to submit the following report:—

We, the members of this Council, clerical and lay, fully agreeing and sympathising with our Bishop in the views and feelings expressed by him in his address, desire to engage actively and heartily in the support of



the great missionary undertakings of the Church;—thereby expressing our grateful appreciation of aid formerly rendered to this Diocese by the Domestic Missionary Board, as well as our undying love and devotion to the cause of Missions.

We do, therefore, recommend the adoption of the following resolution:—

*Resolved*, That during the present year, two collections be made in all of our congregations, in the season of Advent and of the Epiphany, for Foreign and Domestic Missions.

C. DOWE,  
H. H. WATERS,  
R. RHODES,  
JOHN R. BISLAND.

A motion to receive this report, and to adopt the resolution embodied therein, being made, and seconded by the Rev. H. H. Waters, was carried by the Council.

Permission was granted by the Council to withdraw the word “Diocesan” from the report of the Committee on the Bishop’s Address.

The report of the Committee on the State of the Church was adopted, and, on motion of the Rev. J. F. Girault, a committee of four was appointed by the Chair to carry out its provisions.

The following committee was appointed:—

Dr. H. M. Thompson, Dr. W. T. D. Dalzell, Mr. George W. Race, Mr. Lansdale Cox.

Dr. D. S. Lewis, Chairman of the Committee on Canons, gave a verbal statement to the Council, and requested that the committee be continued, to complete and fully prepare its report, for the next session of the Council.

The request was granted.

The Committee on New Parishes had no report to make.

The Rev. John F. Girault, Chairman of the Committee on Unfinished Business, moved that the Council take up the third amendment, in relation to the Lectionary, submitted by the General Convention for the approval or rejection of the several Dioceses.

On motion, the whole subject was left to the discretion of the Deputies.

By request of the Chair, Parochial Reports were read by the Rev. S. Burford, Rev. H. M. Thompson, Rev. H. H. Waters and Rev. John Percival.

A motion to proceed to the election of the regular Committees, by acclamation, was adopted.



The old Board for the Protestant Episcopal Association was re-elected.

Mr. R. W. Young, Lay Delegate from St. George's Church, appeared and took his seat.

The old Board of Trustees for the Theological Seminary was re-elected.

The following were appointed Trustees of the University of the South:

Rev. Dr. H. M. Thompson, Mr. Edward Philipps and Mr. George S. Lacey.

The Council elected Mr. John A. Watkins in the place of the Hon. George S. Lacey, on the Board of Trustees of the Church Education Society.

[The Rev. J. F. Girault in the Chair.]

The Committee on Assessments reported to the Council, and proposed a plan of assessments for the ensuing year, which, on motion, was unanimously adopted:—

NEW ORLEANS, April 13, 1877.

The undersigned Committee, appointed by the Chair to consider the subject of assessing the Parishes of the Diocese for the year 1877-8, beg leave to submit the following report:—

The usual difficulties attending a just and uniform assessment have, this year, been increased by the failure of a large number of Parishes to make a prompt report of the number of Communicants, as ordered by the Canon (see Canon VI, paragraph 2), and required by the resolution of the Council at its last session, Easter, A. D. 1876. Fifteen Parishes, or more, in union with this Council, have made no report at all this year.

From the data placed before them, your Committee find that the sums to be paid into the Treasury of the Diocese are as follows:—

Arrears still due.....	\$294 64
Episcopate for A. D. 1877.....	5,000 00
Insurance policy, general expenses, etc.....	1,000 00
	<hr/>
	\$6,294 64

To provide for the full payment of the above amounts there are:

1. The probable income from the property of the Protestant Episcopal Association.....	\$550 00
2. The Assessment on the Parishes, as per tableau.....	6,349 00
	<hr/>
Total.....	\$6,899 00

In making this assessment, your committee have, in the main, adopted the same rule (one dollar and fifty cents for each Communicant) as that agreed upon at the Council of A. D. 1876.

WILLIAM FLASH,  
J. M. WILLIAMS,  
S. HAYWARD,  
JAMES McCONNELL.

Table of Assessments of the Parishes, Diocese of Louisiana, for the Year A. D. 1877.

NAME OF CHURCH.	NAME OF PARISH.	Communicants.	Assessments.
Church of the Ascension.....	Donaldsonville. ....	30	\$45 00
St. Church.....	Napoleanville. ....	40	60 00
Church.....	Simmsport.....	6	9 00
James's Church.....	Baton Rouge.....	40	60 00
John's Church.....	West Baton Rouge..	8	12 00
Mark's Church.....	Shreveport.....	113	169 50
Church.....	Lake Providence ...	28	42 00
St. Church.....	Mansfield.....	16	24 00
Andrew's Church.....	Clinton.....	70	105 00
Sanban's Church.....	Jackson.....	8	12 00
Church.....	St. Francisville.....	66	99 00
Mary's Church.....	West Feliciana.....	11	16 50
John's Church.....	Laurel Hill.....	12	18 00
Church of the Epiphany.....	New Iberia.....	100	150 00
Mary's Church.....	Bayou Goula.....	30	45 00
Church of the Nativity.....	Rosedale.....	12	18 00
John's Church.....	Thibodaux.....	34	51 00
St. Church.....	Bastrop.....	29	43 50
Church of the Redeemer.....	Prairie Jefferson....	20	30 00
Andrew's Church.....	Prairie Merouge ...	25	37 50
St. Church.....	Natchitoches .....	27	40 00
Church.....	Monroe.....	27	40 00
Stephen's Church.....	Williamsport.....	27	40 00
James's Church.....	Alexandria .....	105	157 50
St. Church.....	Cheneyville .....	41	61 50
St. Peter's Church.....	Pineville .....	46	69 00
Church of the Epiphany.....	Opelousas .....	60	90 00
John's Church.....	Washington.....	40	60 00
Church.....	St. Martinsville....	18	27 00
Mary's Church.....	Franklin.....	44	66 00
Church.....	Covington .....	25	37 00
Church of the Incarnation.....	Amite.....	24	36 00
Saints' Church.....	Ponchatoula .....	8	12 00
Church.....	Hammond .....	8	12 00
Joseph's Church.....	St. Joseph.....	35	52 50
Matthew's Church.....	Houma.....	39	58 50
Church of the Annunciation.....	New Orleans. ....	101	151 50
St. Mary's Church.....	New Orleans. ....	179	268 50
St. Olivet Church.....	New Orleans. ....	136	204 00
St. Anna's Church.....	New Orleans. ....	280	420 00
St. George's Church.....	New Orleans. ....	40	60 00
St. John's Church.....	New Orleans. ....	126	189 00
St. Paul's Church.....	New Orleans. ....	320	550 00
St. Church.....	New Orleans. ....	610	1200 00
St. Mary's Church.....	New Orleans. ....	467	1400 00
St. Mary's Chapel.....	New Orleans. ....	102	
Totals.....		3633	\$6349 00

Amount of assessments on the country parishes, \$1906 00 ; on the city, \$43 00 ; total, \$6349 00.  
Number of Communicants assessed in the country parishes, 1272 ; number in the city, 2361 ; total, 3633.

On motion, the Thirty-seventh Council of this Diocese was called to meet in Trinity Church, on the Second Wednesday after Easter, 1878.

The Rev. B. T. H. Maycock, late Rector of St. George's, presented the following report of that parish to the Bishop:

The Rev. B. T. H. Maycock begs leave to state to the Bishop of the Diocese that his report, as Rector of St. George's Church, during the space of seven months, or more,—is included in that of the present Rector of this parish, the Rev. George R. Upton.

The report was received.

Moved by the Secretary, that nine hundred copies of the journal of the proceedings of this Council be published.

The motion was carried.

A vote of grateful acknowledgments was offered to the Rector, the Vestry, and the Ladies of Trinity Church, for the generous hospitalities extended to the Council during its session.

The vote was unanimous.

Mr. L. Cox offered the following resolution :—

WHEREAS, Owing to the extreme poverty of many of the small parishes in the country, which have been in arrears for a long time, with no possibility of paying the amounts assessed against them ; and

WHEREAS, Many small and weak churches have been deprived of the services of the church for a long time ;—therefore, be it

*Resolved*, That when a parish finds itself unable to afford the requisite support to a minister, and pay the necessary expenses of their parish, it may, with the consent of the Bishop and Standing Committee, be set apart as a Missionary Parish, to be supplied by a Missionary designated by the Bishop, any deficiency in the salary of the minister being paid from any unappropriated fund in the treasury of the Board of Diocesan Missions.

The resolution was seconded and carried.

The motion of Mr. D. C. Morgan, seconded by Dr. Dalzell, in relation to Episcopal visitations, after discussion, was laid on the table.

On motion, the sum of ten dollars was voted to the Sexton of Trinity Church, for services rendered during the session of the Council.

On motion of the Rev. J. F. Girault, a vote of thanks to the proprietors of the St. Charles and the City Hotels, and to the citizens of New Orleans, for hospitalities to the members of the Council, was passed.

Committee on Accounts failed to report.

Bishop addressed the Council in words of tender and onate interest, expressing much sympathy for the clergy r work.

notion, after chanting the Gloria in Excelsis, and prayer, uncil adjourned *sine die*.

JOHN PERCIVAL, *Secretary*.

oved:

P. B. WILMER, *President*.



# APPENDICES.

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## 1.—PAROCHIAL REPORTS.

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### CHURCH OF THE ASCENSION, DONALDSONVILLE.

REV. C. W. HILTON, RECTOR.

Baptisms—Adults, 3; children, 5; total, 8. Communicants—Former number 39; died, 1; removed 8; total, 9. Present number, 30.

Funerals, 6.

Sunday School—Teachers, 3; scholars, 20; total, 23.

Sunday collections, \$100; Rector's salary, \$500; Church repairs, \$200; total, \$800.

I have resigned this charge on account of failing strength.

### ST. JAMES'S CHURCH, BATON ROUGE.

REV. CHARLES STEWART, RECTOR.

Baptisms—Adults, 3; children, 14; total, 17; Communicants—Former number, 41; died, 1. Present number, 40.

Marriages, 3; funerals, 4.

Sunday School—Teachers, 6; scholars, 60; total, 66.

Communion alms, \$43 15; Pastoral Aid Society for church repairs, \$30 75; Sunday School, \$36 50; Diocesan Fund, \$158; pew rents, \$356 68; Offertory collections, \$109 30; other collections, \$246 50; total, \$1258 88.

It affords me much satisfaction to state that the Parish is in a most prosperous condition.

### ST. MARK'S CHURCH, SHREVEPORT.

REV. W. T. D. DALZELL, D. D., RECTOR.

Baptisms—Adults, 1; children, 16; total, 17; Communicants—Former number, 125; added, 1; total, 126; removed, 11; died, 1; ceased to commune, 1; total, 13. Present number, 113.

Marriages, 2; funerals, 3.

Sunday School—Teachers, 7; scholars, 50; total, 57.

Parochial School—Teacher, 1; scholars, 22.

Communion alms, \$62; General Offertory, \$168 90; for repairs, \$300; total, \$530 90.

This Parish continues to suffer from the depressed condition of business. It will be seen that eleven (11) communicants have removed during the year, which number added to thirteen (13) who removed during the previous

makes a total loss to us in two years of twenty-four (24). They have been compelled to seek the means of livelihood elsewhere. In other respects the Parish is doing as well as most others.

In addition to the above report from St. Mark's Church, I have also to

report—At Mansfield, Infants, 11. At Benton, Adults, 1; Infants, 9; Total, 10. At Greenwood, Infants, 2. At Natchitoches, Infants, 3. Total, 26; including St. Mark's Parish, a total of 43.  
Marriages—(at Natchitoches), 1.

#### ST. ANDREWS CHURCH, CLINTON,

REV. JAMES PHILSON, RECTOR.

Communicants—Adults, 3; children, 13; total, 16.

Confirmations—8.

Communicants—Former number, 66; added, 7; total, 73. Died, 3. Present number, 70.

Marriages—2; funerals, 9.

Day School—Teachers, 4; scholars, 35; total, 39.

Union alms, \$39; Domestic Missions, \$10; Foreign Missions, \$8; Total, \$57.

#### ST. ALBAN'S CHURCH, JACKSON.

REV. JAMES PHILSON, RECTOR.

Communicants—Children, 5.

Communicants—Former number, 8; added, 2; total, 10. Removed, 1; died, 1. Present number, 8.

Funerals, 1.

Union Alms, \$28 40; Domestic Missions, \$1 00.

#### GRACE CHURCH, ST. FRANCISVILLE.

REV. A. GORDON BAKEWELL, RECTOR.

Communicants—Children, 10.

Communicants—Present number, 66.

Marriages, 6; funerals 22.

Day School—Teachers, 5; scholars, 34; total 39.

#### ST. MARY'S CHURCH, WEST FELICIANA.

REV. A. GORDON BAKEWELL, PRIEST IN CHARGE.

Confirmations, 1.

Communicants—Present number, 11.

#### ST. JOHNS CHURCH, LAUREL HILL.

REV. A. GORDON BAKEWELL, PRIEST IN CHARGE.

Confirmations, 2.

Communicants—Former number, 12; present number, 12.

Funerals, 2.

Day School—Teacher, 1; scholars, 13; total, 14.

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CHURCH OF THE NATIVITY, ROSEDALE.

REV. JOHN PHILSON, RECTOR.

Baptisms—Children, 6.

Communicants—Former number, 10; added, 3; removed, 1. Present number, 12.

Marriages, 1; funerals, 3.

Communion alms, \$21 65; assessment for past year, \$15; Domestic Missions, \$5; total, \$41 65.

No debts.

Candidates for confirmation, 5.

During the past year I have held Divine Service once in Plaquemine, and once at Livonia. In February last I began a regular monthly service in West Baton Rouge.

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ST. JOHN'S CHURCH, THIBODEAUX.

REV. CHARLES F. D. LYNE, M. A., RECTOR.

Baptisms—Children, 13.

Communicants—Former number, 37; died, 3. Present number, 34.

Marriages, 6; funerals, 10.

Sunday School—Teachers, 2; scholars, 12, total, 14.

Collections, \$66 30.

Contributions for painting the church, \$76.

The unfortunate state of political affairs has done much to deaden all enterprise in this parish. The interests of the Church have suffered materially from the same cause.

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CHRIST CHURCH, BASTROP.

Baptisms—Adults, 4; children, 11; total, 15.

Confirmations, 8.

Communicants—Former number, 21; added, 10; total, 31. Removed, 2; present number, 29.

Marriages, 2; funerals, 2.

Sunday School—Teachers, 10; scholars, 60; total, 70.

Diocesan and Episcopal fund, \$29.

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THE CHURCH OF THE REDEEMER, PRAIRIE JEFFERSON.

Baptisms—Adults, 1; children, 1; total, 2.

Confirmations, 1.

Communicants—Former number, 21; added, 1; total, 22. Removed, 1; died, 1; present number, 20.

Marriages, 1; funerals, 4.

Diocesan and Episcopal fund, \$14.

**ST. ANDREW'S CHURCH, MÉROUGE.**

Baptisms—Adults, 1 ; children, 7 ; total, 8.

Confirmations, 5.

Communicants—Former number, 22 ; added, 3 ; total, 25. Present number, 25.

Marriages, 1.

Funerals, 1.

Sunday School—Teachers, 10 ; scholars, 52 ; total, 62.

Diocesan and Episcopal fund, \$17,

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**CHRIST CHURCH, NEW ORLEANS.**

EV. WILLIAM T. LEACOCK, D. D., RECTOR—REV. C. J. WINGATE, ASSISTANT.

Baptisms—Adults, 15 ; children, 43 ; total, 58.

Confirmations, 39 and 49 ; total, 88.

Communicants—Former number, 563 ; add, 89 ; total, 655. Removed, 5 ; died, 20 ; total, 45. Present number (estimated), 610.

Marriages, 22 ; funerals, 26.

Sunday School—Teachers, 61 ; scholars, 600 ; total, 661.

Parochial Sewing School—Teachers, 13 ; scholars, 138 ; total, 151.

Communion alms, \$508 06 ; City Missions, \$286 14 ; Sunday School, 257 21 ; Sewing School, \$110 35 ; Charity Hospital, \$294 ; Children's Home, \$455 ; Ladies' Aid Society, \$163 ; to Sunday School, \$48 10 ; Episcopal Fund, \$383 50 ; Offertory, \$1,683 ; Diocesan Missions, \$192 10 ; pews, \$5,718 90 ; miscellaneous charities, \$42 ; benevolent associations, 322 20 ; total, \$10,468 56.

The central position of the Parish opens to it a very broad and inviting field for missionary labor, in which some of its best strength is employed. The scholars in the two schools mentioned above are gathered in, very largely from the outer and lower districts of the city, and are children of German and French parents, in the humbler walks of life.

Our Sewing School deserves a more special mention. It is under the care of ladies of the Parish, who employ two hours every Saturday in teaching the skilful use of the needle, both in plain and ornamental work. The contributions to its support are expended largely, in procuring materials for the garments which are made by the children, and which are for their own use. No child is admitted to these privileges who does not also, attend the Sunday School. Thus, by associating these two so closely, the salutary thought is impressed on the young minds of the pupils, that their gentle Mother, the Church, is watchful over their temporal welfare, while chiefly solicitous for their final salvation and eternal happiness.

Our proximity to those public institutions, the Charity Hospital and Parish Prison, gives us the constant opportunity of bestowing attentions upon their unfortunate inmates. Enough of need and sorrow is found there to excite the sympathy and engage the continued care of our City Missionary, leaving her but little time to devote to other departments of



Church work, in which her efficient services are so much required. The Clergy have paid frequent visits to both places, and while they are prevented by the pressure of other Parochial labor from giving that amount of attention which they would most gladly bestow, sufficient has been done to manifest a deep solicitude for the welfare of the sick and the misguided, and this has been often productive of gratifying results.

We are careful to allude to the number of Confirmations during the last year. It is large. Sufficiently so, perhaps, to excite in your minds a suspicion that a too lax regard to the fitness of applicants has contributed to enlarge the list beyond a more modest and safer limit. It is true that the younger members of the classes have largely outnumbered the older; but as all had attained the age specified by the Bishop of the Diocese, and were prompt and accurate in their answers on the themes enumerated for their examination, the Clergy were unwilling to seek out and apply any more searching test of their qualifications. A nominal allegiance only may have been thereby secured. Better so, we think, than that they should be left to the control of a Church which seems more ready to furnish the mind with arguments for its elaborate but unscriptural teaching, than anxious to elevate the moral nature and instil into the heart a love of all that is pure and true.

Venturing no prophecy as to their future, with perfect faith in the power of His grace, we recommend them to His tender care, for whose glory all our work is wrought.

#### ST. PAUL'S CHURCH, NEW ORLEANS.

REV. HENRY HARCOURT WATERS, M. A., RECTOR.

Baptisms—Adults, 7; children, 30; total, 37.

Confirmations, 26.

Communicants—Former number, 287; added, 62; total, 349. Removed, 23; died, 6; total, 29. Present number, 320.

Marriages, 9; funerals, 20.

Sunday School—Teachers, 25; scholars, 276; total, 301.

#### FINANCIAL STATEMENT.

Pew rents, \$2,323 50; Weekly Offertory (including Communion alms), \$2,865 38; Sunday School, \$483; Ladies' Parish Aid, \$564; Episcopal and Council Funds, \$470; Diocesan Missions, \$130; Children's Home, \$176 50. Total amount received, \$6,668 38.

NOTE.—The above items in the Financial Report have been computed from Easter Day to Easter Day, and therefore do not include a special effort made by the ladies of St. Paul's Church, during Easter week of this year, which has resulted in the receipt of nearly \$2,000. This, of course, will appear in the report of next year, though it may not be improper to state here, that this sum, together with payments which have been recently made and other moneys which are available for that purpose, will reduce the principal of the Church debt by about \$3,500.

FREE CHURCH OF THE ANNUNCIATION, NEW ORLEANS.

REV. JOHN PERCIVAL, D. D., RECTOR.

Baptisms—Adults, 10; children (white), 31; (colored), 3; total, 44.  
Confirmations, 30.  
Communicants—Former number, 136; added, 7; total, 143. Removed, 35; died, 7; total. 42. Present number, 101.  
Marriages, 11; funerals, 24.  
Sunday School—Teachers and officers, 15; scholars, 120; total, 135.

COLLECTIONS, CONTRIBUTIONS, DEBTS, ETC.

*I.—Ladies' Parish Aid Society:*

1. Young Ladies' Festival.....	\$100 00
2. Literary and Musical Fete.....	718 00
3. Donations.....	128 05
4. Fair for Church Home.....	358 45
5. Disbursed in Special Charity.....	112 10
6. Cash in hand.....	20 00
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Total results.....	\$1,436 60

*II.—Regular Income:*

1. Monthly Subscriptions.....	\$1,309 35
2. Weekly Offertory.....	644 75
3. Episcopal Fund.....	205 00
4. Council Fund.....	10 00
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Total income....	\$2,169 10

*III.—Sundries:*

1. Special Subscriptions.....	\$700 00
2. Certain Donations.....	250 00
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Total.....	\$950 00

*IV.—Summary of the Financial Year:*

1. Regular Income.....	\$2,169 10
2. Ladies Work.....	1,436 60
3. Contributions.....	950 00
4. Easter Offering.....	620 00
5. Sunday School.....	75 00
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General Total.....	\$5,250 70

Last year, Easter, 1876, the Church Debt, principal and interest, amounted to \$7,400. The principal is now further reduced to \$5,750—and on this sum, the interest at eight per centum has been fully paid up, one year in advance

The Parish has again severely suffered by bereavements and removals; but its spiritual life, its usefulness and its charity seem rather to have been increased than diminished by its losses and afflictions.

## CALVARY CHURCH, NEW ORLEANS.

REV. E. S. BURFORD, M. A., RECTOR.

Baptisms—Adults, 2; children, 24; total, 26.

Communicants—Former number, 160; added, 48; total, 208; removed, 29. Present number, 179.

Marriages, 8; funerals, 10.

Sunday School—Teachers, 20; scholars, 160; total, 180.

Communion alms, \$109 50; Easter offering for repairs on church, \$513 75; Sunday School offering, \$413; Missionary offerings, \$45 00; collections for Diocesan assessments, pew rents, and weekly offerings, \$3,182 50; collections for Ladies' Aid Society, \$706 20; total, \$4,644 95.

Owing to impaired health, the present Rector leaves the parish on the third Sunday after Easter. He resigns his charge with the deepest regret, but is glad that he turns over to his successor a harmonious and united congregation. The finances of the parish are in a healthful condition. Special credit is due to the active enterprise of the Ladies' Aid Society of this Church, whose reward is obtained in their success. The Rev. Dr. Lewis has, as usual, rendered most valuable services. During the four years pastorate of the present Rector, 108 persons have been confirmed, and 115 adults and children baptized. No pastor ever labored among a kinder, or more responsive people. *Laus Deo!*

## TRINITY CHURCH, NEW ORLEANS.

REV. HUGH MILLER THOMPSON, D. D., RECTOR—REV. M. M. MOORE, ASSISTANT MINISTER.

Baptisms—Adults, 6; children, 55; total, 61.

Confirmations—41.

Communicants—Former number (estimated), 450; added, 30; total, 480. removed, 10; died, 3; total, 13. Present number, 467.

Marriages, 6; funerals, 24.

Sunday School—Teachers, 44; scholars, 308; total, 352.

Parochial School—Teachers, 5; scholars, 50; total, 55.

Diocesan Missions, \$29 65; Diocesan Fund, \$1,400 00; Communion Alms \$305 18; Domestic Missions, \$39 95; Children's Home, \$587 75; Trinity Benevolent Association (charity to the needy of New Orleans), \$576 16; Sunday School—Diocesan Missions, \$185 45; Children's Home, \$20 05; Christmas Festival, \$156 35. Bishop Polk Society (charities and parish aid), \$3,696 40; Pew Rents and Offerings, \$13,563 30; total, \$20,561 24.

The parish is full of zeal and good works. The Bishop Polk Society has, as usual, been a strong helper to the Rector. The Trinity Benevolent Association has quietly gone upon its path of mercy. The Sunday school is prosperous and healthful. Trinity School does not receive the interest it deserves at the hands of the church people. I desire to put on record my

conviction that it has no superior North or South as a school of a high grade for girls and young women; and in this, some of our most experienced educators agree. The school attends daily prayers in Trinity Church. But it is a *Church*, and not a *Parochial* school; and if Church people in New Orleans do not foster and sustain it, they are short-sighted both to duty and wisdom. Since last year the parish has purchased on favorable terms, the elegant Rectory adjoining the church, and thrown the grounds open from street to street. There is, perhaps, in no city in the country a more complete and valuable parish property for parish uses. The Rector has been efficiently aided in the daily prayers and weekly communions now established, as well as in other duties, by his efficient deacon, the Rev. M. M. Moore, whose main duties, however, are in connection with Trinity Chapel.

In conclusion, the Rector desires to say that he believes his people to be united and faithful, and that he can never regret the leadings of Providence which brought him to work among those who so deserve a Rector's love and faithfulness; and who make by their kindness and consideration, all his labors a delight.

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TRINITY CHAPEL, TRINITY CHURCH, NEW ORLEANS,  
REV. HUGH MILLER THOMPSON, D. D., RECTOR, REV. METVILLE M. MOORE,  
MINISTER IN CHARGE.

Baptisms—Adults, 1; children, 8; total, 9.

Confirmations, 15.

Communicants—Former number (estimated), 50; added, 53; total, 103.  
Removed, 1; present number, 102.

Marriages, 2; funerals, 2.

Sunday School—Teachers, 18; scholars, 173; total, 191.

Subscriptions and Offerings, \$250 00; Sunday School, \$203 29; Ladies' Aid Association, \$31 30; total, \$539 59.

The considerable increase in the number of communicants reported above over that of last year, is owing to the fact of the minister in charge having been able to search out those who had formerly attended the chapel, but who had, owing to the irregularity of ministerial services, for a long time ceased to attend.

Since last November, I have been regularly in charge of the chapel, and have, with pleasure, to report a renewed and growing interest in all work pertaining to the spiritual interests of Christ's Kingdom. I point with pride to the statistics of the Chapel Sunday School. I am free to confess that the school has been, under God, the strongest agent in maintaining this outpost of the Church. Too much praise cannot be awarded to Mr. Joseph H. Spearing, the efficient superintendent, and his worthy co-laborers.

In closing this report, I desire to say that this chapel congregation fully appreciate the sacrifices the parish has made to keep alive this most important and truly Christian work.

## ST. ANNA'S CHURCH, NEW ORLEANS.

REV. JNO. F. GIRAULT, RECTOR.

Baptisms—Adults, 1; children, 34; total, 35.

Communicants—Former number, 282; added, 4; total, 286.

Removed, 2; died, 3; suspended from communion, 1; total, 6. Present number, 280.

Marriages, 13; funerals, 19.

Sunday School—Teachers, 15; scholars, 165; total, 180.

Communion Alms, \$26; Contributions—*Extra Diocesan*, Domestic Missions, \$24 30; Episcopal Fund, \$85 00; Council Fund, \$40 00; Ladies' Parish Aid Society, \$139 00; Sunday School, \$95 00; other objects, \$1,781 60; total contributions, \$2,250 90.

In addition to the above, I acknowledge with gratitude the receipt in December last of various sums generously contributed by the congregation of Calvary Church through its Rector, and a few other friends, amounting in the aggregate to \$355 45, and placed in my hands for the relief of those families connected with the Parish who were reduced to a condition of great suffering by the disastrous conflagration which visited our portion of the city at that time.

Although the foregoing report shows no apparent progress in the work of the Parish during the year past, yet this may be attributed in a great measure, if not wholly, to the loss of our Church edifice, which was totally destroyed by the fire above mentioned, on the morning of Friday, the first day of December, 1876. Since that time, Divine service has been held regularly on the morning of every Lord's Day, in the commodious Hall of Perfect Union Lodge, on Rampart Street; for the use of which, free of expense, we are indebted to the courtesy of the officers of the Masonic fraternity.

There have been, also, week-day services with a lecture in the afternoon at the Rector's residence. The principal festival and Holy days from Advent to Easter have been observed with appropriate services; and the felt need of more frequent daily ministrations, which are usual at those seasons, has been measurably supplied by the attendance of many of the congregation upon the services at Christ Church.

The Sunday School, under the charge of an efficient and zealous superintendent, is well conducted. The attendance is good; and the number of pupils, though reduced below the last report, is unexpectedly large considering the distance that many of the younger children have to come. My thanks are due to the superintendent and teachers for their faithfulness.

There is a large class for confirmation waiting to receive that sacred rite in the new Parish Church, which is now in the course of erection.

The old building was insured for \$10,000, which sum was promptly paid by the Underwriters; but the organ, font, bell, and all other kinds of Church furniture were lost, and upon which there was no insurance.

By the liberal contributions of many personal friends of the Rector a sufficient amount has been secured, added to the sum received for insurance, to warrant the congregation in undertaking to build a *brick* Church.

The foundation of the new Church was begun about the first of February. The corner-stone was laid, with appropriate ceremony, on the sixth of March, and it is expected that the edifice, a pure gothic structure, with tower and spire, will be completed about the first of August.

There will be no debt upon the Church when finished; but we need still, about fifteen hundred dollars, to furnish it with organ, font, etc.

May God accept and prosper our work, for the honor and glory of His blessed Son, Jesus Christ, our Lord!

### ST. JOHN'S CHURCH, NEW ORLEANS.

REV. A. J. TARDY, RECTOR.

Baptisms—Adults, 5; children, 24; total, 29. Confirmations, 15.

Communicants—Former number, 100; added, 45; total, 145. Removed, 17; died, 2; total, 19. Present number, 126.

Marriages, 9; funerals, 20.

Sunday School—Teachers, 20; scholars, 211; total, 231.

Offertory, \$244 55; Subscriptions, \$390 80; Donations, \$415 50; Parish Guild, \$235 15; Sunday School, \$184 70; Ladies' Aid, \$34; total \$1,504 70.

Pressing debt on the Church about \$1,100.

By the blessing of Almighty God, this struggling little Parish is enabled to present this year, the most cheering and encouraging report, since its organization.

Spiritually and temporally much has been accomplished during the past year. With commendable energy and zeal have its members labored for the promotion of its welfare; and through their exertions, the borders of the Parish have been considerably enlarged and the condition of the Church much improved. Several valuable and useful accessions have been made, as is evidenced by the lists of Confirmations and Communicants.

The Parish Guild (composed of ladies and gentlemen), has proved to be a most important and useful auxiliary in the Spiritual and temporal work of the Church. It has greatly assisted the Rector in his ministrations.

Both the morning and evening departments of the Sunday School, are doing well under the zealous and energetic superintendency of their young, but devoted leaders.

The Rector deems it but right and proper to pay a just tribute of praise to the present excellent choir, composed of young ladies and gentlemen, including the organist, who have volunteered their services to the Church. Receiving no compensation, they yet most faithfully and diligently devote their time and ability to the service of the Church, and in and out of season, are ever found at their posts. And to their faithful and diligent training, by the young and accomplished organist, the Church is indebted for the sweet rendering of the musical portion of Divine Worship. Above

all, this choir is to be commended for the decorum and reverence that characterize each and every member. Thus do they show forth that they are singing the praises of God with the Spirit and with the Understanding, also.

It may be mentioned as an evidence of some of the fruits of the Sowing of the Seed in this little Vineyard of the Lord, that there are some three or four young men in the parish who are seeking an entrance into the Ministry of the Church. Most truly, have the faithful few who have so manfully clung to this, almost sinking ship of Zion, cause to thank God that she has nearly reached the Haven of Safety; and verily may they feel and believe, that their 'labor is not in vain in the Lord.'

### ST. GEORGE'S CHURCH, NEW ORLEANS.

REV. GEORGE R. UPTON, RECTOR.

Baptisms—Adults, 1; children, 8; total, 9. Confirmations, 1.

Communicants—Former number, 59; present number, 40.

Marriages, 3; funerals, 11.

Sunday School—Teachers, 11; scholars, 80; total, 91.

Holy Communion Alms \$28 50; Parish Aid Association, \$544 70; Pew Rents, \$490 50; Weekly Offerings, \$59 15; Lenten Offerings, \$11 80. Easter Offering, \$39; Donations, \$59 40; Sunday School, Weekly Offerings, \$19 35; Sunday School, Easter Offering, \$22 85; Council Fund, \$10 00; total revenue, \$1,305 35.

We are glad to report that unanimity and zeal prevail in our parish. In our little band, there are faithful ladies, doing good work in the Vineyard of the Lord.

We owe nothing, and own very little,—our small, plain church, that is all; we do not even own the ground upon which the church is built. We do hope and pray, that we some day, may own our site, and have a handsome church. But to do this we have work before us,—hard, earnest, faithful, patient, and prayerful work. We are in a growing part of the city, and by God's blessing the church will grow with it. We are now trying to raise money to buy a site.

The Parish Aid Association, composed of both gentlemen and ladies, is a very valuable auxiliary in church work. Principally through the instrumentality of this association, St. George's Church has been improved inside and out. The building is now somewhat churchly and inviting: the bare rafters are no longer seen; the chancel floor is covered with a carpet of an appropriate Gothic figure, and the alley, with matting. A credence table, a super-altar and reredos have been placed in the chancel. The Sunday School, on Easter Day, presented the church with a handsome white marble altar cross, and a friend of the parish, with a pair of beautiful vases, which are filled every Sunday with flowers. We have placed on the porch of the church an iron cross, and washed the entire outside with a granite color.

We have in our Sunday school forty boys from the Asylum for Destitute Orphan Boys.

*Handwritten notes:*  
 The St. George's Church  
 New Orleans, La.  
 April 12, 1885

We give our sincere thanks to Amos S. Collins, of Carrollton, editor of the Louisiana State Register, for allowing the church to stand upon his ground, without rent.

May God give us of the abundance of His grace, and with one heart may we all desire the prosperity of His Holy Apostolic Church, and with one mouth profess the faith once delivered to the saints!

MOUNT OLIVET CHURCH, NEW ORLEANS.

REV. EDWARD FONTAINE, RECTOR.

- Baptisms—Adults, 1; children, 10; total ; 11.
- Confirmations, 1.
- Communicants—Former number, 137; added, 3; total, 140. Removed, 2; died, 2; total, 4. Present number, 136.
- Marriages, 6; funerals, 16.
- Sunday School—Teachers (all ladies), 18; scholars—boys, 61—girls, 65; total, 144.

The Sunday School is efficiently superintended by Mr. Dyer, who is assisted by a faithful corps of ladies, but although strenuous efforts have been made to secure their services, so far no gentlemen have been found to aid him. The only excuse for this want of male teachers is, the men who are best qualified to teach are compelled to do Sunday work or lose their employment.

There is no school in the Parish which can be termed *parochial*, or which is in our charge; but there is an excellent one for the education of small boys and girls, which for ten years has been well taught and managed by Mrs. Louisa Anderson, aided by her sister, Miss Clara Blount, both of them worthy communicants of our Church, and among its most zealous and useful supporters. Those of our congregation and other citizens of Algiers, who are able to patronize a private school, generally send their children to this deservedly popular institution.

The financial condition of the Parish will be best exhibited by the following items:

Communion alms collected on the first Sundays of nine months....	\$17 10
Weekly offertory of the congregation.....	86 00
Weekly offertory of the Sunday School.....	65 00
Contributions from gentlemen.....	330 65
Contributions from the Ladies' Aid and Sewing Societies and other ladies.....	300 45
Contributed by the Ladies' Aid Society for repairing and decorating the church.....	50 00
Contributed by the Girls' Sewing Society to the Parish Treasury..	20 00
Paid by the Girls' Sewing Society for books for the Sunday School Library.....	50 00
Receipts from other sources.....	43 35
Balance in the Treasury at the beginning of the Church year.....	43 50
Total.....	\$1,006 05
The expenditures have been to this date, April ninth.....	906 50
Leaving a balance in the Treasury of.....	\$99 55

*Handwritten notes:*  
The Commission  
received from the  
of the Bishop...



No debts are due by the Parish except some small amounts for the payment of which by the fifteenth of this month, arrangements have been made, unless they shall have been liquidated before that day. The salary of the Rector, \$75 per month, has been supplemented considerably by the kindness of his parishioners and other citizens of Algiers. The ladies have furnished his room with every convenience. He has been provided with light and fuel without cost.

The proprietors of the Second and Third District Ferries, and, until it changed hands, the first of last January, the Canal Street Ferry, passed him freely in their boats across the Mississippi River. The Ladies' Sewing Society, in addition to many other favors, has saved him the expense of a land-dress. Knowing that the embarrassed pecuniary condition of the congregation makes it almost impossible to pay a salary sufficient for the support of even an unmarried rector, his parishioners, and the people generally, seem to have resolved that his necessary expenses should be small.

Mount Olivet is a free church which needs greatly, and certainly desires, an endowment. No pews could be rented if the pew system were adopted, and its offerings, although they are collected at every church service, seldom amount to \$200 00 per annum; because its resident congregation and its additions of strangers from every clime are generally poor. Not one of its regular worshippers is rich, or even in what is termed "easy circumstances." With great exertions its treasury is usually replenished, from time to time, by the proceeds of concerts and "sociables."

An endowment was never more needed for a seamen's bethel, a church for strangers, a hospital, or any other charitable institution on any spot of the whole earth, than it is for the support of this useful church which has persevered faithfully in shedding the pure light of the Savior's Gospel, and in performing all the works of charity which His religion commands, while it has struggled with poverty during all the dreary years which have elapsed since the close of the civil war.

Of the one hundred and thirty-six communicants who belong to it, seventy of whom have been added in the last two years, not more than forty are able to commune regularly. The largest number counted at two communions, one of them celebrated on Easter Sunday, was fifty-two. During the whole of the last two years, thirty-nine have not communed once. The most of them are women having the care of young children. Some of them are widows who have to support themselves and their families by sewing and other manual labor. Others are the wives of husbands who are employed Sundays, and all other days, on ships, in business offices, on the police force, on the railroads, dry docks, tug and ferry boats, and in other occupations which give them no Sabbath rest for their bodies and souls, or for the public worship of God. They cannot come to church without risking the loss of their employment, and their only means of support,—without incurring the danger of making themselves criminals and beggars. These over-worked

are usually paid such small wages, that so far from being able to hire servants to help their wives during their separation from their families, they are hardly able to provide them with the common necessities of life. These women, whether they are wives or widows, having no servants or relatives to help them, are forced to stay at home during the hours of public worship to take care of their houses and young children. The Rector visited these thirty-nine absentees from church, and he was deeply affected by hearing their excuses for the apparent neglect of their Christian duty. Some of them were educated and refined ladies who had been blest with affluence, but are now too poor to dress themselves and their children for a decent appearance in public. In some instances, these once prosperous Christian women dressed their older children with difficulty, and sent them to the Day School, while they remained within their humble abodes concealed from the public gaze, with their poorly clad younger children, and taught them their Bible lessons and the church catechism.

When poverty presents its most hideous aspect, when it chills and withers the buoyant forms and renders pale and haggard the bright faces of children,—when it furrows the features of those who have seen “better days” and leaves the deep traces of sorrow. But all these afflicted people are careful of the souls of their offspring and have them baptized publicly, or privately. Their poverty is not caused by their criminality, or the neglect of any duty. They are, without an exception, industrious, economical, and prudent housewives. All of them, whether men or women, are willing and anxious to labor honestly in their respective “callings,” although they can find but little profitable work to do. Their poverty is caused mainly by the want of employment which they cannot find in the present depression of all business, the depreciation of wages, and the shrinkage of the value of property, increased by the lawless misrule which has oppressed them for the last ten years. Yet none of them are really such paupers, or objects of charity as those who prefer gratuitous aid to honest remunerative toil. They help one another, nobly. Friends share their earnings with their less fortunate relatives. In no community in Christendom are the sick and helpless, the poor citizens or homeless strangers, more tenderly nursed and liberally treated. Not one of these thirty-nine absentees from our communion is leading a dissipated or unchristian life. Under these circumstances, the Rector of the church cannot conscientiously incur the awful responsibility of erasing one of their names from the roll of our communicants. He leaves them *as they are*, trusting that the Lord, who chastens, to correct and purify the children of His love, may disperse their darkness with “the light of His countenance,” and bless them with the sunshine of prosperity, for which, during these painful years they have fervently prayed and patiently waited. He reluctantly mentioned these disagreeable facts, to justify their seeming infrequency as worshippers of Christ and supporters of His church.

The Rector cannot close this report satisfactorily to himself without thanking the members of our volunteer choir for their valuable and gratuitous services.

They have been always punctually at their posts and have faithfully aided the worship of our Divine Father with the "songs of Zion;" and, whenever prayers have been offered and the Gospel has been preached in His church, they have made the sermons more effective and the whole sacred service of the Sanctuary more delightful, while with their well trained voices they praised the Lord.

He regrets that he cannot present a more cheering statement of the growth and financial condition of his Parish. He hopes that it has suffered no loss; and if it has made but little progress, that it has been solidified and strengthened by its trials.

Clothed with the form and animated by the Spirit of Christ, it stands "like a tree planted by the rivers of water;" and although it has put forth but few branches, its leaf has not withered,—it is firmly rooted and unrent by the tempest.

He fervently prays that the Lord may inspire some faithful steward of His wealth to furnish this church with a Rectory, a cemetery and an ample endowment, to free it from its poverty, and to unfetter its power to bless the thirteen thousand people who are gathered around it with a full and free dispensation of Divine Truth and a radiant display of "righteousness and true holiness."

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#### ST. JAMES'S CHURCH, ALEXANDRIA.

REV. A. N. OGDEN, RECTOR.

Baptisms—Adults, 4; children, 10; total 14. .

Communicants—Former number, 133; removed, 19; died, 1; present number, 105.

Marriages, 6; funerals, 7.

Sunday School—Teachers 11; scholars, 50; total 61.

Mission Sunday School (colored)—Teachers, 2; scholars 25; total, 27.

Pew Rents, \$504 66; Ladies' Guild, \$110 05; Episcopal Council Fund, \$20; other sources, \$319 33.

Debt, about \$200 00.

Renewed interest is now being exhibited in Church work; work has been recommenced on the church building. The vestry elect for this year have determined to leave no measures untried to discharge the indebtedness of the parish.

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#### TRINITY CHURCH, CHENEYVILLE.

REV. O. WILSON, MINISTER IN CHARGE.

Baptisms—Children, 6.

Communicants—Former number 41; added 7; total, 48. Removed, 7; present number, 41.

Marriages, 1; funerals, 6.

Sunday School—Teachers, 7; scholars, 42; total 49.

Episcopal and Council Fund, Cheneyville, \$56 00; Episcopal and Council Evergreen and Holmesville, \$11 00; Sunday School Expenses, \$52 00; Union Alms, \$11 65; Minister's Salary, \$400 00; from Mission Stations, for Organ at Evergreen, \$100 00. Total, \$653 65.

—The above Financial Report is imperfect on account of loss of record.

Anticipations of last year for the spiritual and material improvement of the parish have been fully realized. We owe nothing. A generous benefactor from Connecticut, to whom we have been much indebted on several occasions, has undertaken to have the church repaired.

### ST. PETER'S CHURCH, PINEVILLE.

REV. A. N. OGDEN, PRIEST IN CHARGE.

Members—Children, 9.

Communicants—Former number, 46; present number, 46.

Marriages, 2; funerals, 2.

Sunday School—Teachers, 5; scholars 30; total, 35.

Contributions—Rector's Salary, \$150 00; Ladies' Guild, \$145; Communion \$2 00.

Total, \$39 00.

Attendance on Public Worship was never better. The parish is very comfortable and all are hopeful.

### ST. MARY'S CHURCH, FRANKLIN.

REV. CALEB DOWE, RECTOR.

Members—Adults, 4; children, 32; total, 36.

Communicants—Former number, 42; added, 2; present number, 44.

Marriages, 7; funerals, 4.

Sunday School—Teachers, 9; scholars, 50; total, 59.

Contributions—Offerings, \$152 10; Sunday School Offerings, \$20 15; Ladies' Aid \$120 00; total, \$292 25.

I came to this parish on the Third Sunday after Epiphany; and on Easter Sunday I was chosen Rector by the vestry. Every Sunday afternoon, I officiate at Centreville.

### ST. JOSEPH'S CHURCH, ST. JOSEPH.

REV. CALEB DOWE, RECTOR.

Members—Adults, 5; Children, 13; total, 18.

Marriages, 11.

Communicants—Former number, 30; added, 5; present number, 35.

Sunday School—Teachers, 4; scholars, 30; total, 34.

Marriages, 1; funerals, 3.

Candidates for confirmation—8.

Immediately after Christmas day, I resigned the charge of this parish.

**CHURCH OF THE INCARNATION, AMITE.****REV. ROBERT S. STEWART, MINISTER IN CHARGE.****Baptisms—Adults, 2; children, 3; total, 5.****Communicants—Former number, 23; added, 3; total, 26.****Removed, 2; present number, 24.****Marriages, 2.****Sunday School—Teachers, 5; scholars 30; total 35.**

About one hundred dollars have been contributed towards the support of the missionary. A part only of the Bishop's salary will be paid at the Convention; and we hope that the remainder will be paid shortly after.

The services are well attended. In connection with this parish, I have held services once a month at the Southern Car Works, where a successful Sunday school is conducted by two devoted communicants of the church.

**ALL SAINTS' CHURCH, PONTCHATOU LA.****REV. ROBERT S. STEWART, MINISTER IN CHARGE.****Baptisms—Adults, 1; children, 8; total, 9.****Communicants—Former number, 5; added, 3; present number, 8.****Sunday School—Teachers, 2; scholars, 10; total, 12.**

Ten dollars have been contributed to the support of the Missionary. The Bishop's salary remains unpaid.

**GRACE CHURCH, HAMMOND.****REV. ROBERT S. STEWART, MINISTER IN CHARGE.****Baptisms—Children, 6.****Communicants—Former number, 9; removed, 1; present number, 8.****Funerals, 4.****Sunday School—Teachers, 5; scholars, 52; total, 57.**

**Contributions—Minister's salary, \$100; towards debt on church, \$236 30; to Missions, \$3 45; towards Bishop's salary, \$8; to Sunday School, \$20; total, \$367 75. Debt on the church, \$1263 70.**

The earnest workers of this parish have kept up lay services and a Sunday School ever since the church was opened in March of last year. To many, both far and near, Grace Church has already, under God's Providence, proved a great blessing.

**ST. MATTHEW'S CHURCH, HOUMA.****REV. WILLIAM D. CHRISTIAN, RECTOR.****Baptisms—Children, 13. Confirmations, 4.**

**Communicants—Former number, 39; added, 1; removed, 1; present number, 39.**

**Marriages, 2; funerals, 2.****Sunday School—Teachers, 4; scholars, 22; total, 26.**

**Communion alms, \$43 55; Offertory, \$77 75; other contributions, \$10; total, \$131 30.**

I took charge of this congregation in October last. There is a class preparing for confirmation at the next visitation of the Bishop.

II. REPORT OF TREASURER OF THE DIOCESE.

A.

DIOCESE OF LOUISIANA, "Episcopal Fund," in account with McWILLIAM WRIGHT, Treasurer.

1877.	DR.	
1 13.	To Balance.....	\$1812 43
	St. Andrew's, Church, Clinton.....	42 00
	Grace Church, St. Francisville.....	61 00
	St. John's Church, Laurel Hill.....	33 00
	St. Joseph's Church, St. Joseph.....	12 00
	St. Mary's Church, St. Francisville....	23 00
	Trinity Church, New Orleans.....	1400 00
	Christ Church, New Orleans.....	1000 00
	Church of the Annunciation, New Orleans.....	205 00
	St. Paul's Church, New Orleans.....	450 00
	Calvary Church, New Orleans.....	111 00
	St. Anna's Church, New Orleans.....	85 00
	Mount Olivet Church, New Orleans.....	50 00
	Protestant Episcopal Association, New Orleans.....	510 00
	St. Mary's Church, Bayou Goula.....	74 25
	St. Mary's Church, Franklin.....	63 00
	Church of the Nativity, Rosedale.....	15 00
	Grace Church, Monroe.....	20 00
	St. James's Church, Alexandria.....	70 00
	Grace Church, Hammond.....	8 00
	Trinity Church, Cheneyville.....	45 00
	Evergreen and Holmsville, Cheneyville.....	11 00
	St. John's Church, Thibodeaux.....	34 00
	Christ Church, Bastrop.....	29 00
	Church of the Redeemer, Port Jefferson.....	14 00
	St. Andrew's Church, Prairie M6rouge.....	17 00
	St. Andrew's Church, Houma.....	39 00
	St. James's Church, Baton Rouge.....	35 00
	Total.....	<u>\$6269 68</u>

1876.	CR.	
1 29.	By Cash paid Bishop Wilmer.....	\$1250 00
22.	By Cash paid Assurance Company.....	344 70
	By Cash paid Error.....	10 00
r. 8.	By Cash paid Assurance Company.....	344 70
15.	By Bash paid Bishop Wilmer.....	300 00
27.	By Cash paid Bishop Wilmer.....	23 00

A. D. 1877.

Jan. 2.	By Cash paid Bishop Wilmer.....	350 00
Jan. 14.	By Cash paid Bishop Wilmer.....	350 00
	By Cash paid for Stationery, Postage, etc.....	2 50
Feb. 10.	By Cash paid Bishop Wilmer.....	150 00
March 2.	By Cash paid Bishop Wilmer.....	540 50
March 19.	By Cash paid Bishop Wilmer.....	270 00
April 14.	By Cash paid Bishop Wilmer.....	1767 00
	Total.....	\$5702 40
	Balance on hand this day.....	\$ 567 28

McWILLIAM WRIGHT, Treasurer.

NEW ORLEANS, April 13, 1877.

B.

DIOCESE OF LOUISIANA, "Council Fund," in account with McWILLIAM WRIGHT, Treasurer.

A. D. 1876.

DR.

May 1.	To balance.....	\$225 00
May 3.	To St. John's Church, Laurel Hill.....	10 00
	To St. Anna's Church, New Orleans.....	20 00

A. D. 1877.

April 13.	To St. Mary's Church, Bayou Goula.....	10 00
	To St. George's Church, New Orleans.....	10 00
	To Church of the Annunciation, New Orleans.....	11 00
	To Trinity Church, New Orleans.....	50 00
	To Christ Church, New Orleans.....	50 00
	To St. Paul's Church, New Orleans.....	20 00
	To Trinity Church, Cheneyville.....	10 00
	To St. John's Church, Laurel Hill.....	10 00
	To St. John's Church, Thibodeaux.....	10 00
	To St. Matthew's Church, Houma.....	10 00
	To St. James's Church, Baton Rouge.....	10 00
	To St. James's Church, Alexandria.....	10 00
	To St. Mary's Church, Franklin.....	10 00
	To Mount Olivet Church, New Orleans.....	10 00
	Total.....	\$486 00

D. 1876.	<b>CR.</b>	
ril 13.	By cash paid Sexton.....	\$10 00
y 29.	By cash paid James A. Gresham.....	6 75
	By cash paid A. Zenneck.....	7 75
ne 12.	By cash paid Hansell & Keen.....	206 50
ne 12.	By cash paid postage and expenses forwarding Journal....	6 00
ne 12.	By cash paid postage and expenses (Rev. Mr. Upton).....	1 00
ne 14.	By cash paid Hansell & Keen.....	2 50
ne 27.	By cash paid A. J. Leroy.....	25 00
	By cash paid postage and stationery.....	2 50
	Total.....	<u>\$268 00</u>
	Balance on hand this day.....	<u>\$218 00</u>

McWILLIAM WRIGHT, *Treasurer.*

NEW ORLEANS, April 14, 1877.

C.

IOCESE OF LOUISIANA, "Mission Fund," in account with McWILLIAM WRIGHT, *Treasurer.*

D. 1876.	<b>DR.</b>	
	To balance.....	\$1 10
ril 2.	To Trinity Church.....	23 95
ne to	To Trinity Church.....	53 35
tober	To Calvary Church.....	29 40
	To Christ Church.....	44 50
	To St. Paul's Church.....	29 60
	To Church of the Annunciation.....	17 85
D. 1877.		
l. 24.	To Christ Church.....	104 00
rch 30.	To Christ Church.....	35 95
ril 10.	To Trinity Sunday School.....	186 45
	To St. Paul's Church.....	90 40
	Total.....	<u>\$616 55</u>

D. 1876.	<b>CR.</b>	
y 3.	By cash Rev. R. Stewart.....	\$48 00
y 3.	By cash printing circulars.....	6 50
	By cash printing subscription cards.....	9 00
st. 9.	By cash Rev. A. J. Tardy.....	10 00
	By cash Rev. A. J. Tardy.....	20 00
t. 26.	By cash Rev. B. H. T. Maycock.....	50 00
t. 30.	By cash order of Bishop.....	3 50
. 30.	By cash Rev. Mr. Christian.....	50 00
D. 1877.		
. 8.	By cash Bishop.....	100 00
rch 30.	By cash Rev. Robert S. Stewart.....	30 00
		199 15
	Total.....	<u>\$526 15</u>

McWILLIAM WRIGHT, *Treasurer.*

NEW ORLEANS, April 14, 1877.



*SUPERANNUATED CLERGYMEN'S FUND, in account with B. BISCOE, Treasurer.*

A. D. 1876.

**DR.**

April 25. To balance due the Treasurer, as per account this date.... \$ 61

A. D. 1877.

May 1. To balance at Credit..... 9 39

Total..... \$10 00

A. D. 1876.

**CR.**

July 2. By Interest on one share, Sun Insurance Stock..... \$ 2 50

Oct. 26. By Interest on one share, Sun Insurance Stock..... 2 50

A. D. 1877.

Jan. 2. By Interest on one share, Sun Insurance Stock..... 2 50

April 2. By Interest on one share, Sun Insurance Stock..... 2 50

Total..... \$10 00May 1. By balance at credit brought down..... \$9 39

The securities belonging to this fund are—One gold bond, seven per cent, City Debt, for \$1000; one share, Sun Mutual Insurance stock, \$100.

B. BISCOE, Treasurer.

NEW ORLEANS, May 1st, 1877.

*PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, in account with B. BISCOE, Treasurer.*

A. D. 1876.

**DR.**

July 20. To amount paid Diocesan Treasurer..... \$290 00

Oct. 27. To amount paid Diocesan Treasurer..... 220 00

Total..... \$510 00

A. D. 1876.

**CR.**

June 27. By one-half of six months interest on ten per cent. bonds,  
City of New Orleans, for \$2800..... \$70 00

July 20. By Dividend of two and a half per cent., collected from  
Carrollton Railroad, on \$8800..... 220 00

Oct. 27. By Dividend of two and a half per cent., collected from  
Carrollton Railroad, on \$8800..... 220 00

Total..... \$510 00

The securities belonging to this fund are as follows: Four City consolidated six per cent. bonds for \$1000, in February and August; two City consolidated six per cent. bonds for \$1000, in June and July; one hundred and forty Premium Bonds for \$20 each, interest at five per cent; eighty-eight shares, Carrollton Railroad stock, par value \$100 each.

B. BISCOE, Treasurer.

NEW ORLEANS, May 1, 1877.

NOTE.—A dividend of \$220 payable January, 1877, remained uncollected at Carrollton Railroad until May 2, and must, therefore, only appear in the Treasurer's next annual report.

balance on hand, March 1, 1876.....	\$2016 04
RIST CHURCH—	
er Offering of Sunday School.....	\$154 00
<i>Annual Subscribers—</i>	
T. G. Richardson.....	\$20 00
B. Story.....	20 00
C. A. Slocomb.....	15 00
Cuthbert Slocomb.....	10 00
D. Urquhart .....	10 00
W. Fellowes.....	10 00
J. Watt.....	9 00
J. Hunger.....	5 00
A. Miltenberger.....	5 00
William Henderson.....	5 00
V. S. McCarthy.....	5 00
W. E. Leverich.....	4 00
W. Fearn.....	1 00
M. Metier.....	12 00
C. Urquhart.....	10 00
F. Babcock.....	10 00
C. Babcock.....	10 00
M Rogers.....	5 00
M. Mott.....	100 00
W. W. Howe.....	18 00
B. F. Eschelman.....	9 00
E. Orr.....	5 00
S. Flower.....	3 00— \$455 00

stmas Offering of Sunday School.....	\$41 00
icy of Miss L. Dacquinay.....	161 75
ation of Sun Mutual Insurance Company, through Mr.	
B. Biscoe.....	25 00
ation from Willie and Ada Gueringer.....	5 00

Subscription of

Mrs. Smyth, through Miss E. Holliday.....	5 00
Mrs. F. Lonsdale.....	10 00
Mrs. V. Foley.....	10 00
Mrs. P. M. Foley.. ..	10 00
Mrs. W. G. Coyle.'... ;.....	40 00
Miss H. Dykers.....	9 50
Mr. B. Biscoe.....	100 00
Mr. James McConnell.....	55 00
Mr. Sheldon Clark.....	5 00
Rev. H. H. Waters.....	5 00— \$452 25

TRINITY CHURCH—

Proceeds of Lecture by Rev. H. M. Thompson, D. D. ....	\$297 50
Christmas Offering of Trinity Chapel Sunday School.....	5 25
Donation received through Miss Roundtree.....	6 00

Annual Subscribers—

Mrs. C. A. Whitney.....	60 00
Mrs. A. W. Bosworth.....	20 00
Mrs. I. E. Glenny.....	12 00
Mrs. Jane Bogart.....	12 00
Mrs. S. H. Boyd.....	10 00
Mrs. J. M. Ball.....	5 00
Mrs. E. A. Ivy.....	3 00
Mrs. S. F. Gomez.....	2 00
Miss E. A. Roundtree.....	2 00
Mr. A. Moulton.....	80 00
Mr. C. E. Fenner.....	40 00
Mr. C. L. Dupuy.....	20 00
Mr William Flash.....	18 00
Mr. A. W. Skardon.....	8 00
Mr. R. Y. Black.....	5 00 — \$587 7
Easter collection at the Home.....	\$113 75
For board of children at the Home.....	118 00
From New Orleans Club, proceeds of Mule Race.....	1120 00
Net proceeds of Martha Washington Tea Party.....	3953 20
Net proceeds of Martha Washington Reception.....	226 85
Donation from Merchants' Exchange.....	21 60
Donation from W. H. Ballard, through Mr. Tyler.....	10 00
Interest on gas stock.....	72 00
Interest on loan.....	16 00
City appropriations.....	371 00— \$6022
Total receipts.....	\$9533

EXPENDITURES.

Current expenses for the year.....	\$2792 65		
Donation to the ladies in the Home.....	100 00		
Paid for repairs.....	66 65		
Paid for insurance.....	63 75		
Paid for advertising card of thanks.....	13 25		
Invested in gas stock, eighteen shares, at \$105.....	1890 00		
Paid notes due on property.....	\$4256 00		
Less discount.....	586 33	—\$3669 67—	\$8595 97
March 1, 1877, balance on hand.....			\$937 47

J. A. BRASELMAN, *Treasurer.*

**CHARTER**  
**OF THE**  
**Protestant Episcopal Association**  
**OF LOUISIANA**  
**OF THE**

**FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA**

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**Approved April 15, 1853.**

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1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicil is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments, any sum and sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit: said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said

sh; the support of the said Missions, and the support of said Schools Colleges, or in strict conformity to the will and intentions of the rs (where there has been such expression of will and intention), and amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of undersigned reside) shall certify and state his opinion that the objects, ends and conditions of this Association, as set forth in this Charter and by-laws, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

The business of this Corporation shall be conducted at its domicile, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and others are appointed in their stead; vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

The first Board of Directors shall be composed of the following named persons, to wit: the Rt. Rev. Leonidas Polk, Bishop of the Diocese of Louisiana; the Revs. Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedges, McCoy, Clergymen of said Diocese, and Messrs. J. L. Lobdell, Wm. M. Leitch, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimké, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at their annual sessions.

The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and renew, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and defend, plead and be impleaded in any court or courts, before any judges, judges, justice or justices, in all manner of suits, complaints, pleas,

causes, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and shall be and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do every thing needful for the good government and support of this Corporation, to receive the titles for property of all donations and bequest of movables, immovables, or other property, and the same to dispose of according to the will and directions of the respective donors or testators, or, in absence of any specific directions, to dispose of the same by sale, lease, or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in like manner; they shall make a report, in full detail, of all their doings to each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the regular order of their several dates, all business or other transactions of the Association, which said books shall be open to the inspection of any of the members of this Association.

8. The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of except with the assent of said Diocesan Convention, and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

9. The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

10. It shall be the duty of the Treasurer to keep a set of books, in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinbefore named, as proposed recipients of said funds.

11. Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case the person or persons shall be a life member or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or such other fund as the Directors and Convention may consider necessary to

the time of receiving said subscriptions, and in the manner herein-provided.

d, LEONIDAS POLK,	Signed, JOHN L. LOBDELL,
W. T. LEACOCK,	" GEORGE S. GUION,
CHAS. GOODRICH,	" WM. M. GOODRICH,
ALEXANDER F. DOBB	" CHARLES HARROD,
N. O. PRESTON,	" G. B. DUNCAN,
AMOS D. McCOY,	" JAMES McCONNELL,
J. LLOYD JOHNSTON,	" GEO. M. GILBERT,
ELIJAH GUION,	" JOHN R. THOMPSON,
L. C. DUNCAN,	" J. GRIMSHAW.

CERTIFICATES.

STATE OF LOUISIANA, }  
PARISH OF ORLEANS. }

have perused and examined the foregoing instrument of writing, where-  
e subscribers thereto have specified the purposes and objects of their  
iation, and the name and style thereof; and it is the opinion of the  
ict Attorney that the objects, articles and conditions in such instru-  
set forth and contained are lawful.

us done and certified at New Orleans, this 12th day of April, 1853.

[Signed],

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
April 15, 1853. }

ving examined the Constitution and Act of Incorporation, entitled,  
Protestant Episcopal Association of Louisiana, and concurring in the  
on of the District Attorney as to the lawfulness of its objects, articles  
onditions, the said Constitution and Act of Incorporation is trans-  
ed, in accordance with the law, to the Secretary of State, who is re-  
ted to enrol the same in the records of his office, at the expense of the  
icants.

P. O. HEBERT,

Governor of the State of Louisiana.

OFFICE OF THE SECRETARY OF STATE.

ereby certify the foregoing to be a true copy of the original Act of  
poration, entitled the Protestant Episcopal Association of Louisiana,  
enrolled in the records of my office, on the 15th day of April, 1853.

ren under my hand and the seal of the State, at Baton Rouge, this 9th  
of May, A. D., 1853.

[Signed],

ANDREW S. HERRON,

Secretary of State.



# CONSTITUTION

## OF THE

### DIOCESE OF LOUISIANA.

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#### ARTICLE I.

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

#### ARTICLE II.

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

#### ARTICLE III.

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually, as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Dioceses, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it

consist of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. One-third of the Clergy entitled to vote, and a representation from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present, shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*, Two-thirds of the Clergy entitled to a vote be present, and two-

thirds of the congregations entitled to a vote be represented; otherwise two-thirds of the vote of each order shall be necessary, to determine the choice.

#### ARTICLE VIII.

At every Annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.

There shall also be elected at every Annual Council four Presbyters and four Laymen as Alternate Deputies, from whom the Bishop, or in his absence, or a vacancy in the Episcopate, the Standing Committee, shall select one or more, to take the place of any Deputy, or Deputies, who shall decline or be unable to attend the General Convention.

#### ARTICLE IX.

This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present, nor unless such alteration shall have been proposed and accepted at a previous annual meeting; *Provided, however,* That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.

# CANONS.



## CANON I.

### OF NEW PARISHES.

**The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.**

**The parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the parish may at any time thereafter be attached.**

**A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the parish has complied, or not with the foregoing provisions.**

## CANON II.

### OF PARISH MEETINGS.

**The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the parish, and during the period have belonged to the same, shall be entitled to vote.**

## CANON III.

### OF THE WARDENS AND VESTRY.

**It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister;**

and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship; and in general to act as helpers to the Minister in whatever is appropriate to Laymen for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of Public Worship, and the instruction of the congregation by occasional clerical services, or by lay reading, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat—and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be in the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every parish in union with the Council to send annually to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for publishing the Journals and other Contingent expenses of the council. Each parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council; the delegates from each parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every minister shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his Cure, agreeably to Title 1, Canon 15, § 1 of the Digest of the Canons of the General Convention. The record

shall specify the name and time of birth of the child baptized; with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when each rite was performed. The register shall be kept by the Minister, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every annual council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:

The Rector (or Minister) of the.....Church, at....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said parish:

Baptisms—Adults.....	_____		
Children.....	_____		
	_____	Total,.....	_____
Confirmations.....	_____		
Communicants—Former number,	_____		
Added.....	_____		
	_____	Total.....	_____
Removed.....	_____		
Died....	_____	Total.....	_____
		Present number,	_____
Marriages.....	_____		
Funerals.....	_____		
Sunday School—Teachers.....	_____		
Scholars.....	_____		
	_____	Total.....	_____
Parochial School—Teachers.....	_____		
Scholars.....	_____		

[Collections, contributions and debts connected with the parish may here follow.]  
Remarks.

.....RECTOR.

## CANON VII.

### OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral

conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching, or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to cite the implicated clergyman before a board of inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if there be no Bishop, before the Clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.

If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had, it shall be the duty of the Bishop, unless there shall be, in his judgment, good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge, or charges, preferred against him; but if the accused refuse, or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight presbyters first nominated, five, who shall constitute a court for the trial of the accused.

The five presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall, after appointing a president and secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or if there be no Bishop, by the Clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if

appear and answer to the charges, the court, after a full and impartial trial, to be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.

The secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop; or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or, if there be no Bishop, the Clerical members of the Standing Committee, shall give the accused a certificate of acquittal, and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty on any of the points at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such decision; or he may mitigate or approve the judgment. When the accused is found guilty by the court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication; and shall be pronounced by the Bishop only, in convocation. But, if there be no Bishop, the Standing Committee shall request a neighboring bishop to perform the office.

All trials of clergymen shall be public, unless both parties wish them to be otherwise; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side; the other party having had sufficient notice of the time and place of taking the same, and being allowed to attend and cross-examine when it is taken. The person examined may also be put under oath. No charge shall be substantiated but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this canon, shall be safely kept in the Episcopal archives for inspection and use.

### CANON VIII.

#### OF THE COUNCIL.

Every Council shall be opened with prayers and the Bishop's Address, or a sermon and the administration of the Lord's Supper; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy of that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

### CANON IX.

#### ATTENDING COUNCIL.

As the regular attendance of the clergy at the meeting of the council is of essential importance to the interests of the Church, this is hereby enjoined



upon them ; and in case of their inability to attend, they shall communicate in writing, prior to the meeting of the Council, the reasons thereof to the Bishop. And as the expenses in attending the council are oftentimes considerable, it shall be the duty of every parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

#### CANON X.

##### OF AMENDING OR ALTERING THE CANONS.

These canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice ; *Provided*, however, That any amendment germane to the subject of the proposed amendment shall be in order at the time when the council proceeds to act finally upon such proposition.

# RULES OF ORDER.

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**I.** At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

**II.** If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

**III.** After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

**IV.** A constitutional quorum being found to be present, the President shall declare the Council duly organized.

**V.** The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

**VI.** The President shall then appoint the following committees, to wit:

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.
- 9.—Committee on Parochial Reports.

VII. The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

VIII. The order of business shall be as follows :

1.—The reading, ~~correcting~~ and approving of the Minutes of the preceding day.

2.—Calling the names of absent members, and entering on the Journal those who appear.

3.—Reports from the various Committees.

4.—Motions, resolutions and miscellaneous business.

IX. Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the House.

XI. No motion shall be put or debated unless seconded ; and when seconded, it shall be stated by the President before debate ; and every motion shall be reduced to writing when required by the President or any member.

XII. If the question in debate contains several distinct propositions, any member may move the same divided.

XII. When a question is under debate, no motion shall be received, unless to postpone indefinitely ; to postpone it to a certain day ; to lay it on the table ; to commit it, or amend it ; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate ; if it be negatived, it shall not be renewed until some new business has intervened.

XIV. A motion to lay on the table shall be decided without debate.

XV. On a question being put by the President, it shall be determined by the sound of the voices for or against it ; but any member may require a count of the votes ; and tellers for that purpose shall be appointed by the Chair ; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling clerical members and the Churches represented, and the vote shall be entered on the Journal.

XVI. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

XVII. No member shall speak more than twice on the same question, without leave of the House.

XVIII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision ; nor shall any question be re-considered more than once.

XIX. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot ; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention

**shall be appointed by ballot, unless the House shall unanimously direct otherwise.**

**XX. No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.**

**XXI. Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.**

**XXII. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.**



# TABLE OF CONTENTS.

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	PAGE.
Bishop's Address.....	17 to 24
Committees of the Council.....	4
Churches and Missions not in Union with the Council.....	8
History of the Protestant Episcopal Association.....	56 to 59
Institution of the Protestant Episcopal Association.....	60 to 62
Members of the Protestant Episcopal Association.....	63 to 68
Minutes of the Proceedings.....	9 to 31
Message of the Clergy of the Diocese of Louisiana.....	5
Members of the Council.....	3
Order of Business.....	69 to 71
Parishes Represented in the Council, Names of Lay Delegates, etc.,	6 to 8
Parochial and Clerical Reports.....	32 to 48
Report of the Standing Committee.....	14
Report of the Registrar and Historian.....	15
Report of the Committee on Unfinished Business.....	16
Report of the Committee of the State of the Church.....	26
Report of the Committee on the Bishop's Address.....	26 to 27
Report of the Committee on Assessments.....	28
Report of the Treasurer of the Diocese.....	49 to 51
Report of the Treasurer of the Protestant Episcopal Association..	52
Report of the Treasurer of the Children's Home.....	53 to 55
Summary of Assessments for 1877.....	29







THE  
THIRTY-SEVENTH ANNUAL COUNCIL  
OF THE  
DIOCESE OF LOUISIANA  
ASSEMBLED IN  
THE CHURCH NEW ORLEANS  
ON THE  
SECOND WEDNESDAY AFTER EASTER, 1878.

# JOURNAL

OF THE

32733

THIRTY-SEVENTH

ANNUAL COUNCIL,

OF THE

DIOCESE OF LOUISIANA,

A. D. 1878.

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*Summa Religionis est imitari Quem colimus.*



# JOURNAL

OF THE

THIRTY-SEVENTH

## ANNUAL COUNCIL

OF THE

## PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF LOUISIANA,

HELD IN

TRINITY CHURCH, NEW ORLEANS,

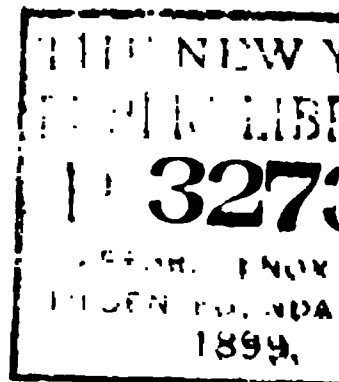
The 1st, 2nd, 3rd and 4th days of May, A. D., 1878.

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NEW ORLEANS:

M. SAGENDORPH, PRINTER, 90 CAMP STREET,

1877.



**THE  
THIRTY-EIGHTH ANNUAL COUNCIL,  
OF THE  
PROTESTANT EPISCOPAL CHURCH,  
IN THE  
DIOCESE OF LOUISIANA,  
WILL MEET IN  
*TRINITY CHURCH, NEW ORLEANS, LA.,*  
AT ELEVEN O'CLOCK, A. M.,  
ON THE  
*SECOND WEDNESDAY AFTER EASTER,*  
**A. D. 1879.****

## **Officers of the Council.**



### **PRESIDENT.**

**THE RIGHT REV. JOSEPH PERE BELL WILMER, D. D., L. L. D.,**

**BISHOP OF LOUISIANA, NEW ORLEANS.**



### **SECRETARY.**

**THE REV. JOHN PERCIVAL, D. D.**

**NO. 195 EIGHTH STREET, NEW ORLEANS.**



### **ASSISTANT SECRETARY.**

**MR. SAMUEL M. WIGGINS.**

**NEW ORLEANS.**



### **Treasurer of the Diocese.**

**MR. McWILLIAM WRIGHT.**

**NEW ORLEANS.**



### **Treasurer of the Protestant Episcopal Association,**

**MR. B. BISCOE,**

**NEW ORLEANS.**



### **Registrar and Historian,**

**THE REV. I. N. MARKS,**

**NEW ORLEANS.**

# Committees of the Council.

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## I—STANDING COMMITTEE.

The Rev. Jno. F. Girault, *President* Mr. H. V. Ogden, *Secretary*,  
The Rev. H. M. Thompson, D.D., Mr. Jas. McConnell,  
The Rev. John Percival, D. D., Mr. Jas. Grimshaw.

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## II—DEPUTIES TO THE GENERAL CONVENTION.

The Rev. H. M. Thompson, D. D., Mr. Jas. McConnell,  
The Rev. Jno. F. Girault, Gen. C. C. Augur,  
The Rev. W. T. D. Dalzell, D. D., Mr. Geo. W. Race,  
The Rev. Jno. Percival, D. D., Mr. F. N. Butler.

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## ALTERNATE DEPUTIES.

The Rev. Edward Fontaine, Mr. Henry Ogden,  
The Rev. C. Dowe, Mr. Louis Texada,  
The Rev. H. H. Waters, M. A., Mr. John R. Bisland,  
The Rev. D. Lewis, D. D., Judge W. B. Egan.

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## III—BOARD OF DIRECTORS OF THE PROTESTANT EPISCOPAL ASSOCIATION.

The Right Rev. J. P. B. Wilmer, D. D., *President*.  
The Rev. John Percival, *Secretary*. Mr. B. Biscoe, *Treasurer*,  
The Rev. H. M. Thompson, D.D., Mr. Jas. McConnell,  
The Rev. Jno. F. Girault, Mr. Jules A. Blanc,  
The Rev. W. P. Kramer, Mr. Geo. W. Race,  
The Rev. H. H. Waters, M. A., Mr. H. V. Ogden,  
The Rev. C. W. Knauff, Mr. H. Shepherd.

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## IV—TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Rev. H. M. Thompson, D. D., Mr. Geo. W. Race,  
The Rev. T. B. Lawson, D. D., Mr. Jas. McConnell.

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## V—TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

The Rev. H. M. Thompson, D. D., Gen. C. C. Augur,  
Mr. Geo. S. Lacey.

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## VI—TRUSTEES OF THE CHURCH EDUCATION SOCIETY.

The Rev. H. M. Thompson, D. D., Mr. Robt. Mott,  
The Rev. John Percival, D. D., Mr. John A. Watkins,  
Mr. William Flash.

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## VII—BOARD OF MISSIONS.

The Rev. H. H. Waters, M. A., The Rev. Edward Fontaine.

# LIST OF THE CLERGY OF THE DIOCESE OF LOUISIANA.

[N. B.—The Asterisk is used to denote absentees.]

The Right Rev. Jos. Pere Bell Wilmer, D. D., L. L. D., Bishop of  
Louisiana, New Orleans.

- 1 Rev. Alexander Gordon Bakewell, Grace Church, St. Francisville.
- 2 Rev. J. Emmart Brown, St. Stephen's Church, Williamsport.
- 3 Rev. C. W. Knauff, Calvary Church, New Orleans.
- 4 Rev. Charles A. Cameron, Deacon, Christ Church, Mansfield;  
Trinity Church, Natchitoches.
- 5 Rev. William D. Christian, St. Matthew's Church, Houma.
- 6 Rev. W. T. Dickinson Dalzell, D.D., St. Mark's Church, Shreveport.
- 7 Rev. Caleb Dowe, St. Mary's Church, Franklin.
- 8 Rev. Edward Fontaine, Mt. Olivet Church, New Orleans.
- 9 Rev. Jno. F. Girault, St. Anna's Church, New Orleans.
- 10 Rev. Charles W. Hilton, New Orleans.
- 11 \*Rev. F. A. Juny, S. T. D., Grace Church, Lake Providence.
- 12 \*Rev. W. T. Leacock, D. D., Christ Church, New Orleans.
- 13 \*Rev. D. S. Lewis, D.D., New Orleans.
- 14 Rev. Charles F. D. Lyne, M. A., St. John's Church, Thibodeaux.
- 15 \*Rev. Abner N. Ogden, St. James's Church, Alexandria.
- 16 Rev. Jno. Percival, D.D., Church of the Annunciation, New Orleans.
- 17 Rev. James Philson, St. Andrew's Church, Clinton.
- 18 \*Rev. John Philson, Church of the Nativity, Rosedale.
- 19 Rev. Robert S. Stuart, Church of the Epiphany, New Iberia.
- 20 \*Rev. Charles Stewart, St. James's Church, Baton Rouge.
- 21 Rev. Augustus J. Tardy, St. John's Church, New Orleans.
- 22 Rev. H. M. Thompson, D. D., Trinity Church, New Orleans.
- 23 Rev. Frank Thompson, Deacon, New Orleans.
- 24 Rev. Melville M. Moore, Trinity Chapel, New Orleans.
- 25 Rev. H. H. Waters, M. A., St. Paul's Church, New Orleans.
- 26 Rev. O. Wilson, Trinity Church, Cheneyville.
- 27 Rev. Otis Hackett, Emmanuel Church, Plaquemine.
- 28 Rev. Edward Lewis, Church of the Ascension, Donaldsonville.
- 29 Rev. C. S. Hedges, D. D., New Orleans.
- 30 Rev. I. N. Marks, Deacon, Trinity Church, New Orleans.
- 31 Rev. W. P. Kramer, Christ Church, New Orleans.
- 32 Rev. Geo. R. Upton, St. George's Church, New Orleans.
- 33 Rev. T. B. Lawson, D. D., Grace Church, Monroe.
- 34 Rev. C. H. Thompson, Deacon, St. Phillip's Church, New Orleans.
- 35 \* Rev. John N. Strong.



## PARISHES REPRESENTED IN THE COUNCIL—NAMES OF LAY DELEGATES, ETC.

[N. B.—The Asterisk is used to denote the Lay Delegates who attended the Council.]

### Parish of Ascension.

DONALDSONVILLE—Church of the Ascension. The Rev. Edward Lewis, Mr. R. T. Hanson, \*Mr. Jonas W. Bayley, Mr. R. N. Sims

### Assumption.

NAPOLEONVILLE—Christ Church. The Rev. Edward Lewis, \*Mr. W. W. Pugh, Mr. R. R. Beasley, Mr. L. Guion, Mr. Geo. W. Jones.

### East Baton Rouge.

BATON ROUGE—St. James's Church. The Rev. Charles Stewart, Mr. William Markham, Mr. John Preston, Mr. A. S. Herron. Alternates—Mr. J. W. McMain, Mr. Wm. Hardin, Mr. John A. Dougherty.

### West Baton Rouge.

WEST BATON ROUGE—Rev. C. Stewart and Rev. John Philson.

### Caddo.

SHREVEPORT—St. Mark's Church. Rev. W. T. Dickinson Dalzell, D. D., \*Judge W. B. Egan, Mr. J. C. Moncure.

### Carroll.

### DeSoto.

MANSFIELD—Christ Church. Rev. C. A. Cameron, Mr. W. P. Hall, Dr. R. T. Gibbs.

### East Feliciana.

CLINTON—St. Andrew's Church. Rev. James Philson, \*Mr. John H. Stone.

JACKSON—St. Alban's Church. Rev. James Philson, \*Mr. James R. Chambers.

### West Feliciana.

ST. FRANCISVILLE—Grace Church. Rev. A. Gordon Bakewell, \*Mr. Pierce Butler, Mr. Samuel J. Powell, \*Judge McC. Lawrason.

LAUREL HILL—St. John's Church. Rev. A. Gordon Bakewell.

WEST FELICIANA—St. Mary's Church. Rev. A. Gordon Bakewell.

### Iberia.

NEW IBERIA—Church of the Epiphany. Rev. Robt. S. Stuart.

**Iberville.**

BAYOU GOULA—St. Mary's Church. Mr. John D. Murrell, Secretary.

ROSEDALE—Church of the Nativity. Rev. Jno. Philson, Mr. Henry R. Slack.

**Lafourche.**

THIBODAUX—St. John's Church. Rev. Chas. F. D. Lyne, M. A., \*Mr. P. L. Cox, Mr. Thos. L. Winder, Mr. S. T. Grisamore, Mr. R. Perkins.

**Morehouse.**

BASTROP—Christ Church. No representation on account of the death of the Rector, the Rev. A. Miller.

PRAIRIE JEFFERSON—Church of the Redeemer. No representation on account of the death of the Rector, the Rev. A. Miller.

PRAIRIE MEROUGE—St. Andrew's Church. No representation on account of the death of the Rector, the Rev. A. Miller.

**Natchitoches.**

NATCHITOCHES—Trinity Church. Rev. C. A. Cameron, Mr. G. F. Dawson, Mr. Woodruff McCook, Mr. Henry Walmsley, \*Mr. H. Wilkinson, alternate.

**Orleans.**

NEW ORLEANS—St. Anna's Church. Rev. Jno. F. Girault, \*Mr. A. J. Lewis, \*Mr. Jas T. Butler, Mr. A. Baldwin, Mr. John Butler, Mr. Jas. H. Black.

Church of the Annunciation.—Rev. J. Percival, D. D., Messrs. \*R. Rhodes, \*Jos. P. Hornor, \*W. L. Rowley, \*H. F. Warner, L. C. Army.

Calvary Church.—Rev. C. W. Knauff, Messrs. \*N. W. Casey, \*Henry Haskell, \*J. P. Davies, \*Geo. Palfrey, \*C. E. Black.

St. George's Church.—Rev. George R. Upton, \*Mr. R. W. Young, \*Mr. B. T. Walsh, \*Dr. L. C. Tebo.

Christ Church.—Rev. Wm. P. Kramer, Messrs. J. A. Campbell, \*W. W. Howe, \*R. Mott, D. Urquhart, \*B. F. Eshleman. *Alternates*—Messrs. Hy. Shepherd, Ch. Uhlhorn, B. P. Mason, B. M. Harrod, W. M. Abbat.

Mount Olivet.—Rev. Edward Fontaine, \*Messrs. Thomas H. Jones, \*Mr. Richard F. Nichols, \*Mr. D. D. Hackney.

St. Paul's Church.—Rev. H. Harcourt Waters, M. A., Messrs. \*James McConnell, \*W. G. Coyle, \*B. Biscoe, Gen. C. C. Augur, \*H. E. Upton.

Trinity Church.—Rev. Hugh Miller Thompson, D. D., Messrs. \*W. Flash, \*J. J. Irby, \*G. W. Race, \*F. N. Butler, \*J. Chaffe.

**Ouachita.**

MONROE—Grace Church.—Rev. T. B. Lawson, D. D., Dr. R. C. Strother, Mr. R. Richardson, Mr. — McClain.

**Pointe Coupee.**

WILLIAMSPORT—St. Stephen's Church.—Rev. J. E. Brown.

**Plaquemine.**

POINTE CELESTE—Emmanuel Church.—Rev. O. Hackett, Messrs. \*B. Johnson, J. B. Wilkinson, T. Wilkinson, Felix Williams.

**Rapides.**

ALEXANDRIA—St. James's Church.—Rev. A. N. Ogden, \*Mr. R. H. Kerr, Mr. George D. Watts, \*Dr. Joseph F. Manning.

PINEVILLE—St. Peter's Church.—Rev. A. N. Ogden, Messrs. Geo. W. Bolton, Jesse G. Johnston, A. Jarreau.

CHENEYVILLE—Trinity Church.—Rev. Oliver Wilson.

**St. Landry.****St. Martin.**

ST. MARTINSVILLE—Zion Church.—Rev. Robert S. Stuart.

**St. Mary.**

FRANKLIN—St. Mary's Church.—Rev. C. Dowe.

**St. Tammany.****Tangipahoa.**

HAMMOND—Grace Church.

**Tensas.****Terrebonne.**

HORMA—St. Matthew's Church.—Rev. W. D. Christian, Messrs. John R. Bisland, \*H. C. Minor, E. McCollum.

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**List of Churches and Missions not in Union with the Council.**

Mission Church,	Homesville, Parish of Avoyelles,	Rev. O. Wilson.
"	Kanonie, Parish of Rapides,	"
"	Evergreen, Parish of Rapides,	"

St. John's Chapel, Bayou Rapides, Parish of Rapides, Rev. A. N. Ogden.

Mission Church, Vidalia, Parish of Concordia.

Trinity Church, Keachi, Parish of De Soto.

St. Paul's Church, Delta, Parish of Madison.

Trinity Church, Tullula, Parish of Madison.

St. John's Chapel, Colony, Parish of Ouachita.

Mission Church, Whitehall, Parish of Plaquemine, Rev. O. Hackett.

“ Pilot Town, Parish of Plaquemine, “

St. Philip's Chapel, Letenache, Parish of Pointe Coupee, Rev. E. Brown.

Grace Chapel, Letenache, Parish of Pointe Coupee, Rev. E. Brown.

Mission Church, Livonia, Parish of Pointe Coupee, Rev. John Philson.

St. Barnabas Church Mission, Lakeland, Parish of Pointe Coupee, Rev. A. G. Bakewell.

Mission Church, Girard, Parish of Richland.

St. Stephen's Church, Waxia, Parish of St. Landry.

Trinity Church, Morgan City, Parish of St. Mary.

All Saints' Chapel, Mandeville, Parish of St. Tammany.

Grace Chapel, Semi-Lucie, “ “

St. Luke's Chapel, Madisonville, “ “

Christ Church, Covington, “ “

Church of the Holy Spirit, Southern Car Works, Parish of Tangipahoa.

Grace Church, Hammond, Parish of Tangipahoa.

St. Jude's Church, Arcola, “ “

St. John's Church, Minden, Parish of Webster.

Mission Church, Mt. Willing, Parish of East Feliciana, Rev. James Philson.

Mission Church, Afton Villa, Parish of West Feliciana, Rev. A. G. Bakewell.

Mission Church, Tunica, Parish of West Feliciana, Rev. A. G. Bakewell.

Chapel of the Good Shepherd, Parish of West Feliciana, Rev. A. G. Bakewell.

Mission Avery's Island, Parish of New Iberia.

Mission, Delhi, Parish of Madison.

Missions, West Baton Rouge, Parish of Baton Rouge, Rev. C. Stewart and Rev. John Philson.

St. John's Church, New Orleans, Parish of Orleans, Rev. A. J. Tardy.

St. Philip's Church, New Orleans, Parish of Orleans, Rev. C. H. Thompson. (Freedmen).

# THIRTY-SEVENTH ANNUAL COUNCIL.

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## JOURNAL OF PROCEEDINGS.

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TRINITY CHURCH, NEW ORLEANS, )  
*Second Wednesday After Easter, May 1, 1878.* )

The Thirty-Seventh Annual Council of the Protestant Episcopal Church, in the Diocese of Louisiana, assembled this day, in Trinity Church, Jackson street, New Orleans, according to appointment.

The proceedings of the Council were opened by full services which began at 11 o'clock A. M.

The Rev. John Percival, D. D., Church of the Annunciation, New Orleans, said Divine service to the end of the Psalter. The first lesson, from the sixty-first chapter of the Prophet Isaiah, was read by the Rev. James Philson, St. Andrew's Church, Clinton; and the second lesson, being the fourteenth chapter of St. John's Gospel, by the Rev. T. B. Lawson, D.D., Grace Church, Monroe. The Rev. C. W. Knauff, of Calvary Church, New Orleans, continued the service from the Nicene Creed to the end of Morning Prayer.

The sermon preached before the Council by the Rev. H. M. Thompson, D.D., Rector of Trinity Church, New Orleans, was an exposition of the eighth and following verses of the twenty-third chapter of St. Matthew's Gospel. Treating the Church of Christ as a Heavenly Brotherhood, the learned Divine, in the course of his argument, unfolded the true nature of the Christian Ministry for the edification of those who, during the services, were to be admitted to Holy Orders.

Assisted by his clergy, the Bishop of Louisiana ordained to the Diaconate, Mr. Frank Thompson; to the Priesthood, the Rev. O. Wilson, of Trinity Church, Cheneyville, and the Rev. Robert S. Stuart, of the Church of the Epiphany, New Iberia.

The Rev. C. Dowe, St. Mary's Church, Franklin, read the Epistle, and the Rev. Frank Thompson, the Gospel of the day.

In the administration of the Holy Communion the celebrant, the Right Reverend, the Bishop of the Diocese, was assisted by the Rev. Edward Fontaine, of Mount Olivet Church, Algiers, New Orleans, who said the ante-communion service; also, by the Rev. John F. Girault, of St. Anna's Church, New Orleans, and by other clergymen of Louisiana.

The candidates for Holy Orders were presented to the Bishop by the Rev. H. M. Thompson, D.D., and the Rev. W. T. D. Dalzell, D.D., of St. Mark's Church, Shreveport.

At the close of public worship, the Bishop proceeded to organize the Council for business.

The Secretary of the preceding Council, the Rev. John Percival, D.D., was requested to call the roll of clerical deputies.

The following, entitled to seats in the Council, answered their names and took their seats:

Rev. A. G. Bakewell,  
 " W. T. D. Dalzell, D. D.,  
 " Edward Fontaine,  
 " Charles Hilton,  
 " Melville M. Moore,  
 " James Philson,  
 " Aug. J. Tardy,  
 " H. H. Waters, M. A.,  
 " W. P. Kramer,  
 " O. Hackett,  
 " George R. Upton,  
 " Frank Thompson,  
 " W. D. Christian,

Rev. J. E. Brown,  
 " C. Dowd,  
 " John F. Girault,  
 " Charles F. D. Lyne, M. A.,  
 " John Percival, D.D.,  
 " Robert S. Stuart,  
 " H. M. Thompson, D.D.,  
 " Oliver Wilson,  
 " C. W. Knauff,  
 " Edward Lewis,  
 " T. B. Lawson, D.D.,  
 " C. S. Hedges, D.D.

The Secretary reported that the credentials of the following lay delegates were in due form.

Grace Church, St. Francisville—Messrs. Pierce Butler, Samuel J. Powell, McC. Lawrason.

St. Matthew's, Houma—Messrs. John R. Bisland, Henry C. Minor, Edmund McCollum.

St. Mark's, Shreveport—Judge W. B. Egan, Mr. J. C. Moncure.

Mount Olivet, Algiers—Messrs. Thomas H. Jones, Richard M. Nichols, David D. Hackney.

St. Anna's, New Orleans—Messrs. A. J. Lewis, A. Baldwin, James T. Butler, John Butler, James H. Black.

Christ Church, New Orleans—Messrs. J. A. Campbell, W. W. Howe, E. Mott, D. Urquhart, B. F. Eshleman.

St. John's, Thibodeaux—Messrs. P. L. Cox, Thomas L. Winder, J. T. Grisamore, R. Perkins.

Annunciation, New Orleans—Messrs. Richard Rhodes, Jos. P. Honor, W. L. Rowley, H. F. Warner, L. C. Arny.

St. Andrew's, Clinton—Mr. John W. Stone.

St. Alban's, Jackson—Mr. James R. Chambers.

Church of the Nativity, Rosedale—Mr. H. K. Slack.

St. Paul's, New Orleans—Messrs. James McConnell, W. G. Coyle, B. Biscoe, Gen. C. C. Augur, Mr. H. E. Upton. *Alternates*—Messrs. S. Hayward, J. Calder, W. T. Clemens.

Calvary Church, New Orleans—Messrs. N. W. Casey, Henry Haskell, S. C. Davies, George Palfrey, C. E. Black.

Emmanuel Church, Plaquemine—Messrs. Bradish Johnson, J. B. Wilkinson, Theodore Wilkinson, Felix Williams.

Church of the Ascension, Donaldsonville—Messrs. R. T. Hanson, Jonas W. Bayley, R. N. Sims.

St. James's, Baton Rouge—Messrs. J. W. McMain, Wm. Harden, John A. Dougherty. *Alternates*.

St. George's, New Orleans—Messrs. R. W. Young, B. T. Walsh, Dr. L. C. Tebo.

Grace Church, Monroe—Mr. R. C. Strother, Mr. R. Richardson, Mr. — McClain.

Christ Church, Mansfield—Mr. W. P. Hall, Dr. R. T. Gibbs.

Trinity Church, Natchitoches—Messrs. G. F. Dawson, Woodruff McCook, Henry Walmsley.

Trinity Church, New Orleans—Messrs. Wm. Flash, J. J. Irby, G. W. Race, F. N. Butler, John Chaffie.

St. Peter's Church, Pineville—Messrs. George W. Bolton, Jesse G. Johnston, A. Jarreau.

St. James's, Alexandria—Mr. R. H. Kerr, Mr. George D. Watts, Dr. Joseph F. Manning.

Christ Church, Napoleonville—Messrs. W. W. Pugh, R. R. Beasley, L. Guion, George W. Jones.

More than one-third of the parishes in union with the Council being represented, the President declared that it was fully organized and ready for business.

On motion of Mr. P. L. Cox, the Rules of Order of the Thirty-sixth Annual Council were adopted for the use of this Council.

The Rev. Dr. Dalzell moved that the Council proceed to the election of a Secretary and Treasurer, to serve for the ensuing year, as required by the second article of the Constitution.

Dr. Dalzell nominated the Rev. J. Percival, D.D., for Secretary.

The motion was seconded by the Rev. John F. Girault, and Mr. Percival was elected by the Council.

Dr. Percival appointed Mr. S. M. Wiggins, his assistant.

On motion, Mr. McWilliam Wright was re-elected Treasurer of the Diocese.

There being no further business, the Council adjourned to 7:30 p. m. of this date.

## EVENING SESSION.

The Council was called to order by the Right Rev. the President, at 7:45 p. m., May 1, 1878.

The proceedings were opened with prayer.

The Secretary called the roll of Lay Delegates, when the following gentlemen were found to be present:

Grace Church, St. Francisville—Messrs. P. Butler, McC. Lawrason.  
 St. Matthew's, Houma—Mr. H. C. Minor.  
 St. Mark's, Shreveport—Judge W. B. Egan.  
 Mount Olivet, Algiers—Messrs. R. F. Nichols and D. D. Hackney.  
 St. Anna's, New Orleans—Mr. A. J. Lewis, Mr. James T. Butler.  
 Christ Church, New Orleans—Mr. R. Mott, Judge W. W. Howe.  
 St. John's, Thibodeaux—Mr. P. L. Cox.  
 Church of the Annunciation, New Orleans—Messrs. R. Rhodes, Jos. P. Hornor, W. L. Rowley and H. L. Warner.  
 St. Andrew's Church, Clinton—Mr. J. W. Stone.  
 Calvary Church, New Orleans—Messrs. N. W. Casey, H. Haskell, J. P. Davies and Mr. C. E. Black.  
 Church of the Ascension, Donaldsonville—Mr. J. W. Bayley.  
 St. George's Church, New Orleans—Messrs. R. W. Young, B. F. Walker, Dr. L. C. Tebo.  
 Trinity Church, New Orleans—Messrs. Wm. Flash, J. J. Irby, Geo. W. Race and John Chaffe.

On motion, the names of absent clerical members were called.

The Rev. Messrs. C. A. Cameron and I. N. Marks answered the roll and took their seats.

In conformity with the fifth rule of order, the Bishop then appointed the regular committees.

1. *Committee on New Parishes*—Rev. A. G. Bakewell and Mr. P. L. Cox.
2. *Committee on Elections*—Rev. W. D. Christian, Mr. H. C. Minor.
3. *Committee on the State of the Church*—Rev. H. H. Waters, M.A.; Rev. W. T. D. Dalzell, D.D.; Messrs. J. P. Davies and James McConnell.
4. *Committee on Canons*—Rev. H. M. Thompson, D.D.; Rev. James Philson, Judge W. B. Egan.
5. *Committee on Reports and Accounts of Treasurer*—Messrs. John Chaffe and William Flash.



6. *Committee on Unfinished Business*—Rev. Edward Fontaine, Mr. J. J. Irby.

7. *Committee on Incorporations*—Rev. C. F. D. Lyne, M.A.; Judge W. W. Howe.

8. *Committee on Assessments*—Rev. W. P. Kramer, Messrs. P. Butler, J. P. Hornor, George W. Race.

9. *Committee on Parochial Reports*—Rev. John F. Girault, Mr. Richard Rhodes.

The Right Reverend, the President, informed the Council that the Bishop's charge would be delivered during the evening session, 2d instant, and then proceeded to read the Journal of the Annual Diocesan Visitation, as follows:—

### THE BISHOP'S JOURNAL.

#### MY BRETHREN OF THE CLERGY AND LAITY:

In dismissing from my hands the record of my labors for the year, I am reminded how often our best earthly hopes fail of fulfilment. The season opened with bright prospects for the agriculture and commerce of this country. Visions arose of churches released from debt,—of increased offerings for missions, and a thousand noble agencies for good, which should celebrate the advent of returning prosperity. The season closes upon trade, crippled and prostrate,—on fields wasted by untimely frost, and, a state of pecuniary depression almost unexampled in our experience. Perhaps we are looking to an arm of flesh for our deliverance, and it has pleased God to rebuke our presumption and to make us feel that "Without Him, we can do nothing."

My Diocesan work commenced at the close of the session of our last Council.

*Second Sunday after Easter*—At Christ Church, I preached in the morning.

Evening—Presided at our Annual Missionary Meeting, where addresses were delivered by several of the Clergy and Laity from the city and the country. Do not our brethren of the Laity accuse themselves, when they refuse to raise their voices in behalf of this great cause? They leave it to be inferred that they are indifferent, when they are only modest and distrustful of their own powers. "The eye cannot say to the hand, I have no need of thee."

*Third Sunday after Easter*—In St. John's Church, Thibodeaux, I preached, and confirmed one person.

*St. Mark's Day*—I had the pleasure of greeting my brethren, the bishops of Western and Northern Texas, with a few of the clergy

from the adjacent Dioceses, who had kindly responded to an invitation to attend a Missionary Convocation in this city. Great cause had we to be thankful to these beloved brethren, for their presence among us.

The Convocation remained in session four days. It closed with a missionary service, the effect of which, will not fail to make itself felt, I trust, in the future history of our Diocese.

*May 8th*—At Centreville, I preached in the Masonic Hall. In the afternoon I visited the Swedish Settlement, on Bayou LaSalle. Quite a number of these interesting strangers appeared with infants in their arms, to receive an earnest greeting and some words of spiritual comfort.

*May 9th*—At St. Mary's Church, Franklin, I preached in the evening.

*May 10th*—Ascension Day, confirmed eleven persons. I preached in the same church.

*May 11th*—At Epiphany Church, New Iberia, I preached in the morning. In the evening I preached at Zion Church, St. Martinsville.

*May 12th*—I visited Avery's Island, the home of a beloved church family, and administered the Holy Communion.

*Sunday after Ascension*—At Epiphany Church, New Iberia, I preached a second time and confirmed three persons. This church, long an unsightly structure, has been repaired and beautified, and with its new tower, now ranks among the attractive churches of the Diocese. For these improvements, the parish is chiefly indebted to a widowed member of the congregation, whose liberality displayed on this and other occasions, entitle her to praise and honor which she would be the first to disown.

I cannot omit to record, in this connection, the liberality of the Morgan Railroad, in transferring, free of cost, timber and other material for the church—one, among the many instances of kindness to be credited to this excellent railroad. A drive across the prairie of thirty miles, brought me to Vermillionville, where I baptized one infant. The only representatives of our church in the town and adjacent country, are the parents of this child,—a condition of things of which no community is proud to boast, in this Diocese.

*May 15th*—At Epiphany Church, Opelousas, I read Morning Prayer, preached and administered the Holy Communion.

*May 16th*—At St. John's Church, Washington, read Morning Prayer, preached, and confirmed three persons.

My visit to this parish was saddened by the recent affliction of old and valued friends. Their grief and mine, for I admired and loved him, was the loss of a precious boy, only ten years old, but so ripe in all manly graces and christian virtues, as to verify the words of the prophet, "The child shall die a hundred years old."

*May 17th*—At a private house, near Holmesville, I preached and confirmed four persons.

*May 18th*—At Evergreen, I preached and administered the Communion and confirmed three persons.

*Whit Sunday*—At Trinity Church, Cheneyville, I preached and confirmed four persons.

*May 21st*—At a private house, twenty miles distant, I preached to a congregation, recently formed, under the care of the devoted young deacon, officiating in this parish. After the service, I detained the congregation, to obtain subscriptions for building a chapel. When completed, this will be the only house of worship in a populous neighborhood, and within a circumference of fifteen miles.

*May 22d*—In St. James's Church, Alexandria, I preached and confirmed twelve persons. At night I preached in St. Peter's Church, Pineville, and confirmed seven persons.

*May 20th*—Church of the Incarnation, Amite, I read the service and preached in the morning.

*Trinity Sunday*—Grace Church, Hammond, read the service—preached, baptized one infant, two adults, and confirmed two persons.

Afternoon—Church of the Annunciation, Pontchatoula, I read service and preached.

*May 30th*—In Trinity Church, New Orleans, I admitted to the Priesthood, the Rev. M. M. Moore, and Mr. Isaac N. Marks, to the Diaconate. The sermon was preached by the Rev. Dr. Percival, and the candidates were presented by the Rev. Jno. F. Girault.

The object which most claimed my attention, was the organization of a mission among our colored population in this city, a need which has pressed heavily upon my mind. The efforts of our sister dioceses in this behalf did not allow me to remain satisfied, with the fitful and occasional services rendered to this people. A Church building formerly occupied by the Congregationalists, at the corner of Prytania and Calliope streets, was chosen as a suitable place for organizing a mission. In the interests of this enterprise, I had a personal interview with the representatives of the Congregational Union in New York, and concluded the purchase of the building. Five thousand dollars were paid in cash—a small portion of it, from a fund raised for this purpose, and the remainder, very kindly advanced by a bank in this city, on a mortgage, which still remains an incumbrance on the Church. There being nothing more sacred or more essential to the honor of religion, than the honest discharge of our pecuniary obligations, I desire to record in this place my distinct understanding that no antecedents of this building are to protect it from forfeiture, and no respect due to religion, will be violated by the sale of the property to satisfy this mortgage.

Animated with other hopes, a congregation has been gathered, under the care of a Deacon of their own race. His labors, thank God, awaken a cordial response from my brethren in the ministry. I am not sanguine of results. My earnest prayer to God is, that this work "that proceedeth of love," shall not fail; if otherwise, that the Church in this Diocese, may stand acquitted of the responsibility.

"If he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." With these remarks, I commend this interesting cause to your sympathy and support.

At the solicitation of a beloved brother in the ministry, I officiated at his marriage in Rochester, New York. Thence I proceeded to attend the meeting of the Board of Trustees of the Southern University, at Sewanee, Tennessee, but was detained on my way by the railroad insurgents. Afterwards, I proceeded by another route to this city. My stay here was of short duration.

*Eleventh Sunday after Trinity*—I preached in Trinity Church, New Orleans.

*Twelfth Sunday after Trinity*—I preached in Christ Church, New Orleans.

The month of October was occupied in attendance on the General Convention, in Boston, and the Church Congress in New York.

*Twenty-fourth Sunday after Trinity*—I preached in St. George's Church, New Orleans. At night, preached in St. John's Church.

*Twenty-fifth Sunday after Trinity*—I preached in St. Philip's Church, and admitted to Deacon's Orders, the Rev. C. H. Thompson. The candidate was presented by the Rev. Benj. Maycock.

*Twenty sixth Sunday after Trinity*—I preached at Christ Church, Napoleonville, and administered the Holy Communion.

At night—I preached in the Church of the Ascension, Donaldsonville.

At St. Anna's Church, New Orleans, I preached, and confirmed fifteen persons.

This congregation is to be congratulated upon the completion of their ample and beautiful church, and still more upon their escape from the temptation to incur a debt, and, to cripple their strength for usefulness, in their zeal for æsthetic effect.

*Advent Sunday*—At St. Mary's Church, Bayou Goula, I preached and administered the Holy Communion. The loss of the parsonage at this place by the encroachment of the river, was anticipated by the Vestry, who made a judicious sale of the property. The proceeds of the sale are reserved in their custody, as a sacred trust, to be applied for future use, in the same direction.

My next visitation was to Shreveport, which I reached by the route through Galveston. At Morgan City, I concerted measures for the erection of a school house, which should be used for Divine worship, on Sundays. The subscriptions for this purpose were obtained chiefly, at my personal solicitation, from the administrators of the Morgan Railroad in this city, and its representative in New York.

*Second Sunday in Advent*—At St. Mark's Church, Shreveport, I preached, and confirmed fifteen persons. In the afternoon, I preached again, addressing myself chiefly to the young of the congregation.

*December 11*—In Mansfield, I preached at the Masonic Hall and administered the Holy Communion. At night, I preached again, and confirmed five persons. In this long journey by land, I was accompanied by the Rev. Dr. Dalzell.

*December 13*—I preached again at St. Mark's Church, Shreveport and consecrated the church, a gothic structure of stone, with recess, chancel, tower and all the concomitants to make it a complete church edifice.

*December 15*—I preached at St. John's Church, Minden.

*Third Sunday in Advent*—I preached morning and afternoon in the same church; administered the Holy Communion, baptized one adult and confirmed four persons. The late Rector of this church had just resigned the charge from ill health. His accomplished wife, who had tarried until my arrival, evinced her fidelity to the end. Her voice mingled in the last hymn sung by the choir, and a weeping congregation parted with her at the door of the church, which she only left in time to take the steamer, which was to bear her far away from the scene of her beautiful ministry.

*December 17*—I preached in Mount Lebanon. At night, I preached in Grace Church, Monroe, and was happy to be able to congratulate the congregation upon the discharge of the debt which has so long oppressed the energies of that church. I ought to mention that this result has been achieved through the active agency of one of the most feminine and refined of her sex, seconded by the liberality of the congregation. Her services are acknowledged in the Resolutions of the Vestry, where it will remain an imperishable record of her faith and devotion.

*First Sunday after Epiphany*—I preached at St. John's Church, New Orleans, and united with the Rector in the administration of the Holy Communion. An incident worthy of notice, had just occurred in the congregation. A youth, trained in the Sunday School, from its foundation, had accumulated from his earnings the sum of \$200, which he generously advanced to the church, without interest or conditions, enabling the Vestry to cancel a mortgage of \$500.

*Second Sunday after Epiphany*—In Christ Church, New Orleans, I admitted to the Priesthood, the Rev. Charles Wingate. The sermon was preached by the Rev. W. P. Kramer. The candidate was presented by the Rev. J. F. Girault.

*Third Sunday after Epiphany*—I preached in St. George's Church, New Orleans.

*January 30*—Baptized an infant at St. Paul's Church, New Orleans.

*January 31*—I confirmed a sick person, presented by Rev. Dr. Thompson, of Trinity Church, New Orleans.

*Fourth Sunday after Epiphany*—I preached at St. Anna's Church, New Orleans, and assisted the Rector in the administration of the Holy Communion. At night, I preached at St. Philip's Church, in this city.

*February 8*—In Christ Church, New Orleans, I admitted to the Priesthood, the Rev. Edward Lewis. The sermon was preached by the Rev. J. F. Girault, and the candidate presented, by the Rector.

*Fifth Sunday after Epiphany*—I preached in the Church of the Nativity, Rosedale, baptized an infant and confirmed four persons.

Afternoon, I addressed the Bible Class, which assembles for weekly instruction from the Rector, the Rev. John Philson.

*February 12*—In St. James's Church, Baton Rouge, I preached and confirmed sixteen persons. A new Mission has been established across the river, by the Rector of this Parish.

*February 14*—At St. John's Church, Laurel Hill, I arrived to meet an appointment and found the doors closed, the congregation having despaired of my reaching there, after the recent heavy rains. In the afternoon, I proceeded to the Chapel of the Good Shepherd, a few miles distant, where I preached and confirmed two persons. This little church, is perhaps designed to teach us a lesson. At a cost of less than \$70, it furnishes to a small congregation all the necessary means of appliances for public worship. It is served by a most faithful lay reader, who remarked to me, that under all his late troubles, this work had made his afflictions light.

*February 15*—At St. Mary's Church, I preached and confirmed one person. Afternoon—At Tunica, I preached and confirmed two persons.

*Septuagesima Sunday*—At Grace Church, Bayou Sara, I preached and confirmed thirteen persons. Afternoon—At Afton Villa, I preached and confirmed one person. At this beautiful home, is a boarding school, conducted by the family of Judge Howell, the same which I had occasion to commend in a former journal, and which has lost none of its advantages by a change of location.

*February 19*—At Lakeland, I preached and confirmed seven persons.

*February 20*—At Livonia, I preached and confirmed thirteen persons, making in all, thirty-eight persons presented, by the Rev. A. G. Bakewell. This region of country, hitherto almost unknown to the church, now offers an interesting field of labor, which will be divided in future between the two neighboring Rectors, the Rev. John Philson and the Rev. A. G. Bakewell.

*Se.ragesima Sunday*—At Mount Olivet Church, Algiers, I addressed the congregation, after an edifying sermon by the Rector.

*February 27*—I preached at a private house in West Feliciana and confirmed three persons.

*February 28*—At Jackson, I preached in the Chapel of the Female School, which was kindly tendered for the purpose, and confirmed one person.

*March 2*—I preached in St. Andrew's Church, Clinton.

*Quinquagesima Sunday*—I preached, morning and night, in the same church, and confirmed seven persons.

*First Sunday in Lent*—Emmanuel Church, Plaquemine, I preached in the morning, to a small congregation.

A violent gale had swept the coast on the previous night, and most of the people were employed the whole day, in trying to stay the ravages of the flood. In the afternoon, accompanied by the Rector, I crossed the river in a skiff, where the same scene of desolation confronted us. Making our way with some difficulty to the church,



we assembled as many of the neighbors, as could reach there, read the service and addressed them a few words of sympathy and encouragement. I am thankful to say that the Rev. Otis Hackett having returned to the Diocese has taken charge of this parish. A neat and comfortable home has been provided for his accommodation. It is impossible not to recognize in the revival of this church, the wonderful activity and modest labors of another of those holy women, whose name would have appeared in the Apostolic epistles. Providentially a sojourner in this parish for the winter months, she has come forward with holy alacrity to the assistance of other faithful souls, who have been long watching and laboring for the restoration of this church.

*Second Sunday in Lent*—In St. Matthew's Church, Houma, I preached and confirmed three persons.

The surroundings of this church and parsonage give token of the increasing interest of the congregation, in the work of their faithful minister and in the comfort of his family.

I next ascended the river to Delta and left the Railroad in order to explore the country and visit the families scattered through the parish.

*Third Sunday in Lent*—I preached in the new church in Tulula not yet completed and confirmed three persons. Afternoon, I proceeded to Delhi, and read prayers and preached; the responses in the service were sustained by a single voice in the congregation. I was indebted for this assistance to a young lady, fresh from one of our schools in Virginia. On the path of "wise men," seeking Jesus, a modest star sheds its light and they are following it. Another year will, I doubt not, witness to the organization of a church in this place. I am indebted to Bishop Adams for services rendered at this place and at Delta, where he has been officiating semi-monthly, in the evening. Infants baptized by him, three in number; adults, two; confirmed, three.

*March 25*—In Rayville, I preached at night, assisted by the Rev. Dr. Lawson, who accompanied me on this visitation. I confirmed two persons in this place.

*March 26*—In the Church of the Redeemer, Oakridge, I preached to the congregation, so long and patiently served by our lamented brother, the Rev. William Miller. In the same place, on my return, I fulfilled another appointment, and confirmed eight persons. So is the promise verified, that while the faithful rest from their labors their works do follow them.

*March 26*—St. Andrew's Church, Prairie Merouge. A violent storm, occurring at the hour appointed for service, hindered the assembling of the congregation at the church.

*March 27*—Christ Church, Bastrop, I preached twice, and confirmed ten persons.

*Fourth Sunday in Lent*—Grace Church, Lake Providence, I preached morning and afternoon, and baptized three children.

*April 3*—Grace Church, Monroe, preached and confirmed seven persons.

*Fifth Sunday in Lent*—Trinity Church, New Orleans, preached and confirmed twelve persons.

*Sunday before Easter*—St. Anna's Church, I preached and confirmed fifteen persons, making 30 confirmations in this church during the year.

Evening—At St. Paul's Church, I preached and confirmed 18 persons.

*April 15*—Mount Olivet Church, Algiers, I preached and confirmed 9 persons.

*April 17*—St. John's Church, New Orleans, I preached and confirmed three persons.

*Easter Day*—I preached in St. Paul's Church.

Evening—In St. Philip's Church, I preached and confirmed 15 persons.

*St. Mark's Day*—Trinity Chapel, I preached and confirmed 20 persons.

*Good Friday*—I preached in Christ Church and confirmed three persons in private.

• Christ Church—First Sunday after Easter, preached and confirmed forty-three persons.

Evening—Church of the Annunciation, I preached and confirmed twenty-five persons.

#### ORDINATIONS DURING THE YEAR.

To the Priesthood.—

1. Rev. Melville M. Moore.
2. Rev. Charles Wingate.
3. Rev. Edward Lewis.
4. Rev. Robert S. Stuart.
5. Rev. Oliver Wilson.

To the Diaconate.—

6. Rev. I. N. Marks.
7. Rev. C. H. Thompson.
8. Rev. Frank Thompson.

#### CLERGYMEN RECEIVED FROM OTHER DIOCESES.

Rev. C. W. Knauff, from Florida; Rev. W. P. Kramer, from Kentucky; Rev. Edward Lewis, from Texas; Rev. Otis Hackett, from Texas; Rev. C. S. Hedges, D.D., from Missouri; Rev. T. B. Lawson, D.D., from Texas.

#### CLERGYMEN DISMISSED TO OTHER DIOCESES.

Rev. Charles Wingate, to Mississippi; Rev. William Munford, to Virginia; Rev. S. Burford, to Western New York; Rev. Benjamin Maycock, to Kentucky.

Allusion has been made to the death of the Rev. Wm. Miller, late Rector of the Church of the Redeemer, Oakridge. I should wrong your feelings as well as my own, to allow an example of such modest worth and excellence to pass in silence to the tomb. For more than twenty years a presbyter of this Diocese, his character was not un-



known. There are none to dispute his purity of life and his constancy in the work of the ministry. Personally, he was a man of admirable virtue; never departing from the strictest rules of temperance and moderation in all things. Socially, he endeared himself to the people of his charge in their hours of need and suffering. In the pulpit, 'the faith once delivered to the saints,' had not a more steadfast advocate. His simplicity of life was almost unexampled. A little cottage with a few acres of land, rescued from the wilderness, with two or three domestic animals to share his solitude, describes the home of his choice. He died under his own roof, surrounded by kind parishioners, who ministered to him in sickness and buried him with their tears. A mural tablet in the church he loved so well, will soon express the sentiment of his congregation, and perpetuate his memory, who would have been thankful to reform the world without its being known that he was in it.

At the close of the Bishop's Address, the usual business having been resumed, on motion of Dr. Dalzell, the Council proceeded to the election of the permanent committees.

The President appointed the Rev. Robert S. Stuart and Rev. Geo. R. Upton a committee to determine the result of the ballot for three clergymen and three laymen to form the Standing Committee of the Diocese. The tellers reported as follows:

Total number of votes cast.....	37.
Necessary to a choice.....	19.
Rev. John F. Girault received.....	34 votes.
" H. M. Thompson, D.D., received.....	33   "
" John Percival, D.D., received.....	30   "
Mr. H. V. Ogden received.....	37   "
" James McConnell received.....	34   "
" James Grimshaw received.....	26   "

Accordingly, having received the highest number of votes, these gentlemen were declared duly elected to be the Standing Committee of the Diocese of Louisiana for the ensuing conventional year.

The election of four clerical and four lay delegates to the General Convention was announced from the chair. The Rev. I. N. Marks and Rev. Edward Lewis being appointed tellers, reported to the Council the subjoined results:

Number of votes cast in all.....	36.
Rev. H. M. Thompson, D.D., received.....	32 votes.
" John F. Girault received.....	31   "
" W. T. D. Dalzell, D.D., received.....	31   "
" John Percival, D.D., received.....	27   "
Mr. James McConnell received.....	30   "
Mr. George W. Race received.....	24   "
Mr. F. N. Butler received.....	19   "
Gen. C. C. Augur received.....	29   "

The following clerical and lay Deputies were chosen by the Council to act as Alternates:

Rev. Edward Fontaine,  
 " C. Dowe,  
 " H. H. Waters, M.A.,  
 " D. Lewis, D.D.,

Mr. L. Texada,  
 Judge W. B. Egan,  
 Mr. H. V. Ogden,  
 Mr. J. R. Bisland.

The Rev. M. M. Moore, Registrar of the Diocese, read his annual report to the Council, which, on motion, was received and adopted:

REPORT OF REV. MELVILLE M. MOORE TO THE THIRTY-SEVENTH ANNUAL  
 COUNCIL, DIOCESE OF LOUISIANA.

The undersigned respectfully reports to the Council that, with but two or three exceptions, the Journals of the Councils of the Church in the United States for the past year have been added to the archives of this Diocese.

The publications of the attempted conventions of the Diocese of Connecticut for the years A. D. 1832 and 1833, have been received. Our diocese is indebted to the Rev. Melancthon Hoyt, Dean of the Dakota Missionary Convocation, for journals of the proceedings of the convocations for the years A. D., 1873-76, inclusive.

From the Rev. Elias Birdsall, Stockton, Cal., has been received, also, the journals of the conventions of California for A. D., 1855.

The undersigned respectfully suggests that the thanks of this Council be tendered to these gentlemen for these favors. At present, our Archives are in considerable confusion. Time has been wanting to re-arrange and classify the diocesan library, and put in order the journals and documents of the Registrar's department, since the late removal of all these works and records to Christ Church in this city. This duty must necessarily devolve upon the Registrar and Historian to be elected by this Council, as the relations of the undersigned with the Diocese of Louisiana will terminate at the close of the present session.

Ten bound volumes have been added to the journals on file. Of the twenty-five dollars appropriated for the use of the Registrar, by resolution at the session of the last Council, ten dollars have been expended for binding journals, and two dollars for postage stamps and postal cards.

The Sexton of Christ Church has devoted much time and patience to the arrangement of the archives and books of the library. It is therefore, respectfully suggested that the sum of five dollars, from the balance of last year's appropriation, be paid to him for his services.

Respectfully submitted,

MELVILLE M. MOORE,

NEW ORLEANS, *Feast of SS. Philip and James.*

Having drawn the attention of the Council to the fact that the Rev. M. M. Moore was shortly to be transferred to the diocese of Mississippi, the Rev. John F. Girault moved that his successor be appointed.

Accordingly, the Rev. I. N. Marks, being nominated, was duly elected Registrar and Historian of the Diocese.

The Rev. John F. Girault asked permission to withdraw from the possession of the Secretary the report of the Standing Committee, in order to revise the same.

The request was granted.

The Chair suggested that the election of the Protestant Episcopal Association, and that of any other permanent organization in the Diocese, should be carried by acclamation.

With the consent of the Council, the Bishop appointed the following Committee of Nomination:

Rev. John F. Girault, Messrs. George W. Race and John Chaffe.

The annexed committees, as recommended by the Board of Nomination, were severally elected by the  *viva voce*  vote of the council:

I—BOARD OF DIRECTORS OF THE PROTESTANT EPISCOPAL ASSOCIATION.

Rev. John Percival,	Mr. B. Biscoe,
“ H. M. Thompson, D. D.,	“ James McConnell,
“ John F. Girault,	“ Jules A. Blanc,
“ W. P. Kramer,	“ George W. Race,
“ H. H. Waters, M. A.,	“ H. V. Ogden,
“ C. W. Knauff,	“ H. Shepherd.

II—BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Rev. H. M. Thompson, D. D.,	Mr. George W. Race,
Rev. T. B. Lawson, D. D.,	Mr. Jas. McConnell.

III—TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

Rev. H. M. Thompson, D. D.,	Gen. C. C. Augur,
	Mr. Geo. S. Lacey.

IV—BOARD OF TRUSTEES OF THE CHURCH EDUCATION SOCIETY.

Rev. H. M. Thompson, D. D.,	Mr. Robt. Mott,
Rev. John Percival, D. D.,	Mr. John A. Watkins,
	Mr. William Flash.

V—BOARD OF MISSIONS.

Rev. H. H. Waters, M. A.,	Rev. Edward Fontaine.
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The Chair requested delegates to read their Parochial Reports from the floor, instead of coming forward to the Secretary's desk.

On motion, the Council adjourned to Thursday Evening, 2nd inst., at 7:30, O'clock.

TRINITY CHURCH, NEW ORLEANS,  
Thursday, May 2, 1878.

Divine Service, beginnig at 9 o'clock, A. M., was held in the Church. Morning Prayer to the Creed, was said, and the Lessons were read.

by the Rev. Melville M. Moore. The Rev. Frank Thompson continued the order of worship to its close.

The sermon was preached by the Rev. Edward Lewis, of Donaldsonville, from St. Luke, ch. x., v. 42. -

In the Evening, and pursuant to adjournment, the Council re-assembled for business.

Taking the chair at 7-45 o'clock, the Bishop opened the proceedings with prayer.

On call, the minutes of the first day's session were read and approved.

After alluding in certain general remarks to the Canon, requiring the chief ministers of the Church, from time to time, to address the people of their several jurisdictions, on matters relating to God's Household on Earth; or, to the spiritual life of individuals,—the Bishop proceeded to deliver his charge on the sanctity, antiquity and blessedness of the Seventh Day,—the Jewish Sabbath, and the Christian Sunday. In a loud, clear and forcible voice, the Right Rev. Father in God spoke as follows:

## BISHOP WILMER'S CHARGE

TO THE

## DIOCESE OF LOUISIANA.

*A. D., 1878.*

You are not ignorant that one of the canons of this Church makes it the duty of the Bishop, now and then, to deliver a Charge to the Churches under his jurisdiction. No office more solemnly reminds us of our responsibility 'to watch for souls as they that must give account.' It is not humility in a Bishop to remain silent in the presence of surrounding errors and abuses. No meek utterances disclaiming the right to speak authoritatively for the Church, will excuse him from defending the truth when it is endangered. If not equal to this responsibility, he is in his wrong place.

This boldness in the Faith was never more necessary than in dealing with the subject chosen for this occasion,—a subject too often treated with irreverence bordering on profanity. Our subject is the Lord's Day. Our humble endeavor will be to prove the obligation resting upon Christians to protect this day from desecration and to aid in giving effect to its gracious designs for the good of mankind.

Of all religious institutions, the Sabbath is the oldest. Fresh from the hands of its Maker, the earth was not permitted to go forth on its

sublime mission, until it was consecrated for its task. The seventh day was reserved to be a sacred day for this purpose. Adam, on the morning after his birth was summoned to officiate as the priest of creation. His first act was the celebration of the Sabbath. He had not entered upon his work of tilling the ground, when he was awakened to welcome the dawn of a day of rest. With the congregated tribes of creation around him, he inaugurated the day 'to be kept holy to the Lord.' It was not a typical Institution to be superseded by something more real and perfect than itself. It was perfect from the beginning. The future might add to its associations, to its importance and to variety in the form of its celebration—not to its sanctity and perfection. Around it might gather other events and traditions which it might help to rescue from oblivion, and to keep alive in the grateful remembrance of posterity. It might become, as it did to the Jews, a memorial of their deliverance from Egypt and to the Christians, a memorial of Christ's resurrection from the grave. It might be changed just as the inscriptions upon an ancient coin may be changed. The gold having been liquified may be stamped anew and made to represent a new epoch or event in the nation's history, without loss to its original weight and value. There are some things in this ordinance, which are temporary—others, which are changeless and imperishable.

There was never a week, since our race was created, that had not its Sabbath. It was made for man—not for men of one race or nation; and, while the race lives, the day will live. Not all the unrighteousness of the ages before the Flood could efface it from the calendar. Noah recognized it, when he sent forth the dove, at the end of every seven days, until the receding flood allowed it to build its nest. Job recognized it, when he refused to speak,—until he had waited seven days,—to the friends who wept with him in his sorrow. Learned men have shown that the septenary division of time was recognized over the Eastern world. Assyrians, Egyptians, Persians, nearly all the ancients made use of a week of seven days. Distinctly, the Sabbath was an established institution among the Israelites, before Moses was born. He addressed them as a historian, before he spake as a Law-giver. "To-morrow is the Sabbath of the Lord." Do you need other proof that this day was a recognized law in the wilderness? The proof is not wanting. Along their journey from Egypt, the people were, day by day, miraculously fed with manna. On the sixth day, the ration was doubled, that there might remain no pretext for work on the Sabbath.

The Decalogue is at length announced and tradition becomes law. The most remarkable attestation to the Sabbath is the Ten Commandments which were made a law to the Israelites, and through them, to all nations. The Ten Commandments are unmistakably the voice of God. They expressed His will absolutely, unerringly,—articulating His words as if they were spoken.

A vague suspicion has crept into the popular mind, that the Fourth Commandment is designed for the Jews only, and has no force and

application to Christians. Without reason and without scruple, it is virtually torn from the sacred page and left to slumber among the traditions of an effete age. But if one Jewish ordinance could be honored by its introduction into the Decalogue, why not the others? Circumcision and the Passover which were equally sacred in the eyes of the Jew, why are they not included as well as the Sabbath? It is because these institutions are Jewish institutions only, and not of permanent and universal obligation. The day of rest, on the contrary, having been inaugurated at the Creation, is to remain a witness for God through all generations. It is the exclusive property of no age and of no nation. It is divinely incorporated in the moral law and is ordained to hold its place in that sublime code, which is the law of God for the whole world. Is there one commandment more conspicuous? Is there one that speaks more boldly, authoritatively—its prohibitions, depending one upon another, like peals of thunder to make us pause and tremble? Only a few words are allotted to those moral precepts, which are in no danger of being misunderstood. A brief sentence forbids theft, murder, falsehood, covetousness. The sanctity of the Sabbath is enforced with an accuracy to silence doubt, and an earnestness to rebuke the suspicion that any one is more sacred and universal. Nothing can be alleged, except its grand solemnity, to distinguish the Fourth from the other Commandments. Like them it was spoken in an audible voice by God Himself from Mount Sinai, in the audience of the people; like them it was carved with his own hand in the rock; like them it was deposited by Divine command in the Ark of the Covenant—never to be revoked, unless the law against theft, murder, falsehood, covetousness, shall be revoked also. One, in the past; they will remain one, in the future.

I might say more and not say too much, to magnify this law and make it honourable. No crime in the subsequent history of the Jews, was more severely threatened than the open profanation of the Sabbath. No punishment was too severe to visit on the offender. I am not speaking of the death penalty which was a legal enactment of the State—a temporal penalty for treason, not for heresy. Being no part of the original law, the penalty of death ceased with the dissolution of the theocracy. It has no place in the decalogue. I refer to the Divine judgments, which from time to time descended upon the people. Very often they were beguiled into the neglect and desecration of the Sabbath; and as often, do we read of the maledictions of Heaven executed upon the disobedient. It was one of their national sins. And when the nation was finally delivered over a prey to its enemies, this accusation, among others is left to explain its doom:—“Because ye have despised my Sabbaths.” Do you wonder at this? Does it offend you that this commandment is chosen to occupy a place so conspicuous among the laws and ordinances of God? It is because no other ordinance of religion is more influential—because it covers all others, with its protection. Expunge the Sabbath from the decalogue, and all other religious rites would fall into decay. The public solemnities of religion would cease to be frequented by the multitude.



The temples of God would be deserted: and ceasing to be religious, man would quickly cease to be moral. Conscience, too feeble to resist the encroachments of this busy life, would lose its power to distinguish between right and wrong; and the moral world would go back into chaos. Do not wonder that this ordinance should be assigned its place, in the midst of the Ten Commandments. It enshrines them all—holding them each in its custody so identified, that when this one law is broken, there remains no security that all will not be broken; and a world without a Sabbath, would soon be a world without a God.

We come now to consider how this Institution is guarded, and at the same time rescued from superstition, in the evangelical narrative of the Life of Christ. As long as Jesus lived on earth, the ancient Sabbath was of binding force and obligation. He gave it honour. There is not an act in His life which shows any design to abrogate this ordinance, or even to vitiate its authority. His reverence for the day stood out before all men, distinctly yet soberly,—as if He felt that the strength within it needed no fiction, or exaggeration to sustain its dignity. He was accused at one time of healing the sick on the Sabbath day; and again, of straying into the field, to appease the hunger of his disciples;—which only shows that no accusation more serious could be laid to his charge. After the closest scrutiny, which watchful spleen and hoary malice could apply to His conduct, no other act could be detected, which impinged upon their jealous and superstitious regard for this institution. How circumspect was His walk and conversation on this day, when He never gave occasion for offence, except when to keep the Sabbath day in their sense, was to profane it, and to profane every thing else that was good in humanity! He did more than abstain from offence. In nothing was Jesus more careful to fulfil all righteousness. His custom was to enter into the Synagogue on the Sabbath day, and stand up ‘for to read.’ It was out of respect for the sacredness of the day that He said, “Pray ye that your flight, be not in the winter, nor on the Sabbath day.” And if a more effecting proof is wanting, He chose this day for His rest in the grave. Not until that day had expired, was the seal broken and the stone rolled from His sepulchre. That was in truth, the world’s last Sabbath. The day was entombed with its Lord; but, only to rise to new dignity and honour. With the next day, a new Dispensation arose; and His name and spirit shine through it. A spiritual Dispensation,—every thing is to be spiritualized. One by one, every institution and rite which pertained to the Jewish nation resigned its authority. The temple hastened to its destruction, having fulfilled its end. The Passover and animal sacrifices shared the same fate. The seventh day, not being a Jewish Institution, was to resign its Jewish antecedents only—not its identity, as a Divine ordinance to be kept in everlasting remembrance. Having been encumbered with Jewish superstitions,—having indeed, been wrested from its gracious design for the relief of man, to become the nursery of intolerance and superstition, there was no reason, that it

should not be changed—moved forward, if only for one day, that the new Dispensation should not be confounded with the old. There had been a like change in every thing else—why not in this—care being taken that it breathe the same spirit. Baptism had taken the place of Circumcision; the Holy Eucharist, of the Passover. In the same spirit, the day of Christ's resurrection, called the Lord's Day, succeeded to all the honours which crowned the Seventh Day of the week, thus verifying the promise that "Old things are passed away; behold, all things become new."

At what time, this transition took place and the Sabbath ceased to be observed is not known any more than when circumcision ceased to be observed. But with a unanimity wonderful to think of, and a sympathy for the consciences of the weak, which made the change almost imperceptible, the Christian Church asserted jurisdiction over ancient institutions, until every thing was Christianized, and made to serve the new dispensation, as it had the old.

Is it necessary, to establish above all suspicion the certainty of this change and, to satisfy our consciences in keeping the first day of the week instead of the seventh, that we have the sanction of the Holy Scripture and the example of the early Church? Its history will convince you that it has not been left in any obscurity. On the first day of the week and not on the seventh, the risen Saviour manifested Himself to his disciples, and breathed on them the Holy Ghost. On the first day of the week and not on the seventh, He appeared the next time and bestowed the salutation of peace. Conspicuously on the first day of the week, the Church was baptized with the Holy Ghost, who descended upon the Apostles assembled in Jerusalem and multitudes were added to the Church. On the first day of the week and on no other, is it recorded that the disciples were assembled together at Troas for breaking bread; and the Apostle preached to them. On the same day in every week, the Apostle commanded that alms be presented in the Church at Corinth and in the Churches of Galatia; and finally, it was on the same day, now designated as the Lord's day, that the beloved Apostle was admitted to the beatific vision in the Isle of Patmos. Revelation thus *ends*, as it *began*,—with its testimony to this sacred ordinance.

That this day was universally observed by the early Christians, is known from the testimony of the Fathers. We quote from Justin Martyr, who lived only so far from the days of the Apostle John, as we are removed from Seabury, White, and other Fathers of our Church in this land. "On the day which is called Sunday, there is an assembly of all who dwell in towns or in the country. We then offer up prayers. The head of the congregation delivers a discourse. Bread is broken and wine is poured out, the people expressing their assent by saying, Amen." The importance attached to this day was afterwards attested by the crucial question, addressed to the Christians by their persecutors: "Have you kept the Lord's day?" So it continued till the age of Constantine, when the day was legally estab-



lished through the Roman Empire, as the one day to be kept holy to the Lord.

I pause here to say that any scruple or superstition, in reference to the change of one day to another, is effectually silenced by the progress of science. The diurnal revolution of the earth, makes every attempt at contemporaneous worship impossible. Accurately speaking, the seventh day in one hemisphere, is the first in another. In crossing a fixed parallel of latitude, it is the custom of navigators to alter the calendar, and Saturday is changed to Sunday. Added to this, it is well-known that in the polar regions the days and nights are each six months in duration. To restrict the ordinance before us to a fixed interval of time, it would be necessary to restrict Christianity to a fixed latitude, and to circumscribe within the rising and the setting sun, the boundaries of Christ's Kingdom upon earth. Our religion is not a superstition, which is enthroned over one land and is exiled from another, like the idolatries of Paganism. It has not failed to anticipate the progress of human knowledge, and to estimate the essential feature of this venerable institution, which is, that a seventh portion of our time should be kept holy to the Lord.

That is the substance of the ordinance. So do we reconcile the words of one of the ancient Fathers, which might otherwise be reckoned an anachronism:—"We all of us assemble together on Sunday; because it is the first day on which God changed darkness and matter, and made the world. And on the same day also, Jesus Christ our Saviour rose from the dead." He is writing to Heathen nations, not adhering to the letter which might confuse them, but to the spirit which giveth life. The twin facts have one memorial. We did not know what to do with the original rest of Creation, until it could thus be perpetuated—until the two could be reconciled, the rest and the resurrection—and one ordinance be made so blended as to commemorate *both simultaneously*, not unlike the dual revolution of the earth which revolves diurnally on its own axis, while at the same time it pursues magnificently its orbit around the sun.

Is any one tempted to wish, for the sake of its antiquity, that the old Sabbath had been spared—he will sigh no more, when he reflects upon the august testimony which is thus gained for the resurrection of Christ, and the truth of Christianity. Whence comes the Lord's day? Take the Scriptures for our guide, and the fact is explained.

If on this day, Jesus Christ rose from the dead and appeared visibly to His disciples after His Crucifixion, and announced to them his victory over the terrors of death, all wonder ceases. A fact so momentous was justly hailed as the dawn of a new era. It has done for mankind what Creation left undone. The one gave us existence; the other has annexed to existence, the assurance of a higher life to come. The one left us in a condition, subject to death; the other has vanquished the power of death and delivered them, who, through fear of death, are all their life time subject to bondage. Creation made us men; the Resurrection makes us Christians,—

endows us, with a new life, and through faith in Christ Jesus, we become heirs of eternal salvation.

A transition so vast,—so incalculable in its consequences, shall it be allowed to subside into history without any visible ordinance or institution to perpetuate it? If not, what ordinance so appropriate as that which already exists to perpetuate the act of Creation? This solves the question. The Lord's Day thus took its place in history. No event of less importance could have reconciled the Church to abandon the ancient day of rest for another,—to abandon its name, its ceremonial and legal rites, in which they had been educated for ages. The attempt to do so would have been resented, as an insult to Moses and the prophets. Unbelief shrinks like an owl to its desert from the glare of this great day of the Lord. Unbelief has no answer to make to this argument. It is silent in the presence of a fact so inexplicable. If the resurrection of Jesus is not a historical fact, the existence of the Lord's Day for eighteen centuries is a complete enigma. It has no history. It loses itself in mystery. It defies any attempt to give it a shadow of foundation. The greatest Institution of the age and of all ages, the most striking and influential, the most irrevocable—for it has been tried and tried in vain, to resist it,—is a fraud. It is a perpetual reproach to the good sense of the most enlightened nations of the earth. It has no meaning but to illustrate human credulity and shame. It has no authority, and we Christians are accustomed to assemble from week to week to commemorate a lie, to stand guard at the tomb of a base superstition, to protect its memory.

Dismissing such an accusation, we accept this Institution as a Divine Institution, ordained to witness alike for Moses and for Christ. Against the rationalist, who denies the Mosaic history of the Creation, we appeal to the testimony of the Sabbath. Against the unbeliever, who cavils at the resurrection of Christ, we appeal to the testimony of the Lord's Day. The Lord is risen indeed, said those faithful souls in that dim morning hour, which was the morning of a day, so sacred to believers, that they have never consented to *give it back to the world*. Every Sunday as you listen to the voice of the congregation, saying, "I look for the resurrection of the dead and the life of the world to come," eighteen centuries of Sundays echo the words, and with one voice render their homage to this august truth of Christianity. Christ's resurrection which is the most important event, is rendered by the Sunday, the most credible and indisputable. It is an argument to confound the wise; and, capable of being understood by the most ignorant.

You confess—you are obliged to confess that no other traditions gather around this day. It emerges into view, for the first time, three days after the crucifixion of Christ in Jerusalem. It is accepted by the civilized world. Differing widely upon other duties and rites of Christianity, in the commemoration of the Lord's Day, all Christians are one. Shut up the Bible, tear out of its pages the accumulated testimony for Christ;—you cannot annihilate the Lord's Day, you can-

not change it, you cannot shut the gates of the East, that as often as the day rises, it shall not flush the horizon, and awaken ten thousand organs of praise to hail its dawn,—blessed symbol of our Lord's resurrection and of ours! Sunday, we are glad to call it, for without it, the moral world would be left, if not in midnight darkness, certainly in the shadow of a great gloom.

But we have not demonstrated the worth of the Lord's Day, until we consider what it involves, and what is the right way of observing it, by those, who call themselves Christians. On a subject so practical, it is most important to speak plainly. It will not be denied, that if this be a sacred day, there are many things, which on other days can be done innocently, which, on this day cannot be done, without wrong. The act is the same, but it has not the same meaning. It mingles itself with motives, which change its complexion. Many occupations become unseemly within the walls of a Church which are appropriate elsewhere. The affrighted Jews were engaged in no unlawful employment, who were driven with a scourge from the Temple. The traffic in doves was innocent and the exchange of money, to buy the doves for sacrifice upon the altar, was equally so. The wrong consisted in transferring this secular business, from the market place to the temple. Can you doubt that the principle extends to every thing sacred, and many a good deed performed on other days of the week becomes a wicked deed, when done on the Lord's Day. Industry is a virtue; but industry, which converts the Sunday into a day of toil, is a vice. It contradicts the purpose of the day, which is to refresh our strength. It endangers health, as medical science will testify. It hinders success in any pursuit—deranging the equilibrium of our mental powers. We shall never know how many schemes of business have failed, because born out of due time, from that prodigality of strength, which allowed the faculties no time for healthful repose. He, who made and fashioned us, knows our strength. He knows that the capacity for unceasing labor is not among our endowments. We look to the architect, who has constructed a building, to tell us what strain it will bear. The great God has made us with faculties, mental and physical, capable of such an amount of tension and endurance; and when this is transcended, we are his creatures no longer, but creatures of our own will.

Wise men in all ages, believers and unbelievers, including the most illustrious atheist of this generation, have agreed that one day of rest in seven, is indispensable to the healthy condition of our powers. They are forced to this confession. Proudhomme, the celebrated French socialist, reckons Moses, on this account, among the law-givers of the world; not considering that it was known before Moses, and its origin was as old as Creation. Pages of such evidence might be given, down to the greatest of English historians. Pilate's testimony to Christ, is hardly more remarkable than the homage rendered by these proud sceptics to this ordinance of Holy Scripture, and to the urgent necessity of this day of rest.

But a more important use of the Day remains to be considered.

ew are inclined to object to relaxation from toil, if they are only permitted to choose their own pleasures and indulgences without restraint. Many abstain from labour, who do not abstain from things worse than labour. Very often the Lord's day is abused to stimulate the evils it was designed to heal. As if to travesty its holy mission, Satan makes use of this day to assemble his followers in the haunts of dissipation. The appalling fact confronts us that more crimes are committed on Sunday, than any other day of the week. Ceasing to be a blessing, it becomes a curse. What scenes of intemperance, riot and debauchery does it expose to view!—which made St. Chrysostom say in his time that, being given up by so many to debauchery and excess, the day which had been instituted to cleanse away the crimes of the week, was the day when the greatest crimes were perpetrated. In the city where I write the public press chronicles,—I am unwilling to say, how many murders perpetrated on the last Sunday, in the saloons and drinking haunts where hell celebrates its weekly carnival. And when the appeal is made to the civil authority to prohibit Sunday traffic and disperse this evil, the voice of the demagogue is raised, to protest against priestcraft. Frantic tears are shed over the threatened invasion of popular rights, and the prerogatives of the Jew. Good men are often thus defrauded of their convictions in favor of reform. They listen until they become cowards; so afraid of making religion odious, that they leave it powerless and contemptible. For one-half the disorders which defile the Lord's Day in our country, good people are themselves responsible,—responsible through their lukewarmness and their prudent fear of coercion. Morbidly sensitive to the union of civil and ecclesiastical power, they are callous and insensible to the usurpations of crime and unbelief. Not perceiving that the liberty for which they plead is a thousand times more harsh and cruel in its consequences, men are inclined to reproach Christianity for the harshness of its prohibitions. Alas, for the morals of a nation, when the Lord's Day loosens men from the restraints of labour and substitutes no restraints of its own! It becomes a demoralizing institution, as soon as it ceases to be observed in the interests of morals and religion. Every argument of a flippant skepticism, every proud sneer at puritanical austerity designed to lower the sanctity of the Lord's day, awakens applauding echoes in the retreats of vice.

But the vicious are not the only offenders against the sanctity of this day. A new complexion is stealing over the religious tastes and habits of society. In nothing is it more conspicuous than in the observance of Sunday. An external obedience to the prescribed duties of the day is not neglected; but the fruition of all its advantages, where is it found? We affect to lament that our religion is so hindered by the occupations of life, which entangle our feet like a web; and yet, when the world withdraws its entanglements, we go in quest of it. Oh, for a season of respite to recover the strength to fight against the world! And when the season arrives and the weapons are placed in our hands, we *sleep* on our arms. What in-

congruity! The world conquered by idle slumbers and long drawn sighs of dreamy languor! The fever of worldly excitement abated, by poring over the daily sheet of news, with hungry impatience! The spiritual life refreshed by gathering up the arrears of worldly correspondence, and supplementing the unfinished work of the week, which is always short, in proportion as the Sunday is long!

Do we then deny a blessing to those who observe a day of rest but who do not observe it perfectly? No more than we deny to a feeble, suffering patient the benefit which he can derive from a few fitful hours of sleep. It is not a healthful rest, but it is a great blessing: it keeps him alive, and is fraught with recuperative power in the future. This concession to human weakness does not extend to an abuse of the Lord's Day, which is growing into favor and which demands our serious attention.

The notion is gaining upon the popular mind, which prevails in Continental Europe and which claims this day for recreation and amusement. With no intention to cause any such offence, every Sunday, idleness stalks through our streets in appropriate masquerade, to insult the Christian conscience of this community. The sacred obligations of the day are thought to be fulfilled, if an hour or two are given to public worship. This done, the remaining hours may be consumed in festive excursions, revelry, military parades, dramatic exhibitions, extending to late hours of the night. It is a melancholy fact that the Church of Christ cannot be acquitted of all responsibility for this evil. We are not surprised that in Roman Catholic countries, this custom should remain unrebuked as it confessedly does, and has done for centuries. It is nothing strange that an ecclesiastical power which has divided the Lord's Supper, making one half the Sacrament to represent the whole, should take the same liberty with the Lord's Day, should separate the Morning from the Evening, regardless of the precept, "What God hath joined together let not man put asunder." They incur a grave responsibility who make this bold incision into a Divine ordinance, destroying its integrity. "Remember the Sabbath *day* to keep it holy."

I respectfully invoke the attention of that Church, which has retained the name of Catholic, not because it is, but because it wishes to be so, to the recorded testimony of the ancient Fathers, acknowledged by them as well as ourselves. That testimony is in opposition to this popular abuse of the Lord's Day. With one accord they condemn public amusements, with no less earnestness than secular employments. Augustine's words are to this effect;—"One will do less evil to cultivate and till the earth, than in dancing and other profane rejoicings." (Augustine, Psalm xxxii.) Chrysostom expresses judgment that this day ought not to furnish a pretext for idleness. ("Chrysostom, sermon on Lazarus.") Justly said, for so far as it affects our spiritual life, it is obvious to reason that worldly amusements, worldly literature, and worldly converse are quite as distracting as the labour of the hands—often more so, as they are more captivating to nature. We cease to wonder at the prophet's words, "Your new moons and your



Sabbaths I cannot away with, they are a weariness unto me." There is profound pathos in this remonstrance. The Sabbath had been wrested from its sacred purpose and appropriated to their own indulgences. It is God's Day no longer. *Your Sabbaths!* You have made this day your own; and thus profaned, it is disowned, as an offence to God.

I am not unmindful of what is said, in vindication of this growing sentiment. With an air of offended philanthropy, it is asserted, that the laboring classes, wearied with the occupations of the week, are entitled to recreation on the Lord's day. It was under this persuasion, that earnest appeals were made, during the Centennial Exhibition, that its gates should be thrown open on the afternoon of Sunday, for the accommodation of those who would otherwise be excluded. This hollow wail of mistaken philanthropy is repeated every year, as often as a public library is established, or a gallery of art, or other public exhibition,—in order to reconcile the religious mind of the nation to the conversion of Sunday into a public holiday. The argument appears specious, at least amiable; but it is neither the one, nor the other. In seeking to add to the attractions of the Lord's Day, nature will protest; and recreation will end in discomfort, disappointment and unrest. Hence it is that Sunday is often rendered the most fatiguing day of the week. On all sides, it is a familiar complaint with employers, both in the city and country, that the early part of the week is frequently lost,—hours and sometimes days being required by laborers, to recover themselves from the exhausting effect of Sunday diversion. What is a weariness to God, must in the end, be a weariness to man. Nor is the argument more amiable than solid. Do you call it a rightful observance of the day of rest, to allow no respite for man or beast because they are needed as ministering servants to attend upon your convenience? It is a false assumption to think that the dumb creature is your property, to be used entirely at your pleasure. The right is inherent in every creature to a season of rest, and one-seventh portion of its time no man can buy or sell, or appropriate without injustice. The same is true of men. Advantage is taken of their necessities, when they are deprived of that portion of time, which is sacred for higher ends and which under ordinary circumstances, they have no right to transfer from the Creator to the creature. Do you not perceive how the logic and philanthropy of this appeal are both at fault? Every thing is conceded to the multitude who seek recreation; and nothing is conceded to the few who are taxed to promote it. Is it a cruelty to deprive one poor man of the privilege of roving far and near in quest of amusement, and is it less a cruelty to require another poor man to abdicate his right to a day of rest in the bosom of his family, and a day for worship in God's House? It is consoling to find the age not indifferent to the comfort and refreshment of the poor. When that which is now a sentiment becomes a principle, we shall look forward to some relief for that large class of public servants who have no rest on the Lord's Day, because so many require it for business or recreation. Let us hope when you have exhausted your sighs over the fate

of those, who have only their homes and their Churches to divide the Sunday, you will admit to your sympathy those who have *neither*,—who are almost strangers at home, and are exiles from our Churches, which they behold, but can never enter.

I am not proposing to discuss the policy of government or to attempt any rash strictures upon Sunday mails and other agencies, which are sustained by wise men, under the stress of necessity, so esteemed. Religion and not fanaticism, philanthropy and not pharisaism, inspires this argument. When we have done all we can to rescue this day from profanation, and made every possible reduction of the number employed in Sunday work, there will remain work enough to be done, to make us tolerant and forbearing in our judgment. In such an age, there will be not a few of both sexes, victims to the law of necessity, who will often be engaged in employments, which will compel them to adopt Naaman's prayer, "The Lord pardon thy servant in this thing." Duty faithfully fulfilled, work honestly done, though done out of season, will not lose its recognition,—and will end we hope, in releasing multitudes to that rest in Heaven which was denied them on Earth. Nothing is left to us, but to pray for them, and now and then, if we can do so, exchange conditions for a season, or in some practicable way contribute to their comfort. Thus bearing each other's burdens, we approach the perfection of piety in one direction, as we seem to recede from it in another.

But the true blessedness of the Lord's Day is rightly enjoyed, only when it is observed religiously. It is not the Lord's Day, unless it is made a religious day, unless Eternity shine through it. Christianity is not satisfied to give to its subjects a day of idle repose. For every creature under Heaven there is rest provided according to its nature. Sensitive creatures seek a physical rest; and when that is attained, they ask no more. The weary kine are stretched on the pasture; the weary dove folds its tremulous wings and sinks down gently to its rest. Human nature is born to find its rest and satisfaction in God; and it remains restless and dissatisfied, until it meets with Him. Inactivity and repose do not complete its satisfaction. Awakened to the sense of Heavenly things, the soul which has not intervals of spiritual refreshment, sickens and dies,—dies in its intense struggle to live,—dies of grief for being formed with insatiable desires for which there is no refreshment and no remedy. We can thus appreciate the wisdom of God in coming to our aid, and in making one day in seven a religious day. The leisure which it affords enables the soul, wearied and exhausted with the world, to rest in God.

Its celebration consists not in obedience to law, but in accepting the aid of law, to uplift the heart, warm with the love of Heavenly things, Heavenly joys, Heavenly duties. Ah, this would be a dreary world, if law were our rule of action! The Sunday would be a dreary day, if we bend under its duties and obligations, and remain strangers to its power to comfort and refresh the spirit. Walking in the fellowship of the Holy Ghost, the soul is impatient of canonical hours, and finds its pleasure in those exercises of devotion, which are

distateful to the world. It welcomes all means and opportunities of grace, with gratitude and joy, saying, "This is the day which the Lord hath made, let us rejoice and be glad in it." Experience is no stranger here. Experience, responding to the law of God, will show that nothing has more effect in quickening the spiritual life, than the right observance of this day of rest. No Christians give such tokens of devotion and piety; none grow so visibly in grace, or gain such conquests over the infirmities of nature, as those who are most conscientious to employ this day religiously and charitably. The lukewarm in every congregation, are invariably those who neglect the Lord's Day, than which nothing is more deadening to personal holiness. The faithful are those who welcome the day,—welcome its restraints and privileges with the greatest ardor. The keen enjoyment which others endeavor to steal from the world, they find in seeking a nearer walk with God. The day is to them a delight, "the holy of the Lord, honourable."

It is no exaggeration to say, that a man's religious life derives its complexion largely from the manner in which he employs the Sunday. The testimony of an eminent jurist of the last century is familiar to every one. He tells us, that upon the experience of the Sunday, depended his walk with God for the rest of the week. Who can say this is not true? Day by day, we are walking in slippery places, are wounded and sore smitten in the contest with our spiritual foes. The snares of hell compass us about. Our life is a perpetual struggle, not so much to honour Christ as not to dishonour Him. The advent of the Lord's Day, so gracious in all its appointments, loosens the spell, and we are delivered. How it covers, as with a shield, the soul palpitating from the battle of life, and torn by its distractions! How it cools the fever of the brain, and girds our fainting energies to drive back the encroachments of evil, and to press forward for the prize of our high calling! Now it invites us to the closet at unwonted hours, to be with God in secret prayer, in extended intercession, and devout meditation, with our Bible and other kindred books to refresh our solitude. Now it throws wide the gates of the sanctuary; now it gives opportunity for teaching the young and ignorant, or leisure for some errand of love and mercy, which will not exclude rest. Then too, in its twilight hours, it groups around us a circle of loved ones, old and young, with minds at leisure to love and to be loved, with garments fresh and pure in God's honour, and with no interruption from study or business to vitiate the sweet courtesies of home,—making that a reality, which too often lives only in poetry and fiction. Sunday at home, would furnish no unworthy subject for the pencil of an artist. The household which cannot sit to this picture, has left a chasm in its domestic history.

Do not ask me to define the limits of consistency by descending to details which might abridge your liberty of conscience. I have known instances of mistaken rigor in the observance of this day, foreign to the vivacity of youth, and unfavorable to spiritual growth in advancing years. Tired nature has been tempted to escape from



legal bondage, and undue restraint has been exchanged for irreverence and impiety. But evil results, from a wise and sacred observance of Sunday, I have not known. Ask the children of many Christian households, and you will find the traditions of Sunday under the parental roof, cherished among the sweet reminiscences of life. Its fragrance still lingers on their path. Often, do its bright and placid hours smile through the shadows of the past, and its whole influence rests like a soft benediction upon their souls. That is doubtless the best way of observing the Lord's Day, which is found by experience to make the most salutary and lasting impression upon the character.

Not to be indifferent to my brethren in the rural districts, I linger here to remark upon the duty of public worship on the Lord's Day. The neglect of this duty, always a great evil, is greater in the country parishes, where the hindrances to public worship are so many, and the absence of even a few persons from Church becomes conspicuous and disheartening—nothing so disheartening to minister and people. Of course, such a Church has no strength. Could the men who are concerned for the public good be persuaded to frequent the sanctuary with regularity, the chief obstacle to ministerial success would be overcome. This sore evil in the Church demands our serious attention. Pre-eminently, the feature of the Lord's Day is the assembling together of all His people, for worship in His sanctuary. The piety of the early ages was in nothing more conspicuous. Pathetically are they warned not to forsake this custom. So essential to the life of the Church was it considered, that in the darkest hours of persecution, they sought caves and catacombs in which to celebrate the rites of religion. Believers were not required to assemble for faith; but they lose incalculably, if they do not assemble for worship. Left to themselves, left to subordinate every act of worship to their own advantage, and with morbid egotism to consult their own ease in acts of devotion, Christians would soon cease to be brethren, and united worship would soon be unknown. Consequences so grave, God would not allow to attach to a duty of little importance. To refrain your steps from the House of God, is a *sin*, where it is not a *virtue*—an act of defiance, where it is not an act of obedience to a higher duty. To stay at home, and to consume the sacred hours of this day in lassitude and sloth is to dishonour God and to wrong the community in which we live. It makes us responsible for the decay of morals and religion around us. No community can escape demoralization, which lives in the habitual neglect of Divine worship. It shakes a withering mildew over society. A lean and forsaken Church is no doubtful sign of a degenerate people. In every place where you behold the House of God empty, you will seldom fail to behold the saloons filled, the prison filled, and the incentives to Christian vigilance decreasing with its decay. A Church then, when it ceases to be occupied, has not ceased to do good. It is silent, but not dead. There is not a more solemn witness to attest the condition of a people than a deserted Church, standing like a cold skeleton in a graveyard, watching at its own tomb. I am describing more than one

Church known to me, which was once filled with an attentive congregation. Its history may be told in a few words. Little by little the sanctity of the Lord's Day was surrendered to the competition of trade, the passion for amusement, or the cares of the household. Then ensued a long and hopeless struggle of the minister with indifference and cold neglect. A lean stipend, a lean discourse, a deep sigh, a sad farewell,—and that Church is no more. Perhaps you think the poverty, and not the indifference of the community, may explain its doom. You think what is not true. That Church is not in a wilderness. Almost under the shadow of its walls, lived a man of means and position whose feet never crossed its threshold. He was a good man, so esteemed, but not “a church-goer.” His example was contagious. His choice was to enjoy a quiet Sunday, and the community has awarded to him a quiet Sunday, a quiet church, a quiet liturgy which never breaks upon the tranquil air, with its accents of prayer and praise, and I am obliged to add,—a quiet funeral. One after another of that congregation is borne to the tomb, and there are no obsequies to consecrate the scene of woe,—no requiem for the dead, no white-robed priest to witness for the Resurrection. Ah, there is no darkness, if this be not night! Inseparably are all these things associated,—the Lord's day, the Lord's house, the Lord's messenger. They follow in silent procession to the same doom, and when they are gone, God has left us no refuge from irreligion, with all its dismal consequences to our race.

The argument is not weakened by this digression. Facts and illustrations multiply to make it clear, that Sunday is a great power. We believe that what remains to us of this day, holds the nation in its allegiance to God. In the absence of a national Church, the isolation of this day attests, as nothing else does, our national faith. Willingly or unwillingly, men are obliged to abide under its restraints. Profaned by the multitude, the nation covers it with the ægis of its protection. It interrupts you in your business. It shuts you out of your banks, out of your customhouses, out of your colleges and seats of learning, out of your halls of legislation. The grasp of the law is on you, if you attempt to force the barrier which exists to distinguish a Christian, from an infidel or pagan nation. For one day in the week, the scoffing atheist stands rebuked by his country, and is forced to bow his head, if not his heart, to the behests of Christianity. Behold a Spencer or a Tyndall, impatient to commit to the press his impious words against the personality of the Divine Existence! The sheets have not left the press, when suddenly the busy machinery stops, as if weary of its task. For four and twenty hours, it refuses to emit from its throbbing bosom, the perilous stuff, confessing in the very attempt to efface the name of God, how sacred it is, and how irresistible. Men do not observe the day as it ought to be observed; but the nation cannot do without it. It lives by a law unknown to human institutions and will continue to live, when human institutions have perished. An inheritance from our days of innocence, its mission will not be completed, while there is weariness to be refreshed,

sin to be vanquished, sorrow waiting at the sepulchre to claim its dead. Why should men cavil at the arguments which are invoked for its protection? Why should they not with ardor desire, that an ordinance so benignant in its results should be as true as it is beautiful?

Eternal rest with God, of which it is so refreshing a type, will reward your fidelity to this institution, your enjoyment of its present felicities. Be not afraid to maintain the sanctity of the day, for it is educating your faculties for the life, which is mirrored on its bosom. Grasp it as a pledge of admission to your heavenly rest. With this boon to console us, change and decay have lost their terrors. We are nothing loth to hail thee, O, Time, advancing in the greatness of thy way—changing epochs, subverting kingdoms, rolling up the scroll of history, converting the future into the past! We do not tremble at thy coming footsteps, thou mighty conqueror, with this glittering star upon thy breast, the sure pledge of our inheritance in the resurrection of Jesus Christ!

My brethren, pray with me that the cause of true religion may prevail among us, so that no truth, nor duty, nor institution of the Gospel shall be dishonored at our hands. Pray that our lives may be *always* in accord with the Word of God, not intensified at one season, to relax at another into neglect; but that quickened by His Spirit, every faculty of our nature shall assert its power, and every day of our lives shall bear its testimony to the Beauty of Holiness.

The learned and exhaustive discourse was received with marked attention and undivided interest by all the Clergy and Laity present. Being a most lucid exposition of a venerable and Divine Institution, it was welcomed and viewed by the Church as a solemn call to all who believe in God, to put away the ignorance and to discontinue the unhallowed practices and pursuits which now but too commonly everywhere, desecrate that Blessed Day of Holy Rest.

At its close, and after briefly alluding, in a forcible and happy manner, to the charge of the Bishop, as a seasonable and most instructive address to the Church at large, the Rev. John F. Girault, moved that the Secretary be requested to have two thousand copies of the same prepared by the printer for general distribution. Mr. Jas. McConnell seconded this motion.

Before putting the proposition in the usual form to the Council, the President suggested the publication of the Bishop's charge, in one or more of the local papers,—a wiser, because an inexpensive course,—which also, if carried out, would reach the object in view, equally as well.

Mr. McConnell declined to accept the suggestion of the Chair,—when the motion of the Rev. Jno. F. Girault prevailed, being unanimously carried.

The names of the following Lay Delegates who appeared at the Secretary's desk, were inscribed in the journal as present:—

Mr. T. H. Jones, Mr. W. W. Pugh, Mr. Jas. R. Chambers, Mr. B. F. Eshelman, Mr. Geo. Palfrey, Mr. R. H. Kerr.

While several reports were being arranged for reading, the Bishop addressed the Council, and invited the Clergy, the ladies of the families of the Clergy and their friends to a reception, at the St. Charles Hotel, 3rd May, at 1 o'clock, P. M.

The Chair also stated that Professor Job Turner would make an address and hold a service in the Sign Language for the deaf mutes, at 4 o'clock, P. M., on the following Sunday, second after Easter, in Christ Church, Canal street, New Orleans.

By request of the Chair, the Rev. Jno. F. Girault read the Report of the Standing Committee for the Conventional year, 1877-1878.

On motion of the Rev. Jno. Percival, D.D., the report was received.

#### REPORT OF STANDING COMMITTEE.

NEW ORLEANS, MAY 1, 1878.

The Standing Committee of the Diocese of Louisiana, beg leave to report as follows:—

The Committee met, to organize, in Trinity Church, Wednesday, April, 18, 1877, when the Rev. J. F. Girault was elected President, and Henry V. Ogden, Secretary.

May 28, A. D., 1877—They recommended to the Bishop, as worthy to be admitted to the Sacred Order of Priests, the Rev. Melville M. Moore and at the same meeting, Mr. Isaac N. Marks, Jr., was recommended to the Bishop, to be ordained to the Diaconate.

June 27th, Mr. C. H. Thompson was recommended to the Bishop as a candidate for Holy Orders.

January 7, 1878—Consent of Committee was refused to the consecration of Rev. Geo. Fox Seymour, D.D., as Bishop of Springfield, and at the same meeting, consent was given to the consecration of Rev. Jas. Houston Eccleston, D. D., to be Bishop of the Diocese of West Virginia.

January 28th—The Rev. Chas. J. Wingate was recommended to the Bishop, to be ordained to the priesthood.

February 4th—The Rev. Edward Lewis was recommended to the Bishop as worthy to be admitted to the Sacred Order of Priests.

March 18th—Consent was given to the consecration of the Rev. Alex. Burgess, D.D., to be Bishop of Quincy, Ill.

March 25—The consent of the Committee was given to the consecration of Rev. Geo. W. Peterkin, to be Bishop of West Virginia.

April 15th—Mr. Frank Thompson was recommended to the Bishop as worthy to be admitted to the Sacred Order of the Diaconate.

April 30—The Rev. Robt. Simpson Stuart and the Rev. Oliver

Wilson, were recommended to the Bishop as worthy to be ordained to the Priesthood.

The foregoing are all the official acts of the Committee, since the last meeting of the Diocesan Council, A.D., 1877.

In all cases the proper canonical testimonials were required, before action on the part of the Committee.

Respectfully submitted,

HENRY V. OGDEN, Secretary.

The Rev. A. G. Bakewell read the Parochial Reports of the following Churches and Missions under his pastoral charge:—

1. \*Grace Church, St. Francisville, West Feliciana.
2. St. Mary's Church, West Feliciana.
3. St. John's Church, Laurel Hill, West Feliciana.
4. Chapel of the Good Shepherd, East Feliciana.
5. Mission Church of St. Barnabas, Lakeland, Pointe Coupee.
6. Mission Church on Fausse River, Pointe Coupee.
7. Mission Church of Livonia,
8. Mission Church of Tunica.
9. Mission Church of Afton Villa, Afton Villa, West Feliciana.

The Rev. C. A. Cameron read the Parochial Reports of \*Christ Church, Mansfield, and Trinity Church, Natchitoches.

The Rev. Edward Fontaine read the Parochial Report of \*Mt. Olivet Church, Algiers, New Orleans.

The chair desired it to be understood that the clergy were excused from reading their Parochial Reports, should they not wish, or were they not prepared to do so.

The Rev. O. Wilson read the Parochial Report of \*Trinity Church, Cheneyville.

The Secretary read the Reports of the Treasurer of the Diocese, which, on motion were referred to the appropriate committee. (See Appendix II.)

The following report was made by the Rev. Edwd. Fontaine, Chairman of the Committee on Unfinished Business:—

NEW ORLEANS, LA., May 2, 1878.

“The Committee on Unfinished Business” respectfully report that they find nothing unfinished by our last Diocesan Council, or in the Journal of the General Convention of 1877 referred to the present Council for its action.

EDWD. FONTAINE,  
J. J. IRBY.

The report was received.

The Rev. Jno. F. Girault moved that clergymen from other Dioceses, and candidates for Holy Orders, be invited to seats in the Council.

\*See Appendix, I

Seconded by Mr. Jas. McConnell, Mr. Girault's motion was carried.

The Rev. Dr. Dalzell called the attention of the Council to the presence of the Rev. Dr. Clinton Locke, and the Rev. Dr. S. S. Harris of Chicago, who were invited and conducted to seats on the platform.

The chair, in the name of the Council, welcomed the distinguished visitors in an address of much feeling and fraternal regard.

Reminding the Council that there was much important business to transact and very little time left, to finish it, Mr. Jas. McConnell moved that the report of the Committee on Assessments be made the order of the day for the following day at 8 o'clock, P. M.

The motion was carried.

There being no further business to transact, the Council adjourned to Friday evening, 3rd May, at 7:30 o'clock.

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TRINITY CHURCH, NEW ORLEANS, )  
Friday, May 3, 1878. )

Morning prayer was said at 9 o'clock, and the sermon was preached by the Rev. W. P. Kramer, of Christ Church, New Orleans, from 1 Cor. xiii, 13.

In the evening the Council was called to order at 7:45 o'clock, the Right Reverend, the bishop presiding. The session was opened with prayer. The chair called for the reading of the minutes of the preceding day, which, subject to a slight verbal amendment, suggested by the Rev. C. Dowe, on motion of Mr. Geo. Palfrey, seconded by the Rev. M. M. Moore, were received and approved.

Messrs. W. G. Coyle and H. E. Upton, of St. Paul's Church, New Orleans; Mr. F. N. Butler, of Trinity Church, New Orleans; Mr. B. F. Eshelman, of Christ Church, New Orleans; Mr. H. Wilkinson, alternate for Mr. Henry Walmsley Trinity Church, Natchitoches, and Dr. Jos. F. Manning, St. James's Church, Alexandria, appeared and took their seats.

Through their chairman, Mr. P. L. Cox, the Committee on New Parishes reported that no new applications had been received.

The Rev. W. D. Christian, Chairman of the Committee on Elections, stated to the Council that no business had been brought before the committee.

The Rev. H. H. Waters, M. A., made the following report on the state of the Church:—

We have considered the Parochial Reports submitted at the Council and the Bishop's Journal of Visitations through the Diocese, and



though we could wish that prospects were brighter than they are in many cases, yet upon the whole we find much cause for encouragement and cheerfulness.

Notwithstanding the financial depression which is felt throughout the State, successful efforts have been made in very many of the parishes, to lessen and in some cases,—noticeably in Shreveport and Monroe—entirely to remove the debt upon the churches; and this, we regard as one of the surest earnest of prosperity in the future.

Since the last Council, the first congregation of colored persons has been organized in New Orleans, in connection with our own Church. In St. Philip's Church already, the Rites of Ordination and Confirmation have been administered, and we look hopefully to the hearty services conducted there by the Deacon in charge, as the beginning of a great work among that interesting class of the community to which we are bound by so many ties of duty and affection.

It is encouraging to notice the strenuous efforts which are made by earnest and devoted laymen to keep up the services in parishes which unfortunately, are deprived of the care of an ordained minister, and thus to make up as far as possible, a want which it is hoped will be supplied at no distant day.

While other dioceses have been disturbed and torn by party spirit, we are thankful to be able to report that there still prevails in Louisiana the unity, peace and concord by which it has so long been characterized.

There is certainly a decrease in the number of communicants reported, but so far from this being a source of regret, we regard it rather, as a sign of health and vitality, since we find that the decrease is to be referred to the removal of the names not of actual, but of merely nominal communicants: for we cannot but feel that to keep on the Communicants' List, a number of names of persons who, for years, have systematically turned their backs upon the Lord's Table presents an anomaly, as injurious to them as it is derogatory to the dignity of the Church.

We regret that the recommendation of the last Council, as to a system of itinerant missionary work has not been carried out. This doubtless, is to be referred to the comparatively small contributions which have been made to the mission fund of the Diocese. We would earnestly suggest that some means be devised by which a large revenue might be looked for, through which the former recommendation might still be carried out.

H. H. WATERS,  
W. T. DICKINSON DALZELL,  
J. McCONNELL.

On motion of the Rev. Robt. S. Stuart, the report was received.

The chair improved the opportunity, afforded by the reading of the report, to state to the Council that several parishes in the Diocese,—one, left without a minister, five years; a second, six years; and a third during eight years, might be sufficiently served, if one missionary

could be maintained. The sum of one thousand dollars would suffice to accomplish this—to fill these vacancies and to justify the gratifying report at the next session of the Council, that no Church in the Diocese was any longer deprived of a minister of Christ in full orders.

Referring to pages 26, 27 of the Journal for 1877, the Rev. Jno. F. Girault read extracts from the report of the Committee on the State of the Church, recommending a certain plan of missionary work and the appointment of a special committee to report at this Council on the same. The Rev. Mr. Girault desired to learn whether any statement had been made by this committee on the subject.

The Rev. H. M. Thompson, D. D., submitted the following report from the Special Committee on Missionary Work:—

The committee appointed at the last Council to concert measures to carry out certain recommendations made by the Committee on the State of the Church at that session, beg leave respectfully, to report, that in their opinion, it is at present inexpedient, in view of the depression in business, prevailing in the State, to inaugurate the missionary itineracy then recommended. They, however, recommend the appointment of a committee to draw up and present to the next Council, a plan of organization for missions in certain places where a parish organization is inexpedient.

HUGH MILLER THOMPSON,  
P. LANSDALE COX,  
W. T. DICKINSON DALZELL,  
G. W. RACE.

Reminding the Council that many important matters in the last Journal of the General Convention had been referred to the Dioceses, the chair enquired whether it were deemed expedient to take action thereon, or to postpone the consideration of them.

The Rev. J. Percival stated that no business in relation to the Church at large was properly before the Council, since nothing official had, as yet, been received from the Secretary of the General Convention.

The order of the day being announced, the Rev. Edwd. Fontaine was called to the chair, and Mr. Geo. W. Race, Chairman of the Committee on Assessments, read his report as follows:—

After hearing the statements of delegates from several parishes, and reading letters from the Rectors of others; and after much deliberation, your committee find that there has been no improvement in the financial condition of our people throughout the Diocese. And further, so far as informed, your committee believe that there is no difference in the ability of the great mass of churchmen in the country and in the city parishes to pay the assessment.

The rule now is that *all* are poor; and there is consequently, no good



reason why the poor man worshipping in a large church should be assessed for this purpose more than the poor man who worships in a smaller one.

The rule of assessing the several country and smaller city parishes, per capita, on the number of communicants reported, is continued: and the sums to be raised for the year 1878-1879 are as follows:—

Arrears still due.....	\$1,437 37
Episcopate.....	5,000 00
Insurance, &c.....	700 00
<b>Total assessment.....</b>	<b>\$7,137 37</b>

To provide for the payment of this amount, there are, first:—

The probable income from the Protestant Episcopal Fund.....	\$880 00
Second—The assessment on the city and country parishes, as per tableau annexed, and made part hereof....	6,874 50
<b>Total.....</b>	<b>\$7,754 50</b>

The number of communicants, so far as Parochial Reports have been received, was furnished by the Secretary; and in cases where no report has yet been given, the number has been taken from last year's statements.

The ratio of assessment is \$1.75 per capita, in all the parishes excepting three, St. Paul's, Trinity and Christ Church, in the city, where a higher rate became necessary.

Respectfully submitted,

GEO. W. RACE,  
W. P. KRAMER,  
JOS. P. HORNOR,  
PIERCE BUTLER.

Proposed Tableau of Assessments of the Parishes, Diocese of Louisiana, 1878--1879.

No.	NAME OF CHURCH.	NAME OF PLACE	No. of Communicants.	Assessments.	No. of Communicants 1877.	Assessments 1877.
1	Church of the Ascension.....	Donaldsonville.....	41	\$76 75	30	\$45 00
2	Christ Church.....	Napoleonville.....	38	66 50	40	60 00
3	Grace Church.....	Simmsport.....	6	10 50	6	9 00
4	St. James's Church.....	Baton Rouge.....	40	70 00	40	60 00
5	St. John's Church.....	West Baton Rouge...	8	14 00	8	12 00
6	St. Mark's Church.....	Shreveport.....	117	204 75	113	169 50
7	Grace Church.....	Lake Providence....	26	45 50	28	42 00
8	Christ Church.....	Mansfield.....	25	43 75	16	24 00
9	St. Andrew's Church.....	Clinton.....	75	131 25	70	105 00
10	St. Alban's Church.....	Jackson.....	8	14 00	8	12 00
11	Grace Church.....	St. Francisville.....	63	110 25	66	99 00
12	St. Mary's Church.....	West Feliciana.....	9	15 75	11	10 50
13	St. John's Church.....	Laurel Hill, W. F....	12	21 00	12	18 00
14	Church of the Epiphany.....	New Iberia.....	28	49 00	100	150 00
15	St. Mary's Church.....	Bayou Goula.....	30	52 50	30	45 00
16	Church of the Nativity.....	Rosedale.....	10	17 50	12	18 00
17	St. John's Church.....	Thibodaux.....	33	57 75	34	51 00
18	Christ Church.....	Bastrop.....	29	50 75	29	43 50
19	Church of the Redeemer.....	Prairie Jefferson....	20	35 00	20	30 00
20	St. Andrew's Church.....	Prairie Merouge....	25	43 75	25	37 50
21	Trinity Church.....	Natchitoches.....	30	52 50	27	40 00
22	Grace Church.....	Mouroe.....	34	59 00	27	40 00
23	St. Stephen's Church.....	Williamsport.....	35	61 25	27	40 00
24	St. James's Church.....	Alexandria.....	138	241 50	105	157 50
25	Trinity Church.....	Cheneyville.....	43	75 25	41	61 50
26	St. Peter's Church.....	Pineville.....	46	80 50	46	69 00
27	Church of the Epiphany.....	Opelousas.....	60	105 00	60	50 00
28	St. John's Church.....	Washington.....	40	70 00	40	60 00
29	Zion Church.....	St. Martinsville....	18	31 50	18	27 00
30	St. Mary's Church.....	Franklin.....	56	98 00	44	66 00
31	Christ Church.....	Covington.....	25	43 75	25	37 00
32	Church of the Incarnation.....	Amite.....	24	42 00	24	36 00
33	All Saints' Church.....	Ponchatoula.....	8	14 00	8	12 00
34	Grace Church.....	Hammond.....	9	15 75	8	12 00
35	St. Joseph's Church.....	St. Joseph.....	35	61 25	35	52 50
36	St. Matthew's Church.....	Houma.....	29	50 75	39	58 50
37	Church of the Annunciation.....	New Orleans.....	95	166 25	101	151 50
38	Calvary Church.....	New Orleans.....	93	162 75	179	268 50
39	Mount Olivet Church.....	New Orleans.....	40	70 00	136	204 00
40	St. Anna's Church.....	New Orleans.....	189	530 75	280	420 00
41	St. George's Church.....	New Orleans.....	40	70 00	40	60 00
42	St. Paul's Church.....	New Orleans.....	325	600 00	320	550 00
43	Christ Church.....	New Orleans.....	575	1200 00	610	1200 00
44	Trinity Church.....	New Orleans.....	467	1200 00	467	1400 00
45	Trinity Chapel.....	New Orleans.....	102	1200 00	102	1400 00
46	*Church of the Good Shepherd.....	West Feliciana.....	9	15 75	Not	Asses'd
47	*St. Barnabas' Mission.....	Lake Land.....	16	28 00	Not	Asses'd
48	*Tunica Mission.....	West Feliciana.....	5	8 75	Not	Asses'd
Totals.....			3,229	\$6874 50	3,633	\$6349 00

\*Churches not in union with this council but paying their quota of assessment.

While the Chairman of the Committee on Assessments read off the above tableau before the Council, the Rev. W. P. Kramer was requested to read after him, in order, the table for 1877, thereto annexed.

At the conclusion of the reading, the attention of the committee was called to Emmanuel Church, Parish of Plaquemine, which for several years had not appeared on the assessment roll.

Mr. J. T. Butler, of New Orleans, desired to learn something about the disposition of arrearages due to the Treasurer from certain parishes.

Mr. George W. Race answered the enquiry by stating that such indebtedness stood against these parishes until paid.

The chair observed that it had been customary to remit arrearages in every case, where the parish was left without a minister.

The Rev. O. Dowe drew the attention of the Council to the various uses prevailing in the Diocese in relation to numbering the communicants, and requested that a common rule might be laid down by which nominal and regular communicants could be distinguished.

Mr. George W. Race stated that the communicants of any parish were doubtless, they whose names appeared on the register, as its full members. Accordingly, a list of those should in every case be made and reported. Acting solely on such parochial statements, as were furnished by the Secretary, the Committee on Assessments considered the question under discussion to be foreign to their functions.

The Rev. W. T. D. Dalzell, D.D., expressed his gratification that discussion had been opened on this important matter, and observed that there is no rule by which a person can be compelled to communicate. He believed that a printed form could be found among the past rulings of the Council which ordered a report, under the caption "*Ceased to Commune*;" and that, under this persuasion, he had that year given, in his parochial statement a complete return of such non-communicants in his parish. Observing that for a diminished list of communicants, his annual assessment had been considerably increased, he would ask the Chairman of the Committee to enlighten him on this point.

Mr. Race explained and said that this year it had been found necessary to increase the per capita from \$1.50 to \$1.75, in order to supplement the increased expenditures of the Diocese.

After mature deliberation, the committee found it impossible to meet the excess without recourse to this expedient,—a measure which in fact was less burdensome in the country than in the city.

The Rev. John F. Girault observed that in assuming the Rectorship of St. Peter's, New Orleans, he found a large number of communicants on the record which he considered his duty to report to the Council. When St. Peter's merged into St. Anna's Church, the list of communicants increased, considerably. Observing, however, that his brethren of the clergy were making reduced reports, some returning one hundred, others two hundred, and in one case, four hundred, less than the former numbers, he determined to consult the Bishop on this question. Acting on the advice received, he had this year reported ninety communicants, less than he should otherwise have done. He called the attention of the Council to the Treasurer's report where it appeared that only six parishes had fully paid in their assessments. While his people had been struggling to raise their parish church from the ruins of the late disastrous fire, his assessment had been increased one hundred and twenty per cent., and he was compelled to state for the first time on the floor of the Council, that it would be impossible for the vestry of St. Anna's Church to meet the debt against them. He was opposed to the principle of assessment as it was being enforced and he felt satisfied that the plan proposed by the committee could not be carried out.

Mr. James McConnell said that it was one thing to lay down a tariff,—quite another thing to pay such assessment. The Episcopal Fund was in arrears fourteen hundred dollars, and five thousand dollars were required to meet the annual demands. It was wise to look at the facts as they stood, and he should oppose the increase from \$1.50 to \$1.75 per capita. Every clerical and lay delegate present well knew that the whole system was a failure.

A proposition had been made in past years, to collect the Diocesan dues, quarterly. He referred to the remarks of the Rev. John F. Girault who had informed the Council that constant failure was the uniform result of his best efforts to carry out this plan. Two practical business men on the floor of the house had acknowledged the imperfections of the system. He would draw the attention of members to the fact that the Diocese, not certain churches in the country, had become responsible for its indebtedness. He felt it to be the duty of the committee to take a backward step and amend their report. It was painful to peruse the journal and con over the list of churches with black marks against them. He was in favor of reducing, not of augmenting the tax. The principal churches in the city of New Orleans could bear an increase; and he considered the discussion in relation to communicants irrelevant to the business before the Council.

As an amendment to the report of the committee, he moved that the three principal churches of New Orleans be assessed at a higher rate; also, that the other city churches and the country churches be assessed \$1.50, as last year.

The Rev. H. M. Thompson, D.D., wished it to be fully understood that he desired no relief from the obligations that fell to the lot of his own parish. He could not, however, allow the remarks of his friend, Mr. James McConnell, to pass without comment. He believed it to be a wise measure which procured relief for overburdened parishes; but such succor was rather injurious than remedial if it became so plentiful as to paralyze effort. It was neither just nor prudent to diminish the obligations of some churches at the expense of others, without limit—in a degree that rendered the former all but irresponsible and crushed the latter under burdens that were oppressive. He considered the report of the committee to be well-planned, fair in its provisions and likely to prove beneficial to the Diocese.

The Rev. W. P. Kramer, of Christ Church, New Orleans, dwelt upon the common duty to support the Episcopate which was the essential characteristic of the government of God's visible Church on Earth. He had observed, not without a feeling of shame and pain, that it had become proverbial among the sects to lay at the door of churchmen a general negligence in this particular. He hoped that this serious charge would never find its justification in the Diocese of Louisiana.

Mr. F. N. Butler was unable to see how any one could entertain the idea of adopting the proposed amendments in the face of the facts. In his opinion, the report of the Committee ought not to be disturbed. It was just and equal in its provisions and he was for this reason particularly, and for many others, opposed to the changes recommended by Mr. McConnell.

The Rev. John F. Girault asked the Council whether there was a better hope of paying \$1.75 per capita, than of paying \$1.50 per capita, which notwithstanding, as the report of the Treasurer plainly showed, could not be collected.

Mr. A. J. Lewis, of St. Anna's Church, in an extended address spoke strongly against the report, and in favor of the amendment.

The Rev. O. Wilson, of Trinity Church, Cheneyville, protested against the charge that the country parishes failed in their duty, and reminded the Council that the lay delegate from St. Paul's had laid down the Apostolic Rule when he stated that the tax should be according to ability and not after any arbitrary standard.

The Rev. C. Dowe remarked that the country parishes, generally, suffered from the want of efficient laymen to collect the assessment.

The Rev. W. T. D. Dalzell, D.D., urged the Council to dispose of the report without further debate.

Mr. John R. Chambers believed that the Diocese should be supported not only by the communicants, but by all good Christians, and he advised the Council to adopt more liberal views.

The Rev. H. H. Waters considered endowment wiser than assessment and referred to the many poor among his communicants.

The debate was closed by the chairman of the committee, Mr. George W. Race, who moved that the proposed amendment be laid on the table. The motion was lost.

Mr. McConnell then offered the following resolution as an amendment to the report of the Committee on Assessments:—

*Resolved*, That the report of the Committee on Assessments be amended so that the assessments on St. Paul's Church, Christ Church and Trinity Church remain at the same rate as last year, and that, as to all other parishes, the assessment be at the rate of \$1.50 per capita for each communicant.

Mr. George W. Race moved to lay the resolution on the table.

Mr. McConnell called for a rising vote which resulted as follows:—

Against the motion—18.

For the motion—15.

The question was further debated by the Rev. H. M. Thompson, D.D., and Mr. James McConnell.

Mr. George W. Race moved that the amendment be postponed.

The motion was lost and Mr. McConnell's resolution was adopted by a rising vote:—

Yeas—22.

Nays—10.

The Rev. H. M. Thompson, D.D., moved that the amendment be further amended by assessing St. Paul's Church, New Orleans, fifty dollars additional.

The report as amended by Mr. James McConnell, and further amended by the Rev. H. M. Thompson, D.D., then finally passed.

The Committee on Canons through its chairman, the Rev. H. M. Thompson, D.D., submitted the following report:—

The Committee on Canons, beg leave to report that they have had before them the proposed revision of the Constitution and Canons of the Diocese of Louisiana, heretofore presented to the Council, and they respectfully advise that it is inexpedient at this time to enter on the consideration of this matter.

Your committee request to be continued for further consideration of the subject.

They also suggest that when the Council intends to enter upon the consideration of this large subject, notice be given at an annual Council previous that it will be acted upon at the next.

HUGH MILLER THOMPSON,  
W. B. EGAN,  
JAMES PHILSON,  
GEORGE W. RACE.

The report, on motion of the Rev. T. W. Dalzell, D.D., was received.

The following resolution offered by the Rev. T. W. D. Dalzell, D.D., and seconded by Mr. James McConnell, was adopted:—

*Resolved*, That a special committee of *three* be appointed by the Bishop, to sit during the year, and report to this Council at its next session:—to consider whether any legislation is necessary, and if any, what legislation should be adopted, to render the titles of all church property, whether church buildings, rectories, school-houses, or any other, so secure as to preclude the possibility of their alienation, at any future time, from the purposes for which they have been erected, and set apart by consecration, or otherwise.

The chair appointed the Rev. W. T. D. Dalzell, D.D., Mr. James McConnell, and the Hon. W. B. Egan, a committee of three to carry out the objects of the resolution.

Mr. James McConnell moved that the Thirty-Eighth Council of this Diocese convene in Trinity Church, New Orleans, on the second Wednesday after Easter, A. D. 1879.

The motion was seconded and adopted.

The Rev. W. P. Kramer moved that in the authorized forms for Parochial Reports, the word *infants* be substituted for the word *children*; and that instead of *funerals*, the term *burials* be used.

The motion, seconded by Mr. James McConnell, was adopted.

The Rev. Melville M. Moore offered the following resolution:—

*Resolved*, That the Secretary be requested to set aside annually, beginning with the current year, one copy of the printed journal of the proceedings of this Council, superscribed with the Bishop's autograph, and his own signature, and that this copy be kept among the chives, as the official journal of the Diocese.

The motion was adopted.

Mr. W. Flash, chairman of the Committee on Reports and Accounts of the Treasurer, read the subjoined statement:—

Your committee beg leave to report to the Council that after a careful examination of the Treasurer's accounts we find them correct properly kept.

WILLIAM FLASH, Chairman of Com.

The report was received.

The Rev. John F. Girault moved that the thanks of the Council be tendered to the rector, the vestry and the ladies of Trinity Church for courtesies and hospitalities extended to its members during the session, and to the St. Charles, the St. James, and the City Hotels for similar favors.

Mr. James McConnell seconded the motion, which was adopted.

On motion of the Rev. Melville M. Moore, the sum of ten dollars was voted to the sexton of Trinity Church for services rendered during the session of the Council.

The Rev. W. T. D. Dalzell, D.D., moved that the minutes of the third day's session of the Thirty-seventh Council be submitted to the Bishop for approval, and that one thousand copies of the journal be printed for the use of the Church.

The motion was adopted.

After chanting the Gloria in Excelsis, the Council adjourned *sine die*.

JOHN PERCIVAL, *Secretary*.

Approved:

J. P. B. WILMER, *President*.



# APPENDICES.



## APPENDIX I.—PAROCHIAL REPORTS.

### GRACE CHURCH, ST. FRANCISVILLE, RECTOR, THE REV. A. G. BAKEWELL.

Baptisms—Adults, 1; infants, 16.—Total number of Baptisms, . . . .	17
Confirmations, . . . . .	13
Communicants—Former No. 66; added, 3. Total number, . . . . .	69
Removed, 4; Died, 2.—Present number, . . . . .	63
Marriages, . . . . .	6
Burials, . . . . .	29
Sunday School—Teachers, . . . . .	4
Scholars, . . . . .	30—Total, 34

### ST. MARY'S CHURCH, WEST FELICIANA, RECTOR, THE REV. A. G. BAKEWELL.

Baptisms—Adults, 1; infants, 3.—Total, . . . . .	4
Confirmations— . . . . .	1
Communicants—Former No. 11; added, 1.—Total, . . . . .	12
Removed, 3; Present number, . . . . .	9

### ST. JOHN'S CHURCH, LAUREL HILL, WEST FELICIANA, RECTOR, THE REV. A. G. BAKEWELL.

Baptisms—Adults, 0; infants, 1.—Total number, . . . . .	1
Communicants—Former No., 12.	
Present number, -- not reported.	

### ST. STEPHEN'S CHURCH, WILLIAMSPORT, RECTOR, THE REV. J. E. BROWN.

Baptisms—Adults, 1; infants, 12.—Total number, . . . . .	13
Communicants—Former No. 34; added, 3.—Total, . . . . .	37
Removed, 1; died, 1.—Total, . . . . .	2
Present number, . . . . .	35
Marriages, . . . . .	1
Burials, . . . . .	11

### CHRIST CHURCH, MANSFIELD, THE REV. C. A. CAMERON.

Baptisms—Adults, 4; infants, 6.—Total number, . . . . .	10
Confirmations, . . . . .	5
Communicants—Former number, 20; added, 5.—Total, . . . . .	25
Present number, . . . . .	25
Marriages, . . . . .	1
Burials, . . . . .	1
Offertory, . . . . .	\$23.45.

## TRINITY CHURCH, NATCHITOCHE, THE REV. C. A. CAMERON.

Baptisms—Infants, 6.—Total	6
Communicants—Former and present number,	30
Marriages,	2
Burials,	2
Sunday School—Teachers, 5; scholars, 20.—Total,	25
Offertory,	\$34.15.

## ST. MATTHEW'S CHURCH, HOUMA. RECTOR, THE REV. W. D. CHRISTIAN.

Baptisms—Adults, 1; infants, 4.—Total,	5
Confirmations,	3
Communicants—Former number, 39; added, 4.—Total,	43
Suspended, 1. Removed, 4. Dropped, 9.—Present number,	29
Marriages,	1
Burials,	2
Sunday School—Teachers, 3; scholars, 25.—Total	28
Parochial School—Teachers, 1; scholars, 10.— “	11

For Domestic and Foreign Missions, \$29.70; Mission Fund, \$58.50. Communion Alms, \$28.20; Weekly Offertory, \$76.90; Sunday School Offerings—For Missions, \$15.00, and for other objects, \$6.63. Ladies' Aid Association, \$144.25.—Grand total, \$359.18.

An encouraging state of things exists in this parish. A new fence has been put around the church property, and substantial repairs made on the Rectory, through the liberality of the Ladies' Aid Association, and of the Vestry. The reduction in the number of the communicants is in a great measure owing to the erasure of the names of some who have ceased to communicate.

## ST. MARK'S CHURCH, SHREVEPORT. RECTOR, THE REV. W. T. D. DALZELL, D.D.

Baptisms—Adults, 3; infants, 16.—Total number,	19
Confirmations	15
Communicants—Former number, 113; added, 17.—Present number,	130
Died, 4; Removed, 5; Ceased to commune, 4.—Total,	13
Present number,	117
Marriages,	6
Burials,	7
Sunday School—Teachers, 8; scholars, 60.—Total,	68
General Offertory,	\$261.00
Alms,	62.00
Domestic Missions,	11.50
Fund for Disabled Clergymen,	12.50
Diocesan Assessment (on account)	125.00

Total, \$472.00

## ST. MARY'S CHURCH, FRANKLIN. RECTOR, THE REV. CALEB DOWE.

Baptisms—Adults, 3; infants 26.—Total,	29
Confirmations,	11

Communicants—Former number, 44; added, 16.—Total, .....	60
Removed, 2; died, 2.—Present number, .....	56
Marriages, .....	8
Burials, .....	10
Sunday School—Teachers, 8; scholars, 50.—Total, .....	58
Sunday Offerings, .....	\$149.55.

During the past year, we have painted the Church and the Rectory; and we have also, repaired the same, at a cost of five hundred and twenty-five dollars.

MT. OLIVET CHURCH, ALGIERS. RECTOR, THE REV. EDWARD FONTAINE

Baptisms—Adults, 1; infants, 30.—Total, .....	31
Confirmations, .....	9
Communicants who communed, although the names on the Parish Register were many more in 1876-7—Former number about 30; added, 15.—Total, .....	45
Removed, 1; died, 4.—Total, .....	5
Present number about, .....	40
Marriages, .....	11
Burials, .....	12
Sunday School—Teachers, 20; scholars, 145.—Total, .....	165

There is one excellent private school for children, mentioned in my last report, now under the control of one of its former experienced teachers, a communicant of our Church. It is not strictly a Parochial school, and I am not prepared to report its condition. The zeal, and useful labors of the Ladies' Aid Society, and our volunteer choir, have continued without relaxation; and there has been a gratifying improvement in the attendance at our hours of public worship. During several past years, the congregations have been composed, almost exclusively of females. Recently there have been present at public worship, almost as many men as women, showing that in this Parish of the city of New Orleans, *piety* is not so nearly, as it formerly was, *exclusively a female virtue*, and *church-going a feminine habit*. Some improvement of the character of our ruder sex is also exhibited in the composition of our Sunday School. Last year, all the eighteen teachers were ladies; and the most of the scholars were girls. Now, of the twenty teachers, four are young gentlemen; and the 145 scholars show almost an equality of the sexes,—71 boys and 74 girls. The influence of this well-disciplined school has been most beneficial upon the morals and manners of the children and youths of Algiers; and it is manifested in a more reverent deportment in church, and in a polite and decorous behavior in public. There has been a steady and solid, although not a rapid growth of the church in this place during the last year, exhibited more in the piety of the new accessions to our communion than in their numbers.

The whole income of this free church from the offertory and all other sources has only amounted to \$1078 00—all of which has been so economically managed as to leave it unembarrassed with debt.

The expense has been borne by a very few individuals, not one of whom is rich and the most of whom are poor.

SS. ANNA'S CHURCH, NEW ORLEANS, RECTOR, THE REV. JOHN F. GIRAULT.

Baptisms—Infants, .....	44
Confirmations, .....	32
Communicants—Present number, .....	189
Marriages, .....	9
Burials, .....	15
Sunday School—Teachers, 19; scholars, 193.—Total number, ....	212
General offertory, .....	\$100 80
1. Parochial—Building, other purposes and expenses, ....	4,370 78
Parish Aid Society .....	273 00
Sunday School (of which, \$18 66, for Domestic Missions) .....	297 90
2. Diocesan—Episcopal Fund, \$200; Council Fund, \$20... ..	220 00
Disabled Clergy .....	22 45
3. Extra Diocesan —Domestic and Foreign Missions. ....	25 20
<b>Total</b> .....	<b>\$5,310 13</b>

The last annual report from this parish stated the fact of the total destruction by fire of our church edifice, with all of its furniture. Since that time the energies and resources of the parish have been severely tested in the effort to replace the old building by a more elegant and churchly structure. By the blessing of God and the generous assistance of many of our friends, we have now on the site of the old St. Anna's Chapel a handsome brick church, pure Gothic, which is acknowledged by all to be an ornament to the city. The whole of the furniture of the church, including the font of white statuary marble, was made in this city, and proves that our own citizens are equal to the production of work as elegant as that of any of the Northern manufactories, and at a less cost. The plan of the building was designed by one of our native architects, Mr. William A. Freret, and under his supervision the whole of the work has been executed.

I desire to express, in behalf of the congregation, sincere thanks to the kind friends in this city and elsewhere, whose liberal contributions have enabled us to progress thus far with our work. We still need about \$1200 to procure an organ and bell.

The church was opened for public worship, the first Sunday in September last. It has been decided to postpone its consecration for the present, and until it can be thoroughly completed and furnished.

The attendance upon the services during Lent was good. The Sunday School is in a prosperous condition. The children are regular and punctual in their attendance, and give evidence by their progress of the efficiency of their teachers. A great object has been to teach them the duty of practising self-denial; and to make them to appreciate now in their youth, that it is in truth a blessed privilege and means of grace to contribute systematically to the cause of Christ

and His Church. It is a pleasure to acknowledge my indebtedness to the excellent Superintendent for his devotion to the interests of the school, manifested through so many years, and to the teachers for their faithful co-operation.

The Ladies' Parish Aid Society has extended always a ready help to me in caring for the destitute and sick of the parish, and in the performance of other acts of benevolence and usefulness. I desire to record my sincere appreciation of their prompt and cheerful co-operation at all times.

The Young Ladies' Guild has lately been organized, and the members have entered with zeal upon the duties assigned to them. I am encouraged to believe that the Guild will be a valuable auxiliary in the parish, and will soon prove its faith by its works.

EMMANUEL CHURCH, PLAQUEMINE. RECTOR, THE REV. O. HACKETT.

There is no report from this parish.

GRACE CHURCH, LAKE PROVIDENCE, RECTOR, THE REV. F. A. JUNY, S. T. D.

Baptisms—Infants, .....	6
Communicants—Former No. 27; died, 1.—Present number, .....	26
Marriages, .....	3
Burials, .....	5
Sunday School—Teachers, 2; scholars, 24.—Total number, .....	26

CALVARY CHURCH, NEW ORLEANS, RECTOR, THE REV. C. W. KNAUFF.

Baptisms—Adults, 3; infants, 18.—Total number, .....	21
Communicants—Former number (reported), 179; added, 20, .....	199
Removed, 5; died, 1, .....	6
Communicants counted, but not in the parish, 100—106	
Present number of communicants, .....	93
Marriages, .....	4
Burials, .....	8
Sunday School—Teachers, 22; scholars, 127.—Total number, .....	149
Sewing School—Teachers, 8; scholars, 66.—Total number, .....	74
Offerings—1 Parochial: —	
Current Expenses (including specials for choir), .....	\$2,304 54
Church Debt, payment of, .....	800 00
Bishop's Fund, .....	101 00
Communion Alms, .....	110 71
Sunday School, .....	177 70
Church Furnishing (from Chancel Chapter of Guild, \$139 50,	
From subscriptions, &c., .....	\$ 164 30.)—303 80

Total Parochial. .... \$3,797 75

2 General:

Foreign Missions, .....	\$ 4 26
Domestic Missions, .....	17 70— 21 29
Total Offerings, .....	\$3,819 71

The present incumbent became Rector of the parish October 15, 1877.

**CHRIST CHURCH, NEW ORLEANS, RECTOR, THE REV. W. T. LEACOCK, D.D.**  
**ACTING RECTOR, THE REV. W. P. KRAMER.**

Baptisms—Adults, 10; infants, 72.—Total number,.....	82	
Confirmations,.....	46	
Communicants—Former number (as estimated in last report),...	610	
Died, removed, and withdrawn, before the last report, but not so reported, .....	75	
Former number,.....	536	
Added—By removal, 10; by first communion, 49.—Total,.....	59	
Died, 5; removed, 3.—Present number,.....	586	
Marriages,.....	19	
Burials,.....	38	
Sunday School—Officers and teachers, 52; scholars, 485.—Total,.	537	
Industrial School—Officers and teachers, 15; scholars, 133.—Total.	148	
Offerings:—		
Communion Alms,.....	\$651 21	
Christ Church City Mission,...	275 97	
“    “    Benevolent Association,.....	304 35	
“    “    Charity Hospital Fund, .....	72 88	
“    “    Sunday School,.....	119 71	
“    “    “    “    for Childrep’s Home,.....	160 00	
“    “    Industrial School,.....	51 90	
“    “    Ladies’ Aid Society, .....	526 10	
Mrs. Cuthbert Slocomb’s contribution to Children’s Choir,	150 00	
Pew Rents and Weekly Offertory,.....	9,567 26	
Children’s Home (exclusive of amount from Sunday School),	141 45	
For the Education of Candidates for the Sacred Ministry,.	50 00	
Missions. {	Diocesan,.....	86 65
	Domestic, .....	81 00
	Foreign,.....	25 00
Grand total,.....	<u>\$12,263 48</u>	

**GRACE CHURCH, MONROE, RECTOR, THE REV. T. B. LAWSON, D.D.**

Baptisms—Infants, .....	1
Confirmations,.....	7
Communicants—Former No. 27; added, 7.—Present number.....	34
Sunday School—Teachers,.....	8
Scholars,.....	35—Total, 43

By the exertions of the ladies, and the aid of the Bishop, the debt has been paid. I have been in charge of this parish only since April 1, 1878.

**CHURCH OF THE ASCENSION, DONALDSONVILLE, RECTOR, REV. EDWARD LEWIS.**

Baptisms —Adults, 1; infants, 8.—Total number.....	9
Communicants—Former No. 30; added, 13.—Total number.....	43
Removed, 2. —Present number.....	41

Marriages, .....	4
Burials, .....	4
Sunday School - Teachers, .....	5
Scholars, .....	35
Total, .....	40

It gives me pleasure to report that our church is in a better condition now, than when we first found it. From having no Sunday School to begin with, we now have thirty-five scholars, and five teachers.

The Ladies' Aid Association, which has been but lately organized, is in every respect a *success*, and it is to be hoped that the interest now awakened will continue to increase, and that peace and harmony will prevail. Our congregations are gradually increasing, though we occupy rather a peculiar position to grow numerically from the fact that we are surrounded on one side by a strong Jewish element, and on the other are hemmed in by the Romanists who have no sympathy whatever for us. Should any good work be accomplished it must indeed be by the finger of Almighty God.

Our "Ladies' Benevolent Society," with help received from friends outside of the church, have been enabled to have the church painted, and the chancel beautifully carpeted, and completely furnished, so that everything looks attractive and churchly; and the best of it is, that *all* is paid for, save a few dollars.

The old rectory has also been changed and converted into a cottage, making quite a comfortable little home. It cost the vestry \$1000 to make the necessary alterations. *Four hundred dollars* have already been paid on it, and there is still a debt of \$600 due which it is to be hoped will soon be raised.

#### Collections and contributions

Ladies' Aid Association.....	\$83 00
Rector's salary.....	75 00
Communion alms.....	10 00
Diocesan fund.....	10 00
Total.....	<u>\$178 00</u>

A class of candidates for confirmation await the Bishop's visitation.

#### Collections, Contributions, Debts, &c.:

The Ladies' Benevolent Society..	\$200 00
Weekly Offertory.....	51 00
Communion Alms.....	16 00
Rector's salary, and immediate church expenses.....	639 90
Diocesan Fund.....	10 00
Total.....	<u>\$916 90</u>

The above items in the Financial Report have been computed from June, 1877, to date.

## CHRIST CHURCH, NAPOLEONVILLE, RECTOR, THE REV. EDWARD LEWIS.

Baptisms—Infants, . . . . .	2
Communicants—Former and present number . . . . .	38
Sunday School—Teachers, . . . . .	5
Scholars, . . . . .	30—Total, 35

## ST. JOHN'S CHURCH, THIBODAUX, RECTOR, REV. CHARLES F. D. LYNE, M. A.

Baptisms—Infants, . . . . .	9
Confirmations, . . . . .	1
Communicants—Former No. 34; added, 1.—Total number, . . . . .	35
Removed, 2; present number, . . . . .	33
Sunday School—Teachers, . . . . .	2
Scholars, . . . . .	16—Total, 18
Marriages, . . . . .	3
Burials, . . . . .	13

The ladies have formed themselves into a "Ladies' Aid Society," which has been most efficient. The improved appearance of the cemetery, the funds raised for the repairs on the church, no less than their unremitting labor in striving to collect the Rector's salary, bear ample testimony to the value of the first year's work of this society.

## TRINITY CHAPEL, TRINITY PARISH, NEW ORLEANS, RECTOR, THE REV. HUGH MILLER THOMPSON, D.D. RECTOR'S ASSISTANT, THE REV. MELVILLE MAURY MOORE.

Baptisms—Adults, 10; infants, 31.—Total number, . . . . .	41
Confirmations, . . . . .	24
Communicants—Former No., 103; added, 24.—Total number, . . . . .	127
Removed, 29; died, 4.—Present number, . . . . .	94
Marriages, . . . . .	6
Burials, . . . . .	12
Sunday School—Teachers, . . . . .	23
Scholars, . . . . .	206—Total, 229
Offerings, . . . . .	\$497 80
Support of the Episcopate, . . . . .	19 50
Ladies' Aid Association, . . . . .	162 95
Sunday School Offerings, . . . . .	138 70
Sunday School Collection for Chapel repairs, . . . . .	59 82
Sunday School Easter offering, appropriated to the use of the Minister in charge, . . . . .	43 30

Total, . . . . . \$922 07

The bare figures above enumerated do not fully tell the story of this parish mission. A comparison with the report of last year will give some idea of the growth of the work. I gladly testify to the real christian and churchly spirit that animates the people of this congregation. It has proven itself equal to obstacles and discourage-



ments that have often defeated similar outposts of the church. Again, I call attention to the Sunday School work. It is not often that a Sunday School is able to support itself, independent of all extraneous aid, and at the same time contribute so largely to the expenses of the parish work. Our dear children set us examples in zeal and liberality, as well as in faith.

The number of communicants "removed" may appear large. But, as there is no provision made for accounting for those who have practically separated themselves from the communion of the church by abstaining from the Lord's Supper for an unlawful time, I have included several who have done so in the number of "removed." It is not in agreement with the *truth* of statistics to report those as communicants who do not commune, and not just, in the matter of common burdens, to those who do.

I cannot close this report without alluding to the substantial aid the *Rector* of the parish has given to the work. The maintenance of the services of the chapel has been provided for by his individual contributions.

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ST. JAMES'S CHURCH, ALEXANDRIA, RECTOR, THE REV. A. N. OGDEN.

Baptisms—Adults, 2; infants, 10.—Total number,.....	12
Confirmations,.....	12
Communicants—Former No. 133; added, 5.—Total number,.....	138
Removed, 2.—Present number,.....	136
Marriages,.....	7
Burials,.....	6
Sunday School—Teachers, 14; scholars, 69.—Total,.....	83
Rector's Salary,.....	\$1,081 00
Offerings,.....	113 00
Diocesan Fund,.....	55 00
Council Fund,.....	10 00
Sunday School Collections,.....	133 00
Debts (about),.....	700 00
Total.....	\$2,092 00

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ST. PETER'S CHURCH, PINEVILLE, RECTOR, THE REV. A. N. OGDEN.

Baptisms—Adults, 2; infants, 7.—Total number,.....	9
Confirmations,.....	7
Communicants—Former No. 45; added, 3.—Total number,.....	48
Removed, 1; died 1.—Present number,.....	46
Marriages,.....	4
Burials,.....	5
Sunday School—Teachers, 3; scholars, 20.—Total,.....	23
Rector's Salary,.....	\$109 00
Repairs,.....	35 00
Episcopal Fund,.....	17 75
Total.....	\$161 75

CHURCH OF THE ANNUNCIATION, NEW ORLEANS. RECTOR, THE REV.  
JNO. PERCIVAL, D. D.

Baptisms—Adults, 6 (1 colored); infants, 32.—Total	38
Confirmations	25
Communicants—Former number, 101; added, 6.—Total	107
Removed, 8; died, 4; present number	95
Marriages	13
Burials	27
Sunday School—Teachers, 15; scholars, 130.—Total number	145
Offertory—Weekly Offerings	\$ 798.20
“ Monthly (in envelopes)	1,419.60
“ Special Easter (in envelopes)	448.15
Diocesan Assessment	151.50
Diocesan Missions	85.40
Fund for disabled Clergy	25.20
Children's Home	190.25
Sunday School	97.00
Interest Fund	240.00
Young Ladies' Parish Debt Association	250.00
Ladies' Parish Aid Society	2,005.65
Total	\$5,710.95

Having been further reduced during the past year, the church debt now stands,—\$4,750. On this amount, the interest is all paid up, one year in advance.

The satisfactory condition of its temporalities encourages and nerves the parish to increased activity in all its labors. Every organization in the Church of the Annunciation offers the pleasant retrospect of much useful work done; and the hopeful prospect of much more promised.

Supported by the unswerving fidelity and attachment of a devoted people, the Pastoral office is felt to be more of a privilege than of a charge.

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ST. ANDREW'S CHURCH, CLINTON, RECTOR, THE REV. JAMES PHILSON.

Baptisms—Adults, 2; infants, 7.—Total number	9
Confirmations	7
Communicants—Former No. 70; added, 7.—Total number	77
Removed, 2.—Present number	75
Marriages	7
Burials	2
Sunday School—Teachers, 4; scholars, 40.—Total	44

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ST. ALBAN'S CHURCH, JACKSON, RECTOR, THE REV. JAMES PHILSON.

Confirmations	1
Communicants—Former No. 8; added, 2.—Total number	10
Removed, 2.—Present number	8

CHURCH OF THE NATIVITY, ROSEDALE, RECTOR, THE REV. JOHN PHILSON.	
Baptisms—Infants, .....	4
Confirmations, .....	4
Communicants—Former No. 12; added, 4.—Total number, .....	16
Removed, 5; died, 1.—Present number, .....	10
Marriages, .....	1
Burials, .....	5
Assessment for past year, .....	\$18 00
Communion Alms, .....	28 00
Domestic Missions, .....	33 50
<hr/>	
Total, .....	\$79 50

ST. JAMES'S CHURCH, BATON ROUGE, RECTOR, THE REV. CHARLES STEWART.	
Baptisms—Adults, 8; infants, 19.—Total number, .....	27
Confirmations, .....	16
Communicants—Former No. 40; added, 13.—Total, .....	53
Removed, 2; died, 1.—Present number, .....	50
Marriages, .....	6
Burials, .....	6
Sunday School—Teachers, 6; scholars, 54.—Total, .....	60
Communion Alms, .....	\$ 65 00
Pastoral Aid Society, .....	112 35
Sunday School, .....	38 20
Domestic and Foreign Missions, .....	4 50
Diocesan Fund, .....	37 00
<hr/>	
Total... ..	\$257 05

The Treasurer's Report is not included in the above financial statement.

CHURCH OF THE EPIPHANY, NEW IBERIA. THE REV. ROBERT S. STUART.	
Baptisms—Infants, .....	8
Confirmations, .....	3
Communicants—Former No. 30; removed, 1; died, 1.—Present No. ..	28
Sunday School—Teachers, 5; scholars, 30. --Total, .....	35
• Offertory, .....	\$ 79 35
Minister's Salary, .....	125 00
Donations for repairs on church, .....	2,500 00
Proceeds of two entertainments, for repairs on church, .....	575 00
Debt remaining on church, for repairs, .....	400 00
<hr/>	
Total... ..	\$3,209 35

From an unsightly structure, our church, through the generous liberality of Mrs. Hopkins, and others, has been made one of the most beautiful edifices in the Diocese.

## ZION CHURCH, ST. MARTINSVILLE, THE REV. ROBERT S. STUART.

Baptisms—Infants, .....	1
Communicants—Former and present number, .....	8
Burials, .....	2
Collections, .....	\$13 90
Diocesan Fund, .....	8 00
Board of Missions, .....	2 00
Total, .....	\$23 90

## ST. JOHN'S CHURCH, NEW ORLEANS, RECTOR, THE REV. A. J. TARDY.

Baptisms—Adults, 1; infants, 26.—Total number, .....	27
Confirmations, .....	3
Communicants—Former No. 126; added, 28.—Total number, .....	164
Removed, 26; died, 6.—Present number, .....	122
Marriages, .....	10
Burials, .....	21
Sunday School—Teachers, 14; scholars, 100.—Total, .....	114
Evening Sunday School—Teachers, 9; scholars, 44.—Total, .....	53
Offerory, .....	\$155.60
Communion Alms, .....	63.60
Donations, .....	15.50
House Rent, .....	71.25
Concert, .....	76.00
Subscriptions, .....	273.55
Parish Guild, .....	378.65
Sunday School, .....	183.81
Total, .....	\$1,217.96

## TRINITY CHURCH, NEW ORLEANS. RECTOR, THE REV. H. M. THOMPSON, D. D.

The Rev. Melville M. Moore, Assistant Priest. The Rev. I. N.

Marks, Jr., Deacon. The Rev. Frank Thompson, Deacon.

Baptisms—Adults, 4; infants, 42.—Total, .....	46
Confirmations, .....	14
Communicants—Former number, 462; added, 20.—Total, .....	482
Removed, 29; died, 3; present number, .....	450
Marriages, .....	13
Burials, .....	17
Sunday School—Teachers, 44; scholars, 308.—Total, .....	352
Parochial School—Teachers, 5; scholars, 50.—Total, .....	55
Pew rents and assessments, .....	\$9,225.70
Communion Alms, .....	420.01
Diocesan Missions, .....	187.40
University of the South, .....	50.00
Collections in Church, .....	5,082.23
Trinity Benevolent Ass'tion, in charity	343.14
Bishop Polk Society, to Church Home	225.00

For the Poor,.....	517.50
Communion Service, .....	853.00
Church Debt, .....	2,000.00
Rectory,....	921.60
Sunday School,.....	380.00
Other Gifts,.....	128.15
Total,.....	\$19,833.73

N. B.—Other sums by the various committees of this Society, raise the total of its disbursements to \$4,149.22.

An amount of money has been raised by the new association, "The Church Debt Society," which is not reported above. Apart from that, the debt has been reduced this year, \$2000.

The Bishop Polk Society has suffered a great loss in the retirement of its late President, who so efficiently served it for so long. It has however, nobly done its work, this year, as hitherto,—a help always ready to the Rector, and to the Parish,—a help invaluable.

The new Church Debt Society is at work with vigor, to help lessen and at last, remove the heavy encumbrance so long resting on the Parish.

By the aid of the Bishop Polk's Society, the payments on the Rectory have been regularly made.

The Trinity Benevolent Society has increased in membership and in good works. It is an instrument of blessing to many helpless and needy.

The Sunday School, under its efficient Superintendent and faithful teachers, is a real nursery of the Church. The children are catechised by the Rector, openly in the Church, once each month.

Trinity School does not receive the patronage it deserves. There is no better teaching, no more thorough work done in any school with which I am acquainted. The accomplished Principal is a born teacher.

In the work of the Parish (he having had entire charge of the Chapel, and having besides greatly helped the Rector in the Church). The Rev. Melville M. Moore, has been "a workman that needeth not to be ashamed."

The Rector desires to put on record his sense of the faithfulness, zeal and modest worth of his assistant,—who, to his great regret, and the regret of the Parish, is about entering on work in another Diocese.

The labors in this great Parish have not been light, nor the cares unweighty during the past year.

But cares and labors have been lightened by the most kindly help and ever ready sympathy of a people who, from the first, have been loyal and loving, and to minister to whom is not a duty, only,—but a delight and blessing.

The Rector cannot close without expressing his sense of the valuable services in the Parish of the Rev. I. N. Marks, Jr., Deacon, who has helped much in the Lord.

**ST. GEORGE'S CHURCH, NEW ORLEANS, RECTOR, REV. G. R. UPTON.**

Baptisms—Adults, 1; Infants, 15.—Total number, .....	16
Confirmations, .....	2
Communicants—Present number, .....	40
Marriages, .....	8
Burials, .....	13
Sunday School—Teachers, 13; scholars, 65.—Total .....	78
Pew Rents, .....	\$ 485 90
Children's Home, .....	81 50
Parish Aid, .....	443 85
Weekly Offerings, .....	117 20
Easter Offering, .....	28 00
Sunday School, Weekly Offerings, ....	60 60
Sunday School, Easter Offerings, ....	45 20
Bishop's Fund, .....	60 20
Holy Communion Alms, .....	40 60
Donations, .....	23 50
Domestic Missions, .....	3 25

Total .....

\$1,389 80

The Parish Aid is a very valuable auxiliary to the work of St. George's Church. Year by year, we believe, that St. George's is growing. It is situated in a part of the city that is improving, where people seek residences; and of course, there must be material for the Church.

There is a great deal of work ahead of us. One of the most important things, at present, is to secure a site on St. Charles street. We hope to put forth effort at once, to do this. I have now been Rector of St. George's sixteen months, and must say that everything has worked very satisfactorily.

**ST. PAUL'S CHURCH, NEW ORLEANS, RECTOR, REV. H. H. WATERS, M. A.**

Baptisms—Adults, 4; infants, 25.—Total number, .....	29
Confirmations, .....	18
Communicants—Former No. 320; added, 50.—Total number, ...	370
Removed, or ceased to commune, .....	40
Died, 5.—Present number, .....	325
Marriages, .....	8
Burials, .....	15
Sunday School—Teachers, 22; scholars, 256.—Total .....	278
Children's Home, .....	\$ 144 00
Disabled Clergy, .....	85 10
Diocesan Missions, .....	143 80
"    Assessment, .....	575 00
Domestic Missions, .....	160 00
Pew Rents, Offertory, .....	4,537 15
(Including special collections and Communion Alms.)	
Sunday School, .....	395 00

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Ladies' Parish Aid, . . . . .	500 00
Special Efforts and Donations towards Debt of the Church, . . . . .	2,870 85
Reduction of Principal Debt and In- terest during the year, . . . . .	4,721 00
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Total amount received, . . . . .	\$8,835 00

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TRINITY CHURCH, CHENEYVILLE, REV. OLIVER WILSON.

Baptisms—Adults, 5; infants, 15.—Total number, . . . . .	20
Confirmations, . . . . .	4
Communicants—Former number, 41; added, 4.—Total, . . . . .	45
Removed, 2.—Present number, . . . . .	43
Marriages, . . . . .	4
Burials, . . . . .	13
Board of Missions,—For Minister's sal- ary, . . . . .	\$100 00
Cheneyville, . . . . .	360 65
From Mission Stations, . . . . .	77 30
Sunday School,—expenses, . . . . .	28 00
Communion Alms, . . . . .	37 15
Episcopal and Council Fund, . . . . .	13 00
Further from Mission Stations, . . . . .	30 15
	<hr/>
Total, . . . . .	\$646 25

Mrs. Constance Meade, of New London, Connecticut, for church repairs and improvements, has given,—\$421 28. Besides this munificent donation, the church here has experienced other tokens of Mrs. Meade's kindness and devoted churchmanship. The prospects are good, though the times are hard.

The above report would be imperfect, did I not mention that, as his part in supporting the Church, Mr. T. B. Helm has kindly made it his business to give me a home.

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ST. MARY'S CHURCH, BAYOU GOULA, MR. J. D. MURRELL, SECRETARY.

Baptisms—Infants, . . . . .	2
Confirmations, . . . . .	1
Communicants—Former number, . . . . .	30
Removed, 10.—Present number, . . . . .	20
Marriages, . . . . .	1
Sunday School—Teachers, 2; scholars, 7.—Total, . . . . .	9

No Rector for two years; one badly needed.

Parochial Reports and Diocesan Assessments have failed  
from the following Parishes and Mission Stations:

1. Christ Church, Bastrop.
2. Church of the Redeemer, Prairie Jefferson.
3. St. Andrew's Church, Prairie Merouge.
4. Church of the Epiphany, Opelousas.
5. St. John's Church, Washington.
6. Christ Church, Covington.
7. St. Joseph's Church, St. Joseph.
8. Church of the Incarnation, Amite.
9. All Saints' Church, Pontchatoula.
10. St. Jude's Church, Arcola.
11. St. John's Church, Minden.

### SOME REPORTS OF MISSIONS.

#### LIVONIA, POINTE COUPEE, REV. A. G. BAKEWELL.

Baptisms—Adults, 6; infants, 1.—Total number, - - - 7  
 Confirmations, - - - - - 13  
 Communicants—Former No. 14.—Present number, - - - 15

This mission is now under the care of the Rev. John Philson, Church of the Nativity, Rosedale, who reports as follows:—

A promising mission has been established during the present year at Livonia. Some families, formerly resident on Grosse Tete, have removed to the Maringouin; and these, together with many others in the neighborhood, who are favorable to the Church, form a large community and offer a most inviting field for missionary work.

#### AFTON VILLA, WEST FELICIANA, REV. A. G. BAKEWELL.

Confirmations, - - - - - 1

#### MISSION OF ST. BARNABAS, LAKELAND, POINTE COUPEE, REV. A. G. BAKEWELL.

Baptisms—Adults, 0; infants, 15.—Total number, - - - 15  
 Confirmations, - - - - - 7  
 Communicants—Former No. 16.—Present number, - - - 16

N. B.—The Mission of St. Barnabas is recently established.

#### TUNICA, WEST FELICIANA, REV. A. G. BAKEWELL.

Baptisms—Infants, 2.—Total number, - - - 2  
 Confirmations, - - - - - 2  
 Communicants—Present and former number, - - - 5



**CHAPEL OF THE GOOD SHEPHERD, WEST FELICIANA, REV. A. G. BAKEWELL**

Confirmations, - - - - -	2
Communicants—Former and present number, - - - - -	7
Marriages, - - - - -	2

This Mission Station is served by Mr. F. E. Evans, lay reader, every Sunday.

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<b>MISSION SCHOOL (COLORED), ST. PETER'S, PINEVILLE, REV. A. N. OGDEN.</b>	
Teachers, 2; scholars, 30.—Total, - - - - -	32

**MISSION OF MT. WILLING, JACKSON, REV. JAMES PHILSON.**

Confirmations, - - - - -	3
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**THE MISSION OF WEST BATON ROUGE, BATON ROUGE, REV. JAMES PHILSON.**

Baptisms—Infants, - - - - -	2
Communicants—Present number, - - - - -	8
Sunday School—Teachers, 2; scholars, 16.—Total, - - - - -	18
Domestic Missions, - - - - -	\$19 55
Communion Alms, - - - - -	5 00

Total, - - - - - \$24 55

The Mission of West Baton Rouge is greatly appreciated by the people; but they suffered so much by the disastrous failure of last year's crop that they can make no attempt at present to build a church.

**MISSION IN THE COURT HOUSE, WEST BATON ROUGE, REV. CHARLES STEWART.**

Communicants—Present number, - - - - -	10
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I have to report that upon the first Sunday in September, 1877, I commenced holding a mission service in the Court House, at West Baton Rouge; and the services have been, since this date, kept up without intermission, every Lord's Day. The congregations are composed principally of Methodists, Presbyterians, Roman Catholics, and a little band of our own communion. A church building is expected to be erected here soon. The services have been well attended. We have now ten communicants. May the good Lord of the harvest bless the seed already sown, and may His grace enable us to work out our mission, seeking to make this wretched world better than we found it; and, in good and holy works, to leave our "footprints on the sands of Time."

**MISSION AT MORGAN CITY, REV. R. S. STUART; REV. C. DOWE.**

A very neat school house has been built at Morgan City, which will be used for chapel services, once a month.

MISSIONS OF HOLMESVILLE, KANONIE, AND EVERGREEN, REV. O. WILSON.

Contributions for salary of Minister,	-	-	-	-	\$77 30
Diocesan and Council Funds:—					
Holmesville,	-	-	-	-	2 00
Evergreen,	-	-	-	-	11 00
Total,	-	-	-	-	\$90 30

GRACE CHURCH, HAMMOND, PARISH OF TANGIPAHOA.

Baptisms—Adults, 2; infants, 2.—Total number,	-	-	-	-	4
Confirmations,	-	-	-	-	2
Burials,	-	-	-	-	4
Communicants—Former No. 8; added, 2.—Total number,	-	-	-	-	10
Removed, 1.—Present number,	-	-	-	-	9
Sunday School—Teachers, 5; scholars, 42.—Total,	-	-	-	-	47
Minister's Salary,	-	-	-	\$	70 00
Church Debt,	-	-	-	-	219 55
Assessment,	-	-	-	-	9 00
Sunday School,	-	-	-	-	27 00
Total amount,	-	-	-	\$	325 55
Debt on the Church	-	-	-	-	\$1268 86

ST. PHILIP'S CHURCH, (FREEDMEN), NEW ORLEANS, REV. C. H. THOMPSON,  
DEACON IN CHARGE.

Baptisms—Adults, 12; infants, 6.—Total number,	-	-	-	-	18
Confirmations,	-	-	-	-	14
Communicants—Present number,	-	-	-	-	31
Marriages,	-	-	-	-	1
Burials,	-	-	-	-	4
Sunday School—Teachers, 5; scholars, 70.—Total,	-	-	-	-	75
Pew Rents,	-	-	-	\$	60 00
Offertory,	-	-	-	-	75 00
Ladies' Aid Society,	-	-	-	-	143 90
Contributions from friends,	-	-	-	-	350 00
Receipts from other sources,	-	-	-	-	23 85
Total,	-	-	-	-	\$652 75

Our work is new, and is beset with the trials and difficulties incident to every new enterprise. The task before us calls for much patience, and hard, earnest, aggressive work.

We are laboring under some financial embarrassments; but already, I think I see "a silver lining to the cloud." I have faith in God to believe that He will bring us out all right.

## Summary of Statistics, Diocese of Louisiana, for the year 1877—1878.

Baptisms—Adults,.....	94	Industrial Schools—	
Infants,.....	567	Teachers,.....	23
Confirmations,.....	332	Pupils,.....	199
Communicants,.....	3016	Contributions—	
Marriages,.....	169	Communion Alms,.\$	1,537 48
Burials,.....	306	Extra Diocesan,...	360 74
Sunday Schools—Teachers,.	343	Diocesan,.....	2,427 10
Scholars,..	2727	Parochial,.....	53,402 92
Parochial Schools—Teachers,	6		
Pupils, ...	60		

GENERAL STATISTICS OF THE DIOCESE OF LOUISIANA, FORWARDED TO THE  
SECRETARY OF THE GENERAL CONVENTION, BUT TOO LATE FOR PUBLICA-  
TION IN THE JOURNAL, A. D. 1877.

	A. D. 1875.	A. D. 1876.	A. D. 1877.
Baptisms—Infants,.....	484	601	515
Adults.....	90	105	92
Confirmations,.....	238	417	257
Communicants,.....	3,778	3,206	3,260
Marriages,.....	132	150	135
Burials,.....	268	252	267
Sunday School—Teachers	350	303	336
Scholars	2,691	2,515	2,781
Parish School—Teachers	20	6	19
Scholars	304	90	210
Ordination—Diaconate...	3	1	2
Priesthood,..	1	3	1
CONTRIBUTIONS—			
Communion Alms,.....	\$2,064 00	\$2,250 83	\$1,325 84
Extra Diocesan,.....	61 75	229 40	82 25
Diocesan,.....	2,636 35	1,184 85	4,804 64
Parochial,.....	59,117 15	55,185 45	53,978 86

## APPENDIX II.

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## REPORT OF THE TREASURER OF THE DIOCESE.

DIOCESE OF LOUISIANA, "*Episcopal Fund*," in account with *McWILLIAM*  
*WRIGHT, Treasurer.*

1878.

May 1. To Balance.....	\$ 567 28
Christ Church, New Orleans .....	1200 00
Trinity Church, New Orleans.....	1400 00
St. Paul's Church, New Orleans.....	550 00
St. Anna's Church, New Orleans.....	200 00
St. George's Church, New Orleans.....	60 00
Calvary Church, New Orleans ....	101 00
Church of the Annunciation, New Orleans.....	151 50
St. Stephen's Church, (last year).....	11 00
St. Stephen's Church.....	16 00
St. Mary's Church, Franklin.....	68 00
St. Mark's Church, Shreveport.....	125 00
St. Andrew's Church, Clinton.....	17 45
Church of the Nativity, Rosedale.....	19 50
Trinity Church, Cheneyville.....	20 15
Evergreen and Holmesville.....	13 00
St. Alban's Church, Jackson.....	8 00
Church of the Epiphany, New Iberia.....	40 00
St. Mathew's Church, Houma.....	58 50
Protestant Episcopal Association.....	1100 00
"                    "                    ".....	220 00
Grace Church, St. Francisville.....	25 00
	<u>\$5969 38</u>

1877.

May 3. By Cash paid Bishop Wilmer.....	\$ 500 00
May 16. By Equitable Life Assurance Co.....	344 70
By $\frac{1}{4}$ per cent. premium .....	1 29
Aug. 6. By Cash paid Bishop Wilmer.....	500 00
Nov. 12. By Equitable Life Assurance Co.....	343 84

1876.

Jan. 28. By Cash paid Bishop Wilmer.....	500 00
Mar. 19. By Cash paid Bishop Wilmer.....	121 00
April 13. By Cash paid Bishop Wilmer.....	700 00
May 1. By Cash paid Bishop Wilmer.....	2000 00
By Cash paid for Stationery and Postage.....	4 00
	<u>954 55</u>
	<u>5969 38</u>
Balance Cash on hand .....	954 55
Cash paid Bishop Wilmer.....	679 00
	<u>275 55</u>

**DIOCESE OF LOUISIANA, "Concoil Fund," in account with McWILLIAM  
WRIGHT, Treasurer.**

1878.

May 1.	To Balance.....	\$318 00
"	" Christ Church, New Orleans .....	50 00
"	" St. Paul's Church, New Orleans.....	25 00
"	" St. George's Church, New Orleans.....	10 00
"	" Trinity Church, Cheneyville.....	10 00
"	" Trinity Church, New Orleans.....	50 00
"	" St. Mary's Church, Franklin .....	10 00
"	" Church of the Ascension, Donaldsonville .....	10 00
"	" St. Anna's Church, New Orleans .....	90 00
		<u>\$403 00</u>

1877.

April 16.	By Cash paid Sexton .....	\$ 10 00
May 1.	" " F. F. Hansell.....	2 70
April 19.	" " General Expenses.....	20 00
10.	" " F. F. Hansell.....	100 00
June 4.	" Printing Circulars.....	9 00
27.	" F. F. Hansell.....	38 55
July 12.	" F. F. Hansell.....	10 00
Oct. 8.	" Rev. M. Moore.....	2 00

1878.

April 24.	" M. Sagendorph .....	4 00—\$196 25
		<u>\$206 75</u>

**DIOCESE OF LOUISIANA, "Mission Fund," in account with McWILLIAM  
WRIGHT, Treasurer.**

1878.

May 1.	To Balance .....	\$230 56
"	" Trinity Church, New Orleans.....	160 25
"	" Christ Church, New Orleans .....	157 85
"	" St. Paul's Church, New Orleans .....	147 85
"	" Church of the Annunciation.....	44 10
"	" Parish of Plaquemine .....	23 00
"	" Cheneyville and Evergreen.....	25 00
	Net.....	25 00
		<u>\$371 00</u>
		562 80
	To Balance Cash on hand.....	<u>\$308 80</u>

1877.

April 30.	By Cash paid Rev'd A. G. Bakewell.....	\$ 10 00
May 3.	" " " " C. Cameron.....	25 00

## 75

**SYNOPTICAL STATEMENT OF THE ACCOUNTS OF THE DIOCESE OF  
LOUISIANA WITH THE RIGHT REV'D J. P. B. WILMER, D. D.,  
BISHOP.**

**McWM. WRIGHT,**  
*Treasurer.*

NEW ORLEANS, MAY 22ND, 1878.

1877.						
April 21.	For payment this date to McWm. Wright.....					\$220 00
May 2.	"	"	"	"	"	220 00
July 20.	"	"	"	"	"	220 00
Nov. 12.	"	"	"	"	"	220 00
1878.						
Jan. 21.	"	"	"	"	"	220 00
April 16.	"	"	"	"	"	220 00
						<u>\$1320 00</u>

**CR.**

1877.

April 21.	By dividend from Carrollton R. R.....	\$220 00
May 2.	" " " " [declared in Jan.].....	220 00
July 20.	" " " " .....	220 00
Nov. 12.	" " " " .....	220 00

1878.

Jan. 21.	" " " " .....	220 00
April 20.	" " " " payable this date.....	220 00

\$1320 00**E. & O. E.**

NEW ORLEANS, APRIL 16, 1878.

B. BISCOE, Treasurer.

The securities belonging to this fund are unchanged since last report. Say 6 Consolidated Bonds for \$1000 each; 140 Premium Bonds for \$20 each; 88 Shares Carrollton Railroad Stock, par value \$100 each—market value \$123 each.

**THE DISABLED AND SUPERANNUATED CLERGY FUND,***In account current with B. BISCOE, Treasurer.*

1878.

Mar. 13.	Paid for relief of Rev. C. W. Hilton, by the Bishop's order,.	\$25 00
April 8.	" " " " " " " " ..	25 00
April 16.	Balance to the credit of this fund.....	208 03
		<u>\$258 03</u>

**CR.**

1877.

Nov. 30.	By quarterly interest on one share Sun Ins.....	\$ 2 50
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1878.

Jan. 10.	" " " " " " " " .....	2 50
Feb. 11.	By offerings from Christ Church.....	117 28
Feb. 11.	" " St. Anna's Church.....	22 45
Feb. 18.	" " St. Paul's Church.....	85 10
Feb. 26.	" " Annunciation Church.....	25 70—250 53
April 1.	By quarterly interest from Sun Ins.....	2 50
		<u>\$258 03</u>
April 16.	By balance on hand this date.....	\$218 03

NEW ORLEANS, APRIL 16, 1878.

B. BISCOE, Treasurer.

The City Gold Bond belonging to this fund was converted into City Premium Bonds by order of the Society, and the securities representing the fund are 50 Premium Bonds for \$20 each, bearing interest at five per cent. per annum One Share Sun Insurance Co. Stock, \$100 par value.

**CHARTER**  
**OF THE**  
**Protestant Episcopal Association**  
**OF LOUISIANA**  
**OF THE**  
**FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

—••—  
**Approved April 15, 1853.**  
—••—

1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicile is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized. able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments, any sum and sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit: said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said



Church; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicile, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead; vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the following named persons, to wit: the Rt. Rev. Leonidas Polk, Bishop of the Diocese of Louisiana; the Revs. Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedges, and McCoy, Clergymen of said Diocese, and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at their annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas,

causes, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and shall be and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do every thing needful for the good government and support of this Corporation, to receive the titles for property of all donations and bequest of movables, immovables, or other property, and the same to dispose of according to the will and directions of the respective donors or testators, or, in absence of any specific directions, to dispose of the same by sale, lease, or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in like manner; they shall make a report, in full detail, of all their doings to each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the regular order of their several dates, all business or other transactions of the Association, which said books shall be open to the inspection of any of the members of this Association.

8. The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of except with the assent of said Diocesan Convention, and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

9. The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

10. It shall be the duty of the Treasurer to keep a set of books, in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinafore named, as proposed recipients of said funds.

11. Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case the person or persons shall be a life member or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or such other fund as the Directors and Convention may consider necessary to

aid at the time of receiving said subscriptions, and in the manner hereinbefore provided.

Signed, LEONIDAS POLK,  
 " W. T. LEACOCK,  
 " CHAS. GOODRICH,  
 " ALEXANDER F. DOBIE  
 " N. O. PRESTON,  
 " AMOS D. McCOY,  
 " J. LLOYD JOHNSTON,  
 " ELIJAH GUION,  
 " L. C. DUNCAN,

Signed, JOHN L. LOBDELL,  
 " GEORGE S. GUION,  
 " WM. M. GOODRICH,  
 " CHARLES HARROD,  
 " G. B. DUNCAN,  
 " JAMES McCONNELL,  
 " GEO. M. GILBERT,  
 " JOHN R. THOMPSON,  
 " J. GRIMSHAW.

## CERTIFICATES.

THE STATE OF LOUISIANA, }  
 PARISH OF ORLEANS. }

I have perused and examined the foregoing instrument of writing, wherein the subscribers thereto have specified the purposes and objects of their Association, and the name and style thereof; and it is the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853.

[Signed],

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
 April 15, 1853. }

Having examined the Constitution and Act of Incorporation, entitled, the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of Incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

P. O. HEBERT,

Governor of the State of Louisiana.

### OFFICE OF THE SECRETARY OF STATE.

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 9th day of May, A. D., 1853.

[Signed],

ANDREW S. HERRON,

Secretary of State.

# CONSTITUTION

## OF THE

### DIOCESE OF LOUISIANA.

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#### ARTICLE I.

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

#### ARTICLE II.

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

#### ARTICLE III.

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to a representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it

consists of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. A representation, whether Clerical or Lay, from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*. Two-thirds of the Clergy entitled to a vote be present, and two-

thirds of the congregations entitled to a vote be represented; otherwise, two-thirds of the vote of each order shall be necessary to determine the choice.

#### ARTICLE VIII.

At every Annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.

In case any deputy appointed as above shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or, in case of his absence, or, of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any deputy so declining, or unable to attend; *Provided*, That such substitute be a member of the Protestant Episcopal Church in Louisiana.

#### ARTICLE IX.

This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present, nor unless such alteration shall have been proposed and accepted at a previous annual meeting; *Provided however*, That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.

# CANONS.



## CANON I.

### OF NEW PARISHES.

The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of \_\_\_\_\_ Church, in \_\_\_\_\_;" shall specify the purposes and objects of the Corporation; the time when and the manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the parish has complied, or not with the foregoing provisions.

## CANON II.

### OF PARISH MEETINGS.

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the parish, and during the period have belonged to the same, shall be entitled to vote.

## CANON III.

### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister; and to provide for his maintenance; to keep order in the

Church during the celebration of Divine worship; and in general to act as helpers to the Minister in whatever is appropriate to Laymen for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of Public Worship, and the instruction of the congregation by occasional clerical services, or by lay reading, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat—and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be in the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every parish in union with the Council to send annually to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for publishing the Journals and other Contingent expenses of the Council. Each parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council; the delegates from each parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every minister shall keep a register of baptisms, confirmations, communicants, marriages and burials within his Cure, agreeably to Title 1, Canon 15, § 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized; with the names of the parents and sponsors; the



names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when each rite was performed: The register shall be kept by the Minister, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every annual Council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:

The Rector (or Minister) of the.....Church, at....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said parish:

Baptisms—Adults.....	_____		
Infants.....	_____		
	_____	Total.....	_____
Confirmations .....	_____		
Communicants—Former number,	_____		
Added.....	_____		
	_____	Total.....	_____
Removed.....	_____		
Died.....	_____	Total ..	_____
		Present number,	_____
Marriages.....	_____		
Burials.....	_____		
Sunday School—Teachers.....	_____		
Scholars.....	_____		
	_____	Total.....	_____
Parochial School—Teachers..	_____		
Scholars.....	_____		

[ Collections, contributions and debts connected with the parish may here follow.]

Remarks.

.....RECTOR.

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN:

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching, inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to cite the implicated clergyman before a board of inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee, a minute and accurate account of the charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.

If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had, it shall be the duty of the Bishop, unless there shall be, in his judgment, good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge, or charges, preferred against him; but if the accused refuse, or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight presbyters first nominated, five, who shall constitute a court for the trial of the accused.

The five presbyters, at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall, after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial hearing, to be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.

The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop; or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate of acquittal,

and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty on any of the points at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such decision; or he may mitigate or approve the judgment. When the accused is found guilty by the court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication; and shall be pronounced by the Bishop only in convocation. But, if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of clergymen shall be public, unless both parties wish them to be otherwise; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side; the other party having had sufficient notice of the time and place of taking the same, and being allowed to attend and cross-examine when it is taken. The person examined for written evidence may also be put under oath. No charge shall be substantiated but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this canon, shall be safely kept in the Episcopal archives for inspection and use.

### CANON VIII.

#### OF THE COUNCIL.

Every Council shall be opened with prayers and the Bishop's Address, or a Sermon and the a ministration of the Lord's Supper; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

### CANON IX.

#### ATTENDING COUNCIL.

As the regular attendance of the clergy at the meeting of the Council is of essential importance to the interests of the Church, this is hereby enjoined upon them; and in case of their inability to attend, they shall communicate in writing, prior to the meeting of the Council, the reasons thereof to the Bishop. And as the expenses in attending the Council are oftentimes considerable, it shall be the duty of every parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

### CANON X.

#### OF AMENDING OR ALTERING THE CANONS.

These canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice; *Provided*, however, That any amendment germane to the subject of the proposed amendment shall be in order at the time when the Council proceeds to act finally upon such proposition.

# RULES OF ORDER.

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberative assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to wit:

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.
- 9.—Committee on Parochial Reports.

**VII. The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.**

**VIII. The order of business shall be as follows :**

**1.—The reading, correcting and approving of the Minutes of the preceding day.**

**2.—Calling the names of absent members, and entering on the Journal those who appear.**

**3.—Reports from the various Committees.**

**4.—Motions, resolutions and miscellaneous business.**

**IX. Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the House.**

**XI. No motion shall be put or debated unless seconded ; and when seconded, it shall be stated by the President before debate ; and every motion shall be reduced to writing when required by the President or any member.**

**XII. If the question in debate contains several distinct propositions, any member may lay the same divided.**

**XII. When a question is under debate, no motion shall be received, unless to postpone indefinitely ; to postpone it to a certain day ; to lay it on the table ; to commit it, or amend it ; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate ; if it be negatived, it shall not be renewed until some new business has intervened.**

**XIV. A motion to lay on the table shall be decided without debate.**

**XV. On a question being put by the President, it shall be determined by the sound of the voices for or against it ; but any member may require a count of the votes ; and tellers for that purpose shall be appointed by the Chair ; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling clerical members and the Churches represented, and the vote shall be entered on the Journal.**

**XVI. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.**

**XVII. No member shall speak more than twice on the same question, without leave of the House.**

**XVIII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision ; nor shall any question be re-considered more than once.**

**XIX. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot ; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention**

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shall be appointed by ballot, unless the House shall unanimously direct otherwise.

XX. No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

XXI. Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

XXII. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

## TABLE OF CONTENTS.

	PAGE
Bishop's Journal.....	14-22
Bishop's Charge.....	25-40
Committees of Council.....	4
Charter of the Protestant Episcopal Association.....	77-80
Constitution of the Protestant Episcopal Association.....	81-83
Canons of the Protestant Episcopal Association.....	84-88
General Statistics of the Diocese of Louisiana, forwarded too late for Publication in Journal, 1877.....	72
Journal of Proceedings.....	10-53
List of the Clergy of the Diocese of Louisiana.....	5
Officers of Council.....	3
Parishes represented in the Council, names of Lay Delegates, etc.,	6- 9
Parochial and Clerical Reports.....	54-68
Report of the Registrar of the Diocese.....	23
Report of the Standing Committee.....	41-42
Report of the Committee on Unfinished Business.....	42
Report of the Committee on the State of the Church.....	43-44
Report of the Special Committee on Missionary Work.....	45
Report of the Committee on Assessments.....	45-46
Tableau of Assessments for 1878-1879.....	47
Report of the Committee on Canons.....	51-52
Reports of Missions.....	69-71
Report of the Treasurer.....	73-76
Rules of Order.....	89-91
Summary of Statistics, Diocese of Louisiana, 1877-1878.....	72







# JOURNAL

32734

OF THE

THIRTY-EIGHTH

# ANNUAL COUNCIL

OF THE

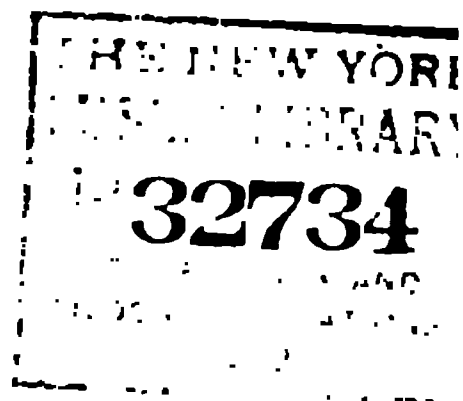
# DIOCESE OF LOUISIANA,

A. D. 1879.

*Summa Religionis est imitari Quem colimus.*



# JOURNAL



OF THE

THIRTY-EIGHTH

ANNUAL COUNCIL

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF LOUISIANA.

HELD IN

TRINITY CHURCH, Jackson St., NEW ORLEANS,

The 23d, 24th, and 25th days of April, 1879.

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NEW ORLEANS:

M. SAGENDORPH, PRINTER, 90 CAMP STREET  
1879.

THE  
THIRTY-NINTH ANNUAL COUNCIL  
OF THE  
PROTESTANT EPISCOPAL CHURCH,  
IN THE

**Diocese of Louisiana,**

WILL MEET IN

St. Paul's Church, Gaiennie Street, New Orleans, La.,

ON THE

SECOND WEDNESDAY AFTER EASTER DAY,

A. D., 1880.

# **OFFICERS OF THE COUNCIL.**

—O—

**PRESIDENT.**

**THE REV. JNO. FRANCIS GIRAULT, New Orleans.**

—

**SECRETARY.**

**THE REV. JOHN PERCIVAL, D.D.,  
195 Eighth Street, New Orleans.**

—

**ASSISTANT SECRETARY,**

**MR. W. P. ROSS, New Orleans.**

—

**TREASURER OF THE DIOCESE.**

**MR. McWILLIAM WRIGHT, New Orleans.**

—

**TREASURER OF THE PROTESTANT EPISCOPAL ASSOCIATION.**

**MR. B. BRISCOE, New Orleans.**

—

**REGISTRAR AND HISTORIAN,**

**MR. S. M. WIGGINS, New Orleans.**

# COMMITTEES OF THE COUNCIL.

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## I—STANDING COMMITTEE.

The Rev. Jno. F. Girault, <i>President</i>	Mr. H. V. Ogden, <i>Secretary</i> .
The Rev. Jno. Percival, D. D.	Mr. Jas. McConnell.
The Rev. W. P. Kramer.	Mr. Robert Mott.

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## II—DEPUTIES TO THE GENERAL CONVENTION.

The Rev. Jno. Francis Girault.	Mr. Jas. McConnell.
The Rev. H. M. Thompson, D. D.	Mr. Geo. W. Race.
The Rev. Jno. Percival, D. D.	Mr. J. P. Hornor.
The Rev. H. H. Waters, M. A.	Mr. A. J. Lewis.

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## ALTERNATE DEPUTIES.

The Rev. W. P. Kramer.	Mr. H. V. Ogden.
The Rev. Chas. Goodrich, D. D.	Mr. L. Texada.
The Rev. A. G. Bakewell.	Mr. J. R. Bisland.
The Rev. D. S. Lewis, D. D.	Mr. S. B. Rogers.

---

## III—BOARD OF DIRECTORS OF THE PROTESTANT EPISCOPAL ASSOCIATION.

The Rev. Jno. Francis Girault.	Mr. B. Biscoe.
The Rev. Jno. Percival, D. D.	Mr. Jas. McConnell.
The Rev. C. S. Hedges, D. D.	Mr. Jules A. Blanc.
The Rev. W. P. Kramer.	Mr. Geo. W. Race.
The Rev. H. H. Waters, M. A.	Mr. H. V. Ogden.
The Rev. G. R. Upton.	Mr. W. W. Howe.

---

## IV—TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Rev. H. H. Waters, M. A.	Mr. Geo. W. Race.
The Rev. W. P. Kramer.	Mr. Jas. McConnell.

---

## V—TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

The Rev. W. P. Kramer.	Mr. Jas. McConnell.
	Mr. J. A. Blanc.

---

## VI—TRUSTEES OF THE CHURCH EDUCATION SOCIETY.

The Rev. A. G. Bakewell.	Mr. Robt. Mott.
The Rev. Jno. Percival, D. D.	Mr. Jno. A. Watkins.
	Mr. W. Flash.

## **LIST OF THE CLERGY OF THE DIOCESE OF LOUISIANA.**

[N. B.—The Asterisk is used to denote absentees.]

**Clergy in residence at the Session of the Thirty-Eighth Council.**

- 1 The Rev. Alexander Gordon Bakewell, Grace Church, St. Francisville.
- 2 \*The Rev. J. Emmart Brown, St. Stephen's Church, Williamsport.
- 3 The Rev. L. D. Brainard, B. D., Church of the Incarnation, Amite.
- 4 The Rev. R. C. Cleburne, Deacon, Church of the Epiphany, New Iberia.
- 5 \*The Rev. C. A. Cameron, Deacon, Christ Church, Mansfield; Trinity Church, Natchitoches.
- 6 The Rev. W. D. Christian, St. Matthew's Church, Houma
- 7 The Rev. Charles Goodrich, D. D., St. James's Church, Baton Rouge.
- 8 The Rev. Jno. Francis Girault, St. Anna's Church, New Orleans.
- 9 \*The Rev. E. J. Hall, Emmanuel Church, Plaquemine.
- 10 \*The Rev. Charles W. Hilton, New Orleans.
- 11 The Rev. C. S. Hedges, D. D., Mt. Olivet Church, New Orleans.
- 12 The Rev. C. W. Knauff,
- 13 The Rev. W. P. Kramer, Christ Church, New Orleans.
- 14 \*The Rev. W. T. Leacock, D. D., Christ Church, New Orleans.
- 15 \*The Rev. T. B. Lawson, D. D.
- 16 The Rev. Charles. F. D. Lyne, M. A., St. John's Church, Thibodeaux.
- 17 \*The Rev. D. S. Lewis, D. D., New Orleans.
- 18 The Rev. I. N. Marks, Deacon, Trinity Chapel, New Orleans.
- 19 The Rev. A. N. Ogden, St. Mark's Church, Shreveport.
- 20 The Rev. Jno. Percival, D. D., Church of the Annunciation, New Orleans.
- 21 \*The Rev. Jno. Philson, Church of the Nativity, Rosedale.
- 22 The Rev. Robert S. Stuart, Church of the Ascension, Donaldsonville.
- 23 The Rev. Charles Stewart, St. John's Church, New Orleans.
- 24 The Rev. A. J. Tardy, Church of the Annunciation, New Orleans.
- 25 The Rev. H. M. Thompson, D. D., Trinity Church, New Orleans.
- 26 The Rev. Frank Thompson, Deacon, Trinity Church, New Orleans.
- 27 The Rev. C. H. Thompson, D. D., (colored), St. Philip's Church, New Orleans.
- 28 The Rev. Geo. R. Upton, St. George's Church, New Orleans.
- 29 The Rev. H. H. Waters, M. A., St. Paul's Church, New Orleans.
- 30 The Rev. Oliver Wilson, Trinity Church, Cheneyville.

### **Non-Resident Clergy Who Have Not Yet Received Letters Demissory.**

- 1 The Rev. C. Dowe.
- 2 The Rev. Edward Fontaine.
- 3 The Rev. James Philson.



## PARISHES REPRESENTED IN THE COUNCIL—NAMES OF LAY DELEGATES, ETC.

[N. B.—The Asterisk is used to denote the Lay Delegates who attended the Council.]

### PARISH OF ASCENSION.

DONALDSONVILLE.—Church of the Ascension. The Rev. Robt. S. Stuart.  
Mr. R. Hanson, Mr. R. N. Sims, Mr. E. N. Pugh.

### ASSUMPTION.

NAPOLEONVILLE.—Christ Church. The Rev. Robt. S. Stuart.  
Mr. W. W. Pugh, Mr. Louis Guion, Mr. Geo. W. Jones.

### EAST BATON ROUGE.

BATON ROUGE.—St. James's Church. The Rev. Charles Goodrich, D.D.  
\*Mr. W. Markham, Mr. John Preston, Mr. A. S. Herron.

### WEST BATON ROUGE.

WEST BATON ROUGE.—St. John's Church. The Rev. Jno. Philson.  
Mr. J. R. Devall.

### CADDO.

SHREVEPORT.—St. Mark's Church. The Rev. A. N. Ogden.  
Mr. N. C. Blanchard,\* Mr. L. M. Nutt.\*

### DESOTO.

MANSFIELD.—Christ Church. Mr. R. T. Gibbs,\* Mr. E. W. Sutherlin.\*

### EAST FELICIANA.

CLINTON.—St. Andrew's Church. Mr. T. B. Lyons, Mr. J. H. Stone.

JACKSON.—St. Alban's Church. Mr. J. R. Chambers, Mr. H. Fluker.

### WEST FELICIANA.

ST. FRANCISVILLE.—Grace Church. The Rev. A. G. Bakewell.  
Mr. S. J. Powell, Mr. McC. Lawrason,\* Mr. R. Butler, Mr. W.  
W. Leake, Mr. T. A. Bakewell.\*

**LAUREL HILL.**—St. John's Church. The Rev. J. W. Turner.  
Mr. F. E. Evans, Mr. J. B. McGehee.

**IBERIA.**

**NEW IBERIA.**—Church of the Epiphany. The Rev. R. C. Cleburne.  
Messrs. Overton, Cade and Taylor.

**IBERVILLE.**

**BAYOU GOULA.**—St. Mary's Church.  
**ROSEDALE.**—Church of the Nativity. The Rev. Jno. Philson.  
Mr. H. R. Slack.

**MOREHOUSE.**

**BASTROP.**—Christ Church.  
**PRAIRIE JEFFERSON.**—Church of the Redeemer.  
**PRAIRIE MEROUGE.**—St. Andrew's Church.

**NATCHITOCHES.**

**NATCHITOCHES.**—Trinity Church. The Rev. C. A. Cameron.  
Mr. C. A. Bullard, Mr. M. J. Cunningham.

**ORLEANS.**

**NEW ORLEANS.**—St. Anna's Church. The Rev. Jno. Francis Girault.  
Messrs. J. T. Butler,\* A. J. Lewis,\* A. Baldwin, J. H. Black,\*  
J. Houlgrave.\*

**NEW ORLEANS.**—Church of the Annunciation. Rev. Jno. Percival, D.D.  
Messrs. R. Rhodes,\* J. P. Hornor,\* G. P. Harrison,\* W. L. Row-  
ley,\* H. F. Warner.\*

**NEW ORLEANS.**—Calvary Church. The Rev. C. W. Knauff.  
Messrs. C. E. Black, Geo. Palfrey,\* N. W. Casey,\* F. N. Ogden,  
W. P. Ross.\*

**NEW ORLEANS.**—St. George's Church. The Rev. Geo. R. Upton.  
Messrs. A. S. Collins,\* M. C. Sale,\* Sam'l Snodgrass.\*

**NEW ORLEANS.**—Christ Church. The Rev. W. P. Kramer.  
Messrs. J. A. Campbell, W. W. Howe,\* R. Mott,\* B. Stille,\* M.D.,  
W. D. Wallace.\*

**ALTERNATES.**

Messrs. H. Shepherd. Chas. Uhlhorn, B. P. Mason, B. M. Harrod,  
B. F. Eshelman.

**ALGIERS.**—Mt. Olivet Church. The Rev. C. S. Hedges, D. D.,  
Mr. Thos. H. Jones,\* R. F. Nicholls,\* D. D. Hackney.\*

**NEW ORLEANS.**—St. Paul's Church. The Rev. H. H. Waters, M. A., Messrs. Jas. McConnell,\* W. G. Coyle,\* Sawyer Hayward, Bennett Biscoe,\* Samuel B. Rogers.\*

**ALTERNATES.**

Mr. C. R. Amory,\* S. Coulon, H. Upton.\*

**NEW ORLEANS.**—Trinity Church. The Rev. H. M. Thompson, D. D. Messrs. W. Flash,\* H. V. Ogden;\* F. N. Butler,\* L. A. Blanc,\* Geo. W. Race.\*

**OUACHITA.**

**MONROE.**—Grace Church.

**POINTE COUPEE.**

**WILLIAMSPORT.**—St. Stephen's Church. The Rev. J. E. Brown.

**PLAQUEMINE.**

**POINTE CELESTE.**—Emmanuel Church. The Rev. E. J. Hall.

**RAPIDES.**

**ALEXANDRIA.**—St. James's Church. The Rev. A. N. Ogden. Messrs. H. St. John,\* Jas. G. White, Louis Texada, W. Blanchard.

**PINEVILLE.**—St. Peter's Church. The Rev. A. N. Ogden. Messrs. G. W. Bolton,\* A. Jarreau; B. Turner.

**CHENEYVILLE.**—Trinity Church. The Rev. O. Wilson.

**LAFOURCHE.**

**THIBODEAUVILLE.**—St. John's Church. Rev. Chas. F. D. Lyne, M. A. Messrs. P. L. Coxe,\* T. L. Winder,\* Robert Perkins.\*

**ALTERNATE**—Mr. D. B. Pugh.

**ST. MARTIN.**

**ST. MARTINSVILLE.**—Zion Church. Mr. Edwin Simon.

**ST. MARY'S.**

**FRANKLIN.**—St. Mary's Church.

**TERREBONNE.**

**HOUMA.**—St. Matthew's Church. The Rev. W. D. Christian. Mr. J. R. Bisland;\* Mr. H. C. Minor, Mr. D. S. Cage.

**LIST OF CHURCHES AND MISSIONS NOT IN UNION WITH THE COUNCIL.**

- Mission Church, Holmesville, Parish of Avoyelles, Rev. O. Wilson.  
 " Kanonie, Parish of Rapides, "  
 " Evergreen, Parish of Rapides, "  
 St. John's Chapel, Bayou Rapides, Parish of Rapides.  
 Mission Church, Vidalia, Parish of Concordia.  
 Trinity Church, Keachi, Parish of DeSoto.  
 St. Paul's Church, Delta, Parish of Madison.  
 Trinity Church, Tullula, Parish of Madison.  
 St. John's Chapel, Colony, Parish of Ouachita.  
 Mission Church, Whitehall, Parish of Plaquemine, Rev. E. J. Hall.  
 " Pilot Town, Parish of Plaquemine, "  
 St. Philip's Chapel, Letenache, Parish of Pointe Coupee, Rev. E. Brown.  
 Grace Chapel, Letenache, Parish of Pointe Coupee, Rev. E. Brown.  
 Mission Church, Livonia, Parish of Pointe Coupee, Rev. John Philson.  
 St. Barnabus Church Mission, Lakeland, Parish of Pointe Coupee, Rev. A. G. Bakewell.  
 Mission Church, Girard, Parish of Richland.  
 St. Stephen's Church, Waxia, Parish of St. Landry.  
 Trinity Church, Morgan City, Parish of St. Mary.  
 All Saints' Chapel, Mandeville, Parish of St. Tammany.  
 Grace Chapel, Semi-Lucie, " "  
 St. Luke's Chapel, Madisonville, " "  
 Christ Church, Covington, " "  
 Church of the Holy Spirit, Southern Car Works, Parish of Tangipahoa.  
 Grace Church, Hammond, Parish of Tangipahoa.  
 Church of the Incarnation, Amite, Parish of Tangipahoa.  
 St. Jude's Church, Arcola, Parish of Tangipahoa.  
 St. John's Church, Minden, Parish of Webster.  
 Mission Church, Mt. Willing, Parish of East Feliciana.  
 Mission Church, Afton Villa, Parish of West Feliciana, Rev. A. G. Bakewell.  
 Mission Church, Tunica, Parish of West Feliciana, Rev. A. G. Bakewell.  
 Chapel of the Good Shepherd, Parish of West Feliciana, Rev. A. G. Bakewell.  
 Mission, Avery's Island, Parish of New Iberia.  
 Mission, Delhi, Parish of Madison.  
 Missions, West Baton Rouge, Parish of Baton Rouge, Rev. C. Goodrich, D. D., and Rev. John Philson.  
 St. John's Church, New Orleans, Parish of Orleans. Rev. C. Stewart.  
 St. Philip's Church, New Orleans, Parish of Orleans, Rev. C. H. Thompson, D. D., (colored.)

# THIRTY-EIGHTH ANNUAL COUNCIL.

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## JOURNAL OF PROCEEDINGS.

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TRINITY CHURCH, NEW ORLEANS, April 23, 1879.

According to appointment, the Thirty-Eighth Annual Council of the Protestant Episcopal Church in Louisiana, assembled in Trinity Church, Jackson street, New Orleans, to transact the business requiring the sanction of its authority.

The proceedings were opened by a full service, in which several of the clergy of the city and country took part.

At the appointed hour—11 o'clock, A. M.,—the Procession, led by the surpliced choir of boy and adult, male choristers, from Calvary Church, New Orleans, under the direction of their Rector, the Rev. C. W. Knauff; and composed of the clergy of Louisiana, marching by orders and according to canonical residence, entered the Chancel by the southeast door, singing the four hundred and thirty-second hymn, from Tucker's Hymnal.

The Reverend Oliver Wilson, Trinity Church, Cheneyville, said the service to the Venite and Psalter, (the Tenth Selection of Psalms), which were chanted by the choir and congregation.

The First Lesson, Isaiah LXII, was read by the Reverend Charles Stewart, of St. John's Church, New Orleans; and the Second, St. John vi, from v, 22, by the Reverend George R. Upton, of St. George's Church, New Orleans.

The Reverend C. W. Knauff, of Calvary Church, New Orleans, said the service from the Nicene Creed to the place of the Anthem,—after the singing of which, the Reverend John Percival, D. D., Church of the Annunciation, New Orleans, continued the order of Morning Prayer from the Litany to its close.

At the conclusion of the Introit, being the one hundred and fourth

hymn, the Reverend John Francis Girault, of St. Anna's Church, New Orleans, said the Ante-Communion office, and read the Epistle. The Reverend W. P. Kramer, of Christ Church, New Orleans, read the Gospel.

Notices of the regular services, held in the Church, and continued during the Session of the Council,—and the hymn, "The Son of God goes forth to War," were given out by the Rector of Trinity Church, the Reverend H. M. Thompson, D. D.

The sermon, an eloquent discourse on the mission of the Protestant Episcopal Church in Louisiana, was delivered by the Reverend W. P. Kramer, the Council Preacher, from the following passages :—The Epistle of Jude, v, 3; 1 Cor. xi, v, 16.

The Offertory was taken up by the Reverend A. J. Tardy, of the Church of the Annunciation, New Orleans; and by the Reverend Frank Thompson, Trinity Church, New Orleans.

The prayer for the Church Militant, was offered up by the Reverend Dr. H. M. Thompson,—after which, the Reverend John Francis Girault, said the Exhortation to Holy Communion, and continued the service to the 'Comfortable Words.'

The Elements were consecrated by the Rector of the Church, and in their distribution, the Celebrant was assisted by the Reverend John Percival, the Reverend W. P. Kramer, and the Reverend John Francis Girault.

The Post-Communion service was said by the Reverend Robert S. Stuart, Church of the Ascension, Donaldsonville.

After singing the 'Gloria in Excelsis.' Dr. H. M. Thompson pronounced the Benediction, when the Procession re-formed, and withdrew to the Vestry, singing the one hundred and fifty-seventh hymn.

At two o'clock, P. M., the Council was called to order by the Secretary, the Reverend John Percival.

On calling the roll of clerical delegates, the following clergymen of the Diocese answered their names :—

1 Rev. A. G. Bakewell,	1 Rev. H. M. Thompson, D. D.,
2 " Chas. Goodrich, D. D.,	2 " Frank Thompson,
3 " C. W. Knauff,	3 " H. H. Waters, M. A.
4 " W. D. Christian,	4 " O. Wilson,
5 " John Francis Girault,	5 " C. S. Hedges, D. D.,
6 " Chas. F. D. Lyne, M. A.,	6 " W. P. Kramer,
7 " John Percival, D. D.,	7 " Geo. R. Upton,
8 " Robert S. Stuart,	8 " C. H. Thompson, D. D.,
9 " Charles Stewart,	9 " R. C. Cleburne,
10 " A. J. Tardy.	10 " L. D. Brainard, B. D.

The Secretary declared that two-thirds of the clergy, entitled to seats in the Council, were present; and that twenty-five of the thirty-six regular Parishes in the Diocese had forwarded certificates, duly attesting the election of the Lay Delegates named therein.

The Reverend W. P. Kramer moved that a Committee of three be appointed to examine the credentials of Lay Delegates to the Council.

The Secretary appointed the following gentlemen on this committee :—

The Reverend R. C. Cleburne, Mr. L. Cox and Mr. W. Markham.

The Reverend Dr. H. M. Thompson moved that the Council adjourn to half past seven o'clock, P. M., pending the action of the committee.

The Reverend Dr. C. S. Hedges opposed the motion to adjourn.

A rising vote was taken, when thirteen were found to favor adjournment; and twelve to oppose it.

The Council accordingly adjourned.

#### TRINITY CHURCH, NEW ORLEANS, April 23, 1879.

The Council re-assembled this day, at half past seven o'clock, P. M., pursuant to adjournment.

The Reverend John Percival, D. D., Secretary of the last Council, opened the proceedings with prayer.

On calling the roll, the following clerical deputies were found to be present :—

1 Rev. A. G. Bakewell,	11 Rev. H. M. Thompson, D. D.,
2 " C. W. Knauff,	12 " Frank Thompson,
3 " W. D. Christian,	13 " H. H. Waters, M. A.,
4 " Charles Goodrich, D. D.,	14 " O. Wilson,
5 " John Francis Girault,	15 " C. S. Hedges, D. D.,
6 " Chas. F. D. Lyne, M. A.,	16 " I. N. Marks,
7 " John Percival, D. D.,	17 " W. P. Kramer,
8 " R. S. Stuart,	18 " George R. Upton,
9 " Charles Stuart,	19 " R. C. Cleburne,
10 " A. J. Tardy.	20 " L. D. Brainard, B. D.
21 Rev. C. H. Thompson, D. D.	

The Committee on Credentials, appointed at the morning session, reported that they had examined the certificates of Lay Delegates, and that twenty-five of the thirty-six regular parishes in the Diocese had duly elected the representatives named therein.

The Secretary announced that a quorum was present for business, and asked for nominations to the Chair.

The Reverend Dr. C. S. Hedges nominated the Reverend John Francis Girault to be President of the Council; and the Reverend Dr. Thompson nominated the Reverend Dr. C. S. Hedges.

After expressions of appreciation, the Reverend Dr. Hedges requested that his name might be withdrawn,—whereupon, the Reverend John Francis Girault was elected to be President of the Council by acclamation.

The Reverend Dr. Thompson moved that the Reverend Dr. Hedges conduct the President to the chair.

With much feeling, the Rev. John Francis Girault thanked the Council for this renewed expression of confidence, and said that no effort of his should be wanting to give satisfaction, and to justify, if possible, the wisdom of their choice.

The Reverend Robert S. Stuart moved that the Reverend John Percival be elected Secretary of the Council.

The motion was seconded by Mr. Jas. McConnell, and carried by acclamation.

The Secretary appointed Mr. W. P. Ross to be his assistant.

Mr. Cox moved that the Rules of Order of the last Council be adopted by this Council.

The motion was seconded and carried.

Mr. Jas. McConnell offered the following resolution, which being seconded by the Reverend Robert S. Stuart, was adopted :—

*Resolved*, That this Council desire to give expression, as they now do, to their sense of gratification at the recent visit to the Diocese, of their esteemed and honored Bishop elect, the Right Reverend John Henry Ducachet Wingfield, D. D., and sincerely hope he may find it consistent with his sense of duty to accept the election of the Council, recently and specially convened, by which he was unanimously chosen as our spiritual head.

*Resolved*, That the salary of Bishop Wingfield be fixed at the sum of five thousand dollars per annum, to date from his acceptance,—the travelling expenses of himself and family incident to his moving from California to this State, as well as of his recent visit, to be paid in addition to said salary.

The President appointed the following committees, to report at the earliest hour :—

1. *Committee on New Parishes*—The Rev. W. D. Christian, Mr. Wm. Markham.



2. *Committee on Elections*—The Rev. A. G. Bakewell, Mr. L. M. Nutt.

3. *Committee on the State of the Church*—The Rev. W. P. Kramer, Rev. C. F. D. Lyne, M. A., Mr. Richard Rhodes, Mr. Robt. Perkins.

4. *Committee on Canons*—The Rev. H. M. Thompson, D. D., Rev. Chas. Goodrich, D. D., Mr. Geo. W. Race.

5. *Committee on Reports and Accounts*—The Rev. O. W. Knauff, Mr. Jas. Butler.

6. *Committee on Unfinished Business*—The Rev. C. S. Hedges, D. D., Mr. Wm. Flash.

7. *Committee on Incorporations*—The Rev. H. H. Waters, M. A., Mr. Geo. Palfrey.

8. *Committee on Assessments*—Judge W. W. Howe, Messrs. Jas. McConnell, A. J. Lewis, J. P. Hornor and H. V. Ogden.

9. *Committee on Parochial Reports*—The Rev. Robert S. Stuart, Mr. Samuel Snodgrass

The Secretary requested those members of the Council who had not handed in their Parochial reports to bring them to his desk for the convenience of the committee.

Having stated that a letter had been received from the Bishop of Alabama, requesting the Diocese of Louisiana to make itself responsible, if possible, for an annual subscription of five hundred dollars, (\$500), to the support of the University of the South, the Chair asked whether it were the pleasure of the Council that a special committee be appointed to consider the Bishop's letter, or whether the application be referred to one of the committees already appointed.

The Reverend W. P. Kramer moved that a special committee be appointed to consider and report on the letter of the Bishop of Alabama.

The motion, seconded by the Reverend Robert S. Stuart, was carried. The Chair appointed the following gentlemen on this committee:—

The Reverend Dr. H. M. Thompson, Reverend W. P. Kramer, and Mr. Geo. W. Race.

Mr. H. V. Ogden, Secretary of the Standing Committee, presented the report of the committee, which, after having been read by the Secretary of the Council, on motion of the Reverend Dr. C. S. Hedges, seconded by the Reverend A. G. Bakewell, of St. Francisville, was received and adopted:—

## Report of the Standing Committee of the Diocese of Louisiana, for the year ending April 22d, 1879.

Your Committee beg leave to report that they met in Trinity Church, May 1, 1878, to organize,—when, upon motion duly seconded, the Rev. Jno. F. Girault was unanimously elected President, and Mr. Henry V. Ogden, Secretary.

On May 23d, upon Canonical Testimonials laid before them, the Rev. Robt. C. Cleburne was recommended to the Bishop as one worthy to be ordained to the Diaconate.

On December 3d, the Committee met in Christ Church to assist in the obsequies of the late beloved Bishop of the Diocese, who departed this life suddenly, December 2d. At this meeting the following preamble and resolutions were adopted:—

“ A Prince and a Great man is fallen in Israel and the Lord hath taken our Master from our head to day.”

WHEREAS, In the mysterious dispensation of Divine Providence which has deprived us of our beloved Bishop, and leaves the widowed and stricken Diocese of Louisiana weeping over the coffin of the man we loved and honored, we bend in humble, prayerful submission to the blow and try to say, “Thy will be done.”

*Resolved*, That we ask to mingle our tears with those near and dear, and in that Sacred Sorrow into which we cannot intrude, we assure them of our heartfelt sympathy and prayers.

*Resolved*, That in the death of the Right Reverend Joseph Pere Bell Wilmer, we are assured the whole Church feels with the Diocese of Louisiana, the loss of a Bishop who was a Bishop indeed, fatherly, loving, wise and strong, a leader confessed of all men, and a type of antique apostolic simplicity.

*Resolved*, That hereafter when somewhat recovered from this blow which bends her in the dust, the Diocese of Louisiana will try to express in more worthy form her appreciation of her great and good Bishop, whose memory we will guard as a sacred trust and his holy example as a living blessing.

*Resolved*, That these minutes be published and communicated to the family of our dear Father in God.

Signed, JNO. F. GIRAULT, President.

“ HENRY V. OGDEN, Secretary.

On December 16th, Letters Demissory were granted to the Reverend E. Lewis from this Diocese to the Diocese of New Hampshire. On same date it was unanimously agreed that the Diocese of

Louisiana would assume and pay all expenses incurred in the removal and interment of the remains of our beloved Bishop.

At the same meeting it was resolved that the Standing Committee call a special session of the Diocesan Council to elect a successor to the late Bishop of Louisiana, to be held in Saint Paul's Church, Wednesday, January 29th, 1879,—and further, that a memorial service be held, and a Sermon Preached Commemorative of the life and character of our late beloved Bishop.

At meeting December 19th, letters were received and read certifying that the following persons had been deposed from the ministry, to-wit:

Rev. Hubert Cruiller, by the Bishop of Connecticut.

Rev. J. O. DeHughes, by the Bishop of Albany.

Rev. J. Nelson Hume, by the Bishop of Texas.

January 23d, 1879, Mr. Samuel McC. Lawrason was authorized to act as Lay Reader in Parish of West Feliciana, under the direction of the Rev. A. G. Bakewell.

At this meeting the death of Mr. James Grimshaw, long an honored and trusted member of this Committee, was announced. The following resolutions expressive of the loss sustained by the Diocese in his death, were ordered to be spread upon the minutes:—

It having pleased Almighty God to remove from the midst of us by the hand of death, our esteemed associate, James Grimshaw, it is proper and becoming that this Committee of which he was for so long a period an honored and useful member, should place upon record some expression of their high appreciation of his virtues and worth and of their sincere regret at his death.

At the time of his decease, Mr. Grimshaw was the oldest member of the Standing Committee, and such was the confidence of the Diocese in his wisdom and fitness for the office that he was re-elected to membership by the Council, it is believed for more than a quarter of a century continuously. Like his co-laborer, the late Mr. Thomas Sloo, of this Committee, he has been summoned to his rest by the Master of the Vineyard, laden with the precious fruits of the Holy Spirit.

Both of them esteemed and respected in their lives, aptly illustrate in their honored old age how true it is that the "Hoary head is a crown of glory when in the way of righteousness."

It is ordered that these expressions of affectionate regard for our deceased brother be spread at length upon the minutes and a copy forwarded to his family, to whom we respectfully tender our sincere sympathy in their bereavment.

February 3d, Letters Dimissory were granted to the Rev. T. Dickinson Dalzell, D.D., from this Diocese to the Diocese of Tennessee.

On same date, Mr. Robt. Mott was unanimously elected a member of Standing Committee to fill the vacancy caused by the death of Mr. Grimshaw.

March 8th, Mr. E. W. Pugh was authorized to act as Lay Reader in Parish of Ascension, under direction of Rev. Robert S. Stuart.

Same date, notice was received and record made of the deposition from the Ministry of the Rev. Robert E. Terry, by the Bishop of Albany.

April 9th, Testimonials as required by Canon, in favor of Rev. Chas. Henry Thompson and the Rev. Isaac N. Marks, Jr., having been laid before the Committee, they were recommended to the Right Rev. John H. D. Wingfield, Missionary Bishop of Northern California, to be ordained to the Priesthood.

April 22d. Letters Dimissory were granted to the Rev. F. A. Juny, S. T. D., from this Diocese to the Diocese of Mississippi.

The foregoing are all the official acts of the Standing Committee, since the meeting of the last Annual Council.

In all cases, the proper Canonical Testimonials were required before action on the part of Committee.

JOHN F. GIRAULT, President.

HENRY V. OGDEN, Secretary.

Mr. Jas. McConnell asked for the report of the Treasurer of the Diocese, when it was found that the Treasurer had not arrived.

The Reverend Geo. R. Upton, St. George's Church, New Orleans, moved that the Council proceed to the election of the Standing Committee. The motion, seconded by Mr. L. Cox, was carried.

The President appointed the Reverend A. G. Bakewell and Mr. W. G. Coyle, tellers of the vote.

The following was the result of the ballot:—

Whole number of votes cast, fifty; necessary to elect, twenty-six.

Reverend John Francis Girault received .....	47	votes
“ John Percival received .....	46	“
“ Dr. H. M. Thompson received .....	25	“
“ W. P. Kramer received .....	24	“
“ H. H. Waters, M. A., received .....	4	“

Reverend C. H. Thompson, D. D., received.....	1	"
" C. F. D. Lyne, M. A., received.....	1	"
" C. S. Hedges, D. D., received.....	1	"

VOTE FOR LAY DELEGATES.

Mr. H. V. Ogden received .....	49	votes
" Jas. McConnell received .....	47	"
" Robert Mott received .....	47	"
" Geo. W. Race received .....	11	"
" W. G. Coyle received .....	1	"

The Reverend Dr. H. M. Thompson requested the Council to withdraw his name, and asked that the Rules of Order be suspended to elect the Reverend W. P. Kramer, *viva voce*,—whereupon the following gentlemen were declared elected to be the Standing Committee of the Diocese for the ensuing year:—

*Clerical Members.*

- 1 Rev. John Francis Girault,
- 2 " John Percival, D. D.,
- 3 " W. P. Kramer.

*Lay Members.*

- Mr. H. V. Ogden,
- " Jas. McConnell,
- " Robert Mott.

After stating that it would be impossible for him by reason of the pressure of his engagements to serve on any committee, the Reverend Dr. H. M. Thompson moved that the Council give assent, by a *viva voce* vote, to the election of the other general committees of the Diocese,—whereupon the following clerical and lay deputies were appointed to serve on the several committees hereinafter named:—

DEPUTIES TO THE GENERAL CONVENTION.

Rev. John Francis Girault,	Mr. Jas. McConnell,
" Dr. H. M. Thompson,	" Geo. W. Race,
" John Percival, D. D.,	" J. P. Hornor,
" H. H. Waters, M. A.	" A. J. Lewis.

ALTERNATE DEPUTIES.

Rev. W. P. Kramer,	Mr. H. V. Ogden,
" Chas. Goodrich, D. D.,	" L. Texada,
" A. G. Bakewell,	" J. R. Bisland,
" D. S. Lewis, D. D.,	" S. B. Rogers.

## BOARD OF DIRECTORS OF THE PROTESTANT EPISCOPAL ASSOCIATION.

Rev. John Francis Girault,  
 " John Percival, D. D.,  
 " C. S. Hedges, D. D.,  
 " W. P. Kramer,  
 " H. H. Waters, M. A.,  
 " G. R. Upton.

Mr. B. Biscoe,  
 " Jas. McConnell,  
 " Jules A. Blanc,  
 " Geo. W. Race,  
 " H. V. Ogden,  
 " W. W. Howe.

## TRUSTEES OF THE THEOLOGICAL SEMINARY.

Rev. H. H. Waters, M. A.,  
 " W. P. Kramer.

Mr. Geo. W. Race,  
 " Jas. McConnell.

## TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

Rev. W. P. Kramer.

Mr. Jas. McConnell.  
 Mr. J. A. Blanc.

## TRUSTEES OF THE CHURCH EDUCATION SOCIETY.

Rev. A. G. Bakewell,  
 " John Percival, D. D.

Mr. Robt. Mott,  
 " Jno. A. Watkins.  
 " W. Flash.

On motion of the Rev. W. P. Kramer, seconded by the Rev. John Percival, the Council adjourned to re-assemble at half past seven, P. M., 24th inst.

—):(—

TRINITY CHURCH, NEW ORLEANS, April 24, 1879.

At 8 o'clock, P. M., of this date, the Reverend John Francis Girault called the Council to order, and opened the business of the session with prayer.

On motion, the minutes were read by the Secretary so far as prepared; and that portion of them to be completed, postponed to the ensuing session of the Council.

The Rev. John Francis Girault amended the minutes by stating that the President read the Epistle, not the Gospel, which was read by the Rev. W. P. Kramer; and the Rev. W. P. Kramer further amended them by accepting the expression "The Mission of the Church in Louisiana," in place of the terms employed in relation to

the subject matter of the Council Sermon. Thus amended, the minutes were adopted.

On calling the roll of Lay Delegates, the following gentlemen, not heretofore answering their names, appeared in the Council:—

Mr. N. C. Blanchard, Mr. McC. Lawrason, Mr. T. A. Bakewell, Mr. J. H. Black, Mr. W. W. Howe, and Mr. A. J. Lewis.

The Reverend John Percival moved that the report of the Treasurer of the Diocese be referred to the Committee on reports and accounts. The motion was seconded by Mr. H. V. Ogden. The Reverend H. H. Waters said that if there was no objection he would like to hear the report read; and he thought the Council might derive profit from learning what was the exact condition of the several funds of the Diocese.

There being no objection, the President requested the report of the Diocesan Treasurer to be read, (see appendix).

The Reverend W. P. Kramer requested to be relieved from serving on the committee on the State of the Church.

The President appointed the Reverend C. F. D. Lyne, M.A., Chairman, and added to the committee the Reverend Dr. C. S. Hedges, in place of the Rev. W. P. Kramer, relieved.

After reading the report of the Treasurer of the Protestant Episcopal Association, the Secretary moved that it be referred to the proper committee. The Reverend Dr. C. S. Hedges seconded the motion, which was carried.

Referring to the resolution of Mr. Jas. McConnell, passed at the evening session, 23d inst, the Reverend Dr. H. M. Thompson asked permission to address the Council on the nature of its powers and to present a Canon, and an amendment to Canon V, for its consideration and adoption.

The learned Divine proposed to amend Canon V, by the insertion of a a penal clause, and submitted a new Canon, to ensure the prompt discharge of the claims of the Episcopate, as follows :—

#### AMENDMENT TO CANON V.

“That any Parish failing to make the allotted assessment shall be “excluded from representation in the Diocesan Council.”

#### PROPOSED NEW CANON.

#### CANON VI.

“It shall be the duty of every Parish in union with the Council to

“send annually to the Treasurer of the Diocese, a sum equal to—  
“say ten per centum of the salary of its clergy, (including in salary  
“any missionary stipend, either Diocesan or Domestic),—for the sup-  
“port of the Episcopate in the Diocese of Louisiana.”

The Reverend H. M. Thompson, D. D., requested that the proposed amendment to Canon V, and the New Canon, Canon VI, be referred to a special committee to test their constitutionality.

The Reverend W. P. Kramer moved that a committee of five be appointed by the Chair to examine the subject, and to report as soon as convenient. The motion being seconded by the Reverend Dr. C. S. Hedges, was carried.

Mr. Jas. McConnell asked permission to say a few words in reply to the remarks of Dr. Thompson before the appointment of the committee.

After discussing the powers of the Council under the constitution, and the relation it bears to the Parochial organizations, the learned gentleman, dissenting from the conclusions that had been reached on these points by the previous speaker, expressed a hope that the Canon and the whole subject which it opened might be laid over to the next meeting of the Council in 1880.

Mr. McConnell moved that the amendment to Canon V, be passed, and that the New Canon, Canon VI, be referred, as proposed.

Mr. J. P. Hornor spoke at length, and *strongly*, against any measure that might involve the exclusion of brethren from representation on the floor of the Council, for causes which could not be overruled.

Mr. Geo. W. Race requested that the matter be referred to the committee without further discussion.

Mr. Palfrey, seconded by Mr. Cox, moved that the whole subject be laid on the table. This motion was carried unanimously.

Mr. Geo. W. Race requested permission to offer a resolution affecting somewhat the President, whom, for this reason he asked to vacate, temporarily, his chair.

The Reverend John Francis Girault called the Reverend Dr. C. S. Hedges to preside during his absence.

Mr. Geo. W. Race begged leave to read the following preamble and resolutions, with a view to their passage, and to the action of the Council in relation to them:—

WHEREAS, Since the death of our late beloved Bishop, many of the



important duties of the Episcopal office have devolved upon and have been faithfully discharged by the Chairman of the Standing Committee, the Reverend John Francis Girault; therefore, be it

*Resolved*, That the thanks of this Council be and they are hereby tendered to our brother for the able and efficient manner in which he has performed the delicate and laborious duties of this office.

*Resolved further*, That the sum of ——— dollars per month be paid out of the Diocesan Fund to the Reverend John Francis Girault, from the date of the death of Bishop Wilmer, until the inauguration of his successor in office.

The resolutions were adopted, and it was moved that one hundred dollars per month be paid to the Reverend John Francis Girault for his work in the general affairs of the Diocese.

The motion was amended by the Reverend Robt. S. Stuart, seconded by the Reverend I. N. Marks, so as to give to the President two hundred dollars per month.

The amendment being withdrawn, the original motion, seconded by Mr. W. G. Coyle, was carried.

The Reverend W. P. Kramer read the following report from the committee appointed to consider the letter from Bishop Wilmer, of Alabama;—

The committee to which was referred the communication of Bishop Wilmer of Alabama, in relation to the Theological Department of the South, respectfully report; — The Diocese of Louisiana, appreciates the importance of the University, as is evident, from the number of students there from Louisiana; but in the present financial condition of our people, the depressed state of business, the want and distress consequent on the epidemic of last summer, we do not think it wise at this time to attempt to raise money for any thing beyond our Parochial and Diocesan necessities.

W. P. KRAMER,  
GEO. W. RACE,  
H. M. THOMPSON.

On motion of Mr. Cox, seconded by Mr. H. V. Ogden, the report was received.

The Chairman, Mr. W. W. Howe, of the Committee on Assessments submitted the report of the committee to the Council, with a recommendation that the arrearages on Christ Church, Mansfield,

be remitted, as requested by letters from the parochial authorities.

The report was read, and on motion of Mr. McConnell, seconded by Mr. W. G. Coyle, was adopted.

The following resolution of Mr. W. W. Howe, from the Committee on Assessments, to remit the arrearages on Christ Church, Mansfield, as prayed for, was seconded by the Reverend W. P. Kramer, and carried:—

*“Resolved, That the arrears of Assessments for Diocesan purposes, on Christ Church, Mansfield, imposed for years prior to 1878-’79, be remitted.”*

#### REPORT OF THE COMMITTEE ON ASSESSMENTS.

The Committee on Assessments beg leave to report as follows:—

They Recommend that the sum of \$5,520 be raised for the possible expenses of the coming year. Of this it is expected that \$1000 will be received from the income of the Protestant Episcopal Fund, leaving \$4,520 to be raised by assessments on the city and country parishes. Of this latter sum, we recommend that \$3,260 be imposed on the parishes in the city, and \$1,260 on those in the country.

Subjoined to this report, we present a Tableau of Assessments on the several parishes for the ensuing year, which we respectfully recommend to the Council for its adoption.

W. W. HOWE,  
H. V. OGDEN,  
JAS. McCONNELL,  
JOSEPH P. HORNOR,  
A. J. LEWIS.

Proposed Tableau of Assessments of the Parishes, Diocese of Louisiana, 1879-1880.

No.	NAME OF CHURCH.	NAME OF PLACE.	Assessments.
1	Church of the Ascension.....	Donaldsonville.....	30
2	Christ Church.....	Napoleonville.....	40
3	Grace Church.....	Simmsport.....	10
4	St. James's Church.....	Baton Rouge..	50
5	St. John's Church.....	West Baton Rouge....	10
6	St. Mark's Church.....	Shreveport....	75
7	Grace Church.....	Lake Providence.....	25
8	Christ Church.....	Mansfield.....	25
9	St. Andrew's Church.....	Clinton.....	25
10	St. Alban's Church.....	Jackson.....	10
11	Grace Church.....	St. Francisville.....	75
12	St. Mary's Church.....	West Feliciana.....	10
13	St. John's Church.....	Laurel Hill, W. F.....	25
14	Church of the Epiphany.....	New Iberia.....	25
15	St. Mary's Church.....	Bayou Goula.....	50
16	Church of the Nativity.....	Rosedale.....	10
17	St. John's Church.....	Thibodaux.....	50
18	Christ Church.....	Rastrop.....	25
19	Church of the Redeemer.....	Prairie Jefferson.....	10
20	St. Andrew's Church.....	Prairie Merouge.....	10
21	Trinity Church.....	Natchitoches.....	25
22	Grace Church.....	Monroe.....	25
23	St. Stephen's Church.....	Williamsport.....	25
24	St. James's Church.....	Alexandria.....	175
25	Trinity Church.....	Cheneville.....	50
26	St. Peter's Church.....	Pineville.....	50
27	Church of the Epiphany.....	Opelousas.....	100
28	St. John's Church.....	Washington.....	25
29	Zion Church.....	St. Martinsville.....	25
30	St. Mary's Church.....	Franklin.....	40
31	Christ Church.....	Covington.....	10
32	Church of the Incarnation.....	Amite.....	25
33	All Saints' Church.....	Ponchatoula.....	10
34	Grace Church.....	Hammond.....	10
35	St. Joseph's Church.....	St. Joseph.....	25
36	St. Matthew's Church.....	Houma.....	25
37	Church of the Annunciation.....	New Orleans.....	150
38	Calvary Church.....	New Orleans.....	100
39	Mount Olivet Church.....	New Orleans.....	50
40	St. Anna's Church.....	New Orleans.....	200
41	St. George's Church.....	New Orleans.....	60
42	St. Paul's Church.....	New Orleans.....	500
43	Christ Church.....	New Orleans.....	1000
44	Trinity Church.....	New Orleans.....	1000
45	Trinity Chapel.....	New Orleans.....	50
46	*Church of the Good Shepherd.....	West Feliciana.....	
47	*St. Barnabas' Mission.....	Lake Land.....	
48	Tuulca Mission.....	West Feliciana.....	
49	*St. Philip's Church.....	New Orleans.....	50
			\$4,520

The Report of the Committee on Unfinished Business, was read by the Secretary, who moved its adoption; Mr. W. G. Coyle seconded the motion, and it passed.

The subjoined Report of the Committee on Accounts was read by its Chairman, the Reverend C. W. Knauff. It was moved by the Reverend A. G. Bakewell, and seconded by Mr. W. G. Coyle, that the report be received. The report was received and adopted:—

TRINITY CHURCH, NEW ORLEANS, April 24th, 1879.

The Committee on Reports and Accounts beg leave to report that they have examined in detail the different accounts of the Treasurer of the Diocese, and of the Treasurer of the Protestant Episcopal Association,—that they have verified the accounts by vouchers, and find them correct.

C. W. KNAUFF.

J. T. BUTLER.

The Reverend W. P. Kramer, referring to the custom of the Church in Louisiana, at the close of the annual sessions of the Council, moved that a special missionary service be held in Trinity Church, on Sunday evening, second after Easter, 27th instant, at half past seven o'clock.

The motion, seconded by the Reverend H. H. Waters, was carried.

On motion of Mr Geo. W. Race, seconded by Mr. L. Cox, the Council adjourned to re-assemble at half past seven P. M., twenty-fifth inst.



TRINITY CHURCH, NEW ORLEANS, ST. MARK'S DAY.

The Council re-assembled pursuant to adjournment, this day, at half past seven o'clock, P. M. After Prayer, the President requested the Secretary to read the minutes of the two previous sessions. No objections being raised, the minutes of the 23d instant were adopted; and on the motion of the Reverend C. S. Hedges, seconded by Mr. L. Cox, those of the 24th were also adopted.

Mr. F. N. Butler suggested, as a matter of economy, the omission from the printed Journal of all extraneous matter. The Reverend H. H. Waters seconded the motion. During the debate which fol-

lowed on this subject, in which the President, the Reverend H. H. Waters, the Reverend Dr. C. S. Hedges, the Reverend A. N. Ogden of St. Mark's Church, Shreveport, and Mr. Robt. Mott took part, the Rev. I. N. Marks asked whether the number of members present constituted a quorum.

The Chair requested that the roll be called.

A quorum being found to be present, Mr. Butler's motion was tested by a rising vote, with the following result: nays, 13; ayes, 10. The motion was lost. The Reverend Chas. Goodrich, D. D., submitted the following report from the Committee on Canons:—

#### REPORT OF THE COMMITTEE ON CANONS.

The Committee on Canons beg leave to report to the Council that they find upon inspection the condition of the Constitution and Canons, through misprint and otherwise, to be such that they recommend for its adoption the following resolution:

*Resolved*, That a committee of three clergymen and three laymen, be appointed by the Chair to revise the Constitution and Canons of the Diocese of Louisiana, and present their report at the next Annual Council of the Diocese.

CHAS. GOODRICH, D. D.,  
Chairman of Committee.

On motion of the Rev. H. M. Thompson, D. D., seconded by Dr. Percival, the report was received and adopted.

The Rev. Dr. Thompson remarked that the committee prayed for by the Committee on Canons was in the nature of a commission to sit during the recess.

The Chair appointed the following committee on the resolution of the Committee on Canons:—

The Rev. Dr. Goodrich, Rev. H. H. Waters, M. A., Rev. Dr. Percival, Mr. W. W. Howe, Mr. Jas. McConne'l, and Mr. Robt. Mott.

The Reverend Chas. F. D. Lyne, M. A., of St. John's Church, Thibodeaux, presented the report of the Committee on the State of the Church, which was read by the Secretary, as follows:—

#### REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Your Committee beg leave to report that the financial depression referred to in the report to the Council of 1878, having been aggravated by the terrible scourge with which the State was visited last

summer, has had its prejudicial effect on all Church life and work.

In addition to this, it need scarcely be mentioned that the loss of our beloved and lamented chief Pastor has not been without serious injury to the interests of our Church.

It is encouraging however, to know that the visit of our Bishop elect to the Diocese has infused new life into many hearts and caused them to look hopefully into the future.

We find from the summary given us by the Bishop elect, that he performed the following duties during his visit :—

Number of Services, .....	10
Persons Confirmed, .....	194
Sermons and Addresses, .....	21
Holy Communions, .....	5
Ordinations to Priesthood, ....	1

We would recommend that the several Missionary Stations in the Diocese be fostered as much as possible by the Church in Louisiana, and we would earnestly press upon the several parishes of the Diocese, their duty to aid, according to their ability, in administering to the necessities of the Missionary Board.

CHAS. F. D. LYNE.

C. S. HEDGES.

RICHARD RHODES.

ROBERT PERKINS.

The Rev. Dr. C. S. Hedges moved that the report be adopted. Mr. Wm. Flash seconded the motion, when it was received and adopted.

The Committee on Parochial Statistics furnished their report through the Reverend Robert S. Stuart, the Chairman, which being seconded by Mr. McWm. Wright, was received.

By request, the Secretary read that portion of the minutes of the previous session which referred to the New Canon and to the amendment to Canon V, proposed by the Rev. Dr. H. M. Thompson.

A discussion ensuing in relation to the passage of the resolution offered by the Reverend W. P. Kramer, in which the Reverend Dr. Thompson, the Reverend Dr. Hedges, the Rev. N. Ogden, and Mr. Mott took part,—the Chair ruled that the Rev. Mr. Kramer's resolution was passed and that it was in order to appoint the committee.

The President appointed the following special committee to con-

sider the New Canon and the Amendment to Canon V, proposed by the Reverend Dr. H. M. Thompson:—

The Reverend H. M. Thompson, D. D., the Reverend W. P. Kramer, Mr. Robt. Mott, Mr. Geo. W. Race, and Mr. Jas. McConnell.

The Reverend I. N. Marks, Registrar and Historian of the Diocese, presented his report, which was read by the Secretary.

#### REPORT OF THE REGISTRAR AND HISTORIAN.

NEW ORLEANS, April 24th, 1879.

The undersigned respectfully reports to the Council that the usual number of Journals of the Council of the Church in the United States for the past year has been added to the archives of this Diocese.

The Registrar is indebted to Capt. J. M. Johnston of Church Hill, Miss., for the following old and valuable Council reports: Diocese of Mississippi, 1726, 1829, 1837, 1849, 1851, 1852, 1858, 1859, 1860. South Carolina, 1846. Tennessee, 1846. Maine, 1846. Illinois, 1850. California, 1850. Indiana, 1851. Florida, 1842. I would respectfully suggest, that the thanks of this Council be tendered to Capt. Johnston for this favor.

The books and papers of the Diocesan Library have not been arranged and classified, as they should be, since their removal from Christ Church, a lack of time, to give the matter the attention it requires, being the excuse of the Registrar.

Respectfully submitted

I. N. MARKS, JR

The Reverend H. H. Waters moved the adoption of the report, which being seconded by the Reverend John Percival, was carried.

The Registrar expressed his regret that a pressure of engagements rendered it impossible for him to attend to the duties of the office to which he had been elected by the favor of the Council, and asking permission to resign, nominated the Reverend Geo. R. Upton to be his successor.

The Reverend Robert S. Stuart seconded the motion.

The Reverend Geo. R. Upton declining the nomination, the President requested the Reverend I. N. Marks to reconsider the matter; but on pressing his resignation it was finally accepted,—when on mo-

tion of the Reverend H. M. Thompson, D. D., seconded by the Reverend L. N. Marks, Mr. S. M. Wiggins was elected to fill the vacancy.

The Chairman of the Committee on Unfinished Business, the Reverend C. S. Hedges, D. D., read an additional report and requested that the Committee on Legal Titles to church property be continued.

The Reverend Geo. R. Upton amended the motion as follows:—

That the Committee on Legal Titles to Church Property be continued and the vacancies filled.

The Reverend H. M. Thompson, D. D., seconded the motion in its amended form. The motion passed.

The Rev. Chas. Goodrich suggested that the subject of amendments to the Constitution, as proposed by the Reverend Dr. Dalzell, (see journal, A. D., 1877, page 16), be referred.

The motion was seconded by the Reverend H. M. Thompson, D. D., and carried.

The President appointed Mr. Robt. Mott, and the Reverend H. H. Waters, M. A., to fill the vacancies on the Committee on Legal Titles to church property.

The Rev. Dr. Percival moved that a committee of three be appointed by the Chair to draught resolutions expressing the sympathy of the Council with the bereaved family of the late Rector of Immanuel Church, Plaquemine, the Reverend Otis Hackett, and that a page of the Journal of 1879-'80, be dedicated to the memory of this faithful servant of our Lord Jesus Christ.

The motion was seconded by the Reverend Robt. S. Stuart and carried.

The Reverend H. M. Thompson, D. D., suggested that a Tablet page of the Journal be devoted to the memory of our late lamented Bishop, The Right Rev. J. P. B. Wilmer, D.D., L.L.D.

The Reverend Robert S. Stuart seconded the motion, and it was carried.

The President appointed the Reverend Chas. Goodrich, D. D., the Reverend W. P. Kramer, and Mr. Geo. W. Race, a special committee to act on the motion of the Reverend Dr. Percival in relation to the Reverend Otis Hackett.

The Reverend H. H. Waters, seconded by Mr. Robt. Mott, moved that ten dollars be paid to the Sexton of Trinity Church, for his services during the session of the Council. The motion passed.



The Reverend Dr. Jno. Percival offered the following resolution:—

*Resolved*, That when this Council adjourns, it adjourn to meet in St. Paul's Church, in this city, on the second Wednesday after Easter Day, A. D. 1880.

The resolution was seconded by Mr. Robt. Mott and carried.

Mr. W. G. Coyle moved that the thanks of the Council be tendered to the St. Charles, the St. James and the City hotels for hospitalities to its members. Mr. Robt. Mott seconded the motion which was passed.

Dr. Thompson stated that the Missionary meeting, as proposed by the resolution of the Reverend W. P. Kramer at the previous session, in Trinity Church, was cordially accepted.

Mr. Robt. Mott offered the following resolution:—

*Resolved*, That the letter from the Right Reverend J. H. D. Wingfield, D. D., Bishop elect of this Diocese, read by the Secretary before the Council, be received and spread on the minutes.

The resolution, seconded by the Reverend C. S. Hedges, D. D., was carried:—

#### BISHOP WINGFIELD'S LETTER.

To the Thirty-Eighth Annual Council of the Diocese of Louisiana:—

*My Dear Brethren of the Clergy and Laity*—It was the pleasure of your late special session, to elect me to the Episcopate, made vacant by the sudden translation of your late Bishop, the Right Reverend Joseph P. B. Wilmer, D.D., L.L.D., and a special committee was appointed to present to me a formal notification of your unanimous choice. I beg leave therefore to express to you my high appreciation of the honor which it has been your pleasure to extend to me, and to acknowledge the receipt of the very handsome and cordial letter of your committee. No greater compliment could be extended, than to be asked to fill the place of the revered Prelate whom you all delighted to honor, and the memory of whose holy life and faithful labors is so deeply graven on your hearts. Hence, your choice commends itself to my most serious and prayerful consideration, and I trust that I shall be guided by the Holy Spirit in deciding so grave a matter.

The Canon requires, as you know, that the Election shall be submitted to the Bishops and Standing Committees of each Diocese

and Missionary Jurisdiction of the Church in the United States, for their approbation, or disapproval. Pending the action of these Ecclesiastical authorities, I determined—in order that the Diocese might not suffer from lack of Episcopal supervision, to visit such Parishes as needed my services, and to perform such work as the immediate circumstances of the case seemed to demand. After a tedious day and night travel of ten days, I reached the city of New Orleans, on the 27th of March, and reported myself to the Standing Committee of the Diocese—as ready to exercise my office in the performance of such Episcopal duties as had been previously arranged by telegraph and through the mails. It is my privilege to make to you the following statement of services performed since my arrival in the Diocese:—

On the fifth Sunday in Lent, March 30th, at Christ Church, New Orleans, after Morning Prayer by the Reverend A. J. Tardy and the Reverend W. P. Kramer, I read the Ante-Communion Office, preached a sermon, confirmed fifty-seven persons, presented by the Rector, delivered an address to the class, and celebrated the Holy Sacrament of the Lord's Supper.

On the evening of the same day, I officiated at the Church of the Annunciation. Evening Prayer was said by the Reverend A. J. Tardy and the Reverend John Percival, D. D., and I preached and closed the service.

March 31st, I met the clergy at the Episcopal Rooms, visited the Orphans' Home, and was present in the Chancel of Trinity Church at a meeting in behalf of the Mexican League,—Evening Prayer being read by the Rector, and addresses being delivered by the two Bishops elect from Mexico. The service was intensely interesting, and resulted in the formation of an Auxiliary Branch of the League for the benefit of 'the Church of Jesus' in the Republic of Mexico.

April 1st, I assisted in the examination of three Deacons, preparatory to advancement to the Priesthood; viz:—The Reverend I. N. Marks, the Reverend Frank Thompson, and the Reverend C. H. Thompson, D. D.

April 4th, I assisted the Rector of Christ Church at Morning Prayer.

April 6th, the sixth Sunday in Lent, in Trinity Church, after Morning Prayer by the Rev. H. M. Thompson, D. D., and the Rev. Frank Thompson, I read the Ante-Communion Office, preached a sermon, con-

firmed nineteen persons, delivered an address to them, and celebrated the Holy Communion.

On the evening of the same Lord's Day, I officiated at St. Paul's Church,—Evening Prayer being read by the Reverend H. H. Waters, Rector. I preached, confirmed twenty-six persons, and delivered an address.

April 9th, I assisted the Rector of Christ Church at Morning Prayer.

Thursday, April 10th, at St. Philip's Church, I held an Ordination Service in the morning. The Morning Prayer was said by the Reverend Charles Stewart, the Reverend Jno. F. Girault, and the Reverend W. P. Kramer. The candidate for Priest's Orders, the Reverend C. H. Thompson, D. D., was presented by the Reverend H. M. Thompson, D. D., and the Reverend J. F. Girault. The Reverend H. M. Thompson, D. D., preached the sermon, and all the clergy present united in the imposition of hands. I then administered the Lord's Supper.

On the evening of this Thursday before Easter, I officiated at Trinity Chapel,—Evening Prayer being said by the Reverend I. N. Marks, and the Reverend H. M. Thompson, D. D. I preached, confirmed thirteen candidates, and delivered an address,

Good Friday, April 11th, Calvary Church,—Morning Prayer being said by the Reverend C. W. Knauff, Rector, I read the Ante-Communion Office, preached a sermon and confirmed five persons, to whom I delivered an address.

The same day, at evening, I held a service at Mt. Olivet Church. After Evening Prayer by the Reverend C. S. Hedges, D. D., I preached, confirmed eighteen persons, and addressed them.

April 12th, Easter Eve, I assisted the Rector of Christ Church in the services appointed for the day.

April 13th, Easter Day, at 11 o'clock A. M., after Morning Prayer by the Reverend J. F. Girault, at St. Anna's Church, of which he is the Rector, I read the Ante-Communion Office, confirmed twenty-seven persons—addressed them, preached a sermon and administered the Holy Communion. At 4 P. M., I visited St. Philip's Church, preached, confirmed eleven candidates, delivered an address and celebrated the Holy Communion. I was assisted in the services by the Reverend C. H. Thompson, D. D., Rector.

At 7½ o'clock, P. M., I officiated at the Church of the Annunciation. After Evening Prayer by the Reverend Chas. Stewart, the

Reverend A. J. Tardy, the Reverend Geo. R. Upton, and the Reverend John Percival, D. D., Rector, I preached, confirmed eighteen persons, and delivered an address.

On the Monday and Tuesday in Easter week, I assisted the Rector of Christ Church in the services appointed for those days.

As soon as the action of the Bishops and Standing Committees, on my Election, is officially communicated to me I will make known to you my decision.

Trusting that my labors have been pleasing to God and profitable to yourselves—gratefully acknowledging my high appreciation of the many words and deeds of kindness received at your hands during my brief visit to your Diocese, and commending you to the care and blessing of the great Head of the Church, I beg to subscribe myself

Very faithfully and affectionately your friend and brother  
In Christ and the Church,

J. H. D. WINGFIELD,  
Missionary Bishop of Northern California.

The Reverend Geo. R. Upton moved that five hundred copies of the Journal of the Council be printed for the use of the Church.

The motion was seconded by the Reverend H. H. Waters, M. A., and carried.

The Reverend Chas. Goodrich proposed that the necessary arrangements for the proposed Missionary meeting in Trinity Church be left to the President of the Council and to the Reverend H. M. Thompson, D. D., Rector of the Church.

The motion, seconded by the Reverend I. N. Marks, passed.

The Reverend Geo. R. Upton moved that the minutes be submitted to the President for his approval.

The motion was seconded by the Reverend Dr. Percival, and carried.

The President tendered his thanks to the Council for the consideration and kindness that had been manifested towards him.

The Reverend Dr. Percival moved that after prayer and the singing of the "Gloria in Excelsis," the Council adjourn *sine die*.

The motion was carried

The Council adjourned accordingly.

JOHN PERCIVAL, Secretary.  
Approved, JNO. FRANCIS GIRAULT, President.



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# **Pere Bell Wilmer, D. D., L. L. D.**

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**Born, February 11, 1812.**

**ated Bishop of Louisiana, October, 1866.**

**Died, Monday, December 2, 1878.**

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*Cithara in Luctum Versa.*



## BIOGRAPHICAL SKETCH.

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The Reverend OTIS HACKETT, who died in Immanuel Parish, of Yellow Fever, October 25, 1878, was born in the town of Minot, Maine, November 20, 1814. He grew up in the Religion of his family, which was Universalism, to early manhood, when his faith in this form of Christianity began to waver.

He studied at the University of Hamilton, New York, for eight years,—paying his Terms with the money he earned by teaching and clerking during the vacations.

At the close of his course at this School, July 4, 1844, he was selected by his class to be the Valedictorian.—He received the degrees of B. A. and M. A., from this Institution. It was about this period that he became a Baptist Minister, having renounced the theories of the Universalists, as erroneous. For five years he faithfully worked in this field, but his mind was not settled on the subject of Religion.—He read with diligence and studied the claims of the several leading Christian Sects. Ultimately, he discovered the truth. He became convinced that the Protestant Episcopal Church, was truly Apostolic, and that its Ministry exercised the sacred functions directly under the authority and protection of Almighty God. Accordingly, he became a member of the Church, October 4, 1849, in Janesville, Wisconsin, and was ordained to the Diaconate, in that town, in Trinity Church, by the great and Saintly Bishop Kenner, May 12 1850. Immediately after his Ordination, he commenced the active work of the Ministry in Keokuk, Iowa, in which place he was advanced to the Priesthood by the same Good Bishop, April 6, 1851.

In the Spring of 1853, he was induced to go South for the cure of a disease of the throat which then affected seriously his health. Shortly after reaching New Orleans, he was placed over the Churches of Washington and Opelousas, by Bishop Polk. From this work however, he was called by Bishop Freeman, to Arkansas, where he labored, first in Fayetteville, and then in Helena, until his health and that of his family rendered another change absolutely necessary.

We hear of him next in Chicot—and then in Canada, where he remained, exercising his Ministry in the Parish of Amprior, to which he had been appointed by the Bishop of Ontario, for a full year, till the close of the late Civil War. At this period, being unanimously invited by his former parishioners to return to them, he went back to Helena, Arkansas.

Here he continued three or four years, until his health again failed him, when he accepted a call to Cheneyville, Louisiana. The people of this Parish however, being impoverished by the war and by the loss of their crops, could not support their Minister and his family. Another change thus became necessary. MR. HACKETT now went to Waco, Texas, for a while, and again returning to Louisiana, accepted his last charge, Immanuel Church, Plaquemine, where he died—in the midst of the never-to-be-forgotten Epidemic of 1878.

The Congregation in Waco, Texas, have placed to his memory, in their new Church, a beautiful window; and in the grounds of Immanuel Church, a pious lady member of his Parish, has raised over his remains a neat, little monument, to mark his burial and his worth.

There needs no further eulogy of this noble and devoted Minister of the Gospel, than the following pronounced by the present Bishop of Easton, whose Presbyter he was, and who ever loved him well and valued him:—

“ He was a faithful man, humble-minded, free, gentle and affectionate.”





## APPENDICES.

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### APPENDIX I—PAROCHIAL REPORTS.

—

*Church of the Ascension, Donaldsonville, Rector, The Rev. Robt. S. Stuart.*

Baptisms—Adults, 3; Infants, 24 – Total number, . . . . .	27
Confirmations, . . . . .	5
Communicants—Former number, 20; added, 0, . . . . .	20
Removed, . . . . .	2
Died, . . . . .	..
Present number, . . . . .	18
Marriages, . . . . .	2
Burials, . . . . .	36
Sundy School—Teachers, . . . . .	5
Scholars, . . . . . 35—Total . . . . .	40
Rector's salary, 1st October, 1878 to 1st April, 1879 . . . . .	\$300 00
Communion Alms . . . . .	88 60
Collections for Debt on Rectory . . . . .	355 40
Total, . . . . .	\$744 00

I took charge of this Parish during the epidemic of Yellow Fever last year, A. D. 1878. Since the beginning of the new year, A. D. 1879, the interest in the Church has been very decided.

I cannot commend too highly the zeal and energy displayed by the Senior Warden and others in the Parish. With God's blessing the Church in Donaldsonville promises to be a centre of Missionary work for all the surrounding country. Hereafter I hope to have regular services at Bayou Goula, eighteen miles higher up, on the river.

*Christ Church, Napoleonville; Rector, The Rev. Robt. S. Stuart.*

Communicants—Former number, 22; added, 0—total,..	22
Removed,.....	1
Present number,.....	21
Burials, .....	8

I took charge of this Church in February, of the present year, A. D. 1879. A Sunday School will be organized soon. The Parish gives earnest of faithful work in the future. I trust that we shall be able to build a Rectory during the year, and call a Rector.

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*St. James's Church, Baton Rouge; Rector, The Rev. Chas. Stewart.*

Baptisms—Adults, 1; Infants, 25—Total.....	26
Communicants—Former number, 53; added, 1—Total..	54
Removed, .....	..
Died, .....	3
Present number, .....	51
Marriages,.....	2
Burials, .....	19
Sunday School—Teachers, 6; Scholars, 50—Total,.....	56
Communion Alms,.....	\$27 35
Pastoral Aid,.....	216 80
Sunday School,.....	64 00
Charitable objects of the Rector,.....	121 85
Cash raised from pew rents,.....	385 10
Other collections, .....	125 15
Total,...	—\$940 25

The Rector resigned his charge, 20th of April, 1879, when this report closes.

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*St. James's Church, Baton Rouge; W. Markham, Senior Warden.*

An elegant set of Communion Silver, consisting of Flagon, Chalice and Paten, in mahogany case, has been donated to the Church by Miss E. M. Waterbury of New York city, while on a visit to her relations in this Parish. The money to purchase these acceptable presents was mostly subscribed by friends of Miss Waterbury in New York, at her solicitation.

The necessary balance was contributed by the Sunday School teachers and scholars of this Parish.

*Christ Church, Mansfield; The Rev. C. A. Cameron, Minister in Charge.*

Baptisms—Infants.....	2
Communicants—Former number.....	25
Present number.....	25
Marriages.....	2
Burials.....	4
Sunday School—Teachers, 5; Scholars, 20—total.....	25
Offertory .....	\$37 50
Easter Offering devoted to Diocese.....	35 00
Total.....	——\$72 50

*Trinity Church, Natchitoches; Rev. C. A. Cameron, Deacon in Charge.*

Baptisms—Adults, 1; Infants, 5; (1 colored)—total,....	6
Confirmations, .....	17
Communicants—Former number, 30; added, 17—total..	47
Marriages,.....	1
Burials, .....	1
Sunday School—Teachers, 5; Scholars, 25 —Total,.....	30
Offertory, .....	\$30 20

*St. Alban's Church, Jackson, J. R. Chambers, Senior Warden.*

Confirmations.....	1
Communicants—Former number, .....	8
Removed,.....	1
Present number,.....	7

The Reverend Jas. Philson has resigned the charge of the Parish. The Church is very weak at this place, but its influence, important, because of the young who are collected here for the purpose of education. "A little leaven leaveneth the whole lump." There have been no ministerial services performed for some months. Since the departure of the Reverend Jas. Philson, Lay services have been undertaken. At Mt. Willing, a point seven miles from Jackson, services were held by the Reverend Jas. Philson, with a good prospect of establishing a church. A Sunday School has been opened since his departure, and Lay Services, it is expected, will soon be commenced.

*St. Andrew's Church, Clinton; The Rev. Jas. Philson, Rector.*

Baptisms—Adults, 1; Infants, 3—Total.....	4
Communicants—Former number, .....	75
Removed,.....	1
Died, .....	1
Present number, .....	73
Marriages, .....	3
Burials, .....	5
Sunday School—Teachers, 5; Scholars, 30—Total,.....	35
Domestic Missions.....	\$5 50
Communion Alms,.....	17 35
Total,.....	———— \$22 85

*Grace Church, St. Francisville; The Rev. A. G. Bakewell, Rector.*

Baptisms—Adults, 3; Infants, 16—total,.....	19
Communicants—Former number, 63; added, 7 —Total..	70
Removed, .....	11
Died,.....	2
Present number, .....	57
Marriages...	5
Burials, .....	16
Sunday School—Teachers, 4; Scholars, 35 —Total,.....	39
Collections from all sources, .....	\$1000

*St. Mary's Church, West Feliciana: The Rev. A. G. Bakewell, Rector.*

Communicants—Former number, .....	9
Died, .....	1
Present number,.....	8
Burials, .....	2
Collections from all sources,.....	\$250

*St. John's Church, Laurel Hill; The Rev. J. W. Turner, Rector.*

Communicants—Former and present number,.....	12
Communion Alms,.....	\$ 17 15
Rector's salary,.....	200 00
Council Fund, .....	10 00
Bishop's Salary,.....	21 00
Weekly Offertory,.....	34 51

Total,..... \$282 66

There are four or five candidates awaiting confirmation.

*Church of the Epiphany, New Iberia; The Rev. R. C. Cleburne, in Charge.*

Baptisms—Infants, .....	6
Communicants—Former and present number.....	28
Burials,.....	3
Sunday School—Teachers, 4; Scholars, 18—Total, ....	22

*Church of the Nativity, Rosedale, The Rev. Jno. Philson, Rector.*

Baptisms—Infants, .....	3
Communicants—Former number, 10; added, 3—Total,..	13
Removed, .....	2
Died, .....	1
Present number,.....	10
Burials, .....	1

The Church here still holds its own, notwithstanding many and great adversities. Indeed, there is a steady gain; but so long as the country is liable to an annual overflow, the increase must be small.

*St. Anna's Church, New Orleans, The Rev. Jno. Francis Girault, Rector.*

Baptisms—Infants, .....	55
Confirmations, .....	27
Communicants—Former number, 189; added, 34—Total,	223
Removed, .....	15
Present number,.....	208
Marriages, .....	22
Burials, .....	23
Sunday School—Teachers, 16; Scholars, 177—Total,...	193

## CONTRIBUTIONS.

Diocesan—Bishop's Salary, . . . .	\$283	50	
Convention Fund . . . .	40	00	— Total, . . . \$323 50
Extra-Diocesan— Domestic Missions, \$34 80			
Disabled Clergy Fund, 23 85—Total	58	65	
Parochial—Communion Alms, . . . . .	75	30	
Parish Aid Society, . . . . .	110	00	
Young Ladies' Guild, . . . . .	131	30	
Ladies' Concert, . . . . .	247	20	
Sunday School, . . . . .	152	50	
Other collections and contributions, . . . .	428	25	
Total. . . . .	\$1,526	70	

*Church of the Annunciation, New Orleans; The Rev. Jno. Percival, Rector*

Baptisms—Infants, 15; adults, 3—total, .....	18
Confirmations, .....	18
Communicants—Former number, .....	95
By removal and death, ...	12
Total, .....	83
Added, .....	14
Present number, .....	97
Marriages, .....	12
Burials, ...	24
Sunday-School—Scholars, .....	140
Teachers, .....	14
Total, .....	154

## OFFERINGS, DONATIONS AND CHURCH WORK, MAY 1, 1878, TO APRIL 20, 1879.

Weekly Offertory, .....	\$ 952 60
Monthly Subscriptions, .....	1,198 05—... \$2,150 65
Festivals, Entertainments, etc., .....	314 50
Donations, .....	276 00
Special Offertory for the Sick, .....	20 05
Ladies' P. A. Association, .....	10 00
Young Ladies Debt Association, .....	300 00
Gentlemen's P. A. Association, .....	350 00
Sunday School, .....	67 73
Alms to the Poor, .....	150 00
Total, .....	\$3,638 93

The Parish was visited with great affliction and sickness during the past eventful year. Its trials are its blessings; for its mission is continually extending and its spiritual life, developing.

The Reverend C. S. Hedges, D. D., took charge of the congregation during the prostration of the Rector and his family by sickness. The kindness, zeal and energy of this faithful servant of Christ will long be remembered by the Rector and the Parish of the Annunciation.

*Calvary Church, New Orleans; The Rev. C. W. Knauff, Rector.*

Baptisms—Adults, 4; Infants, 5—Total, .....	9
Confirmations, .....	9
Communicants—Former number, .....	93
Added, .....	13 —..... 106
Removed, .....	12
Died, .....	3 —..... 15
Present number, .....	91
Marriages, .....	3
Burials, .....	16
Sunday School—Teachers, 10; Scholars, 88—Total, .....	98

<b>Offerings—Parochial—Pew Rents and General offerings, ..</b>	<b>\$1,970 25</b>
Communion Alms, (including special) .....	205 50
For Choir, .....	108 00
For Church Furnishing (from Chancel Chapter of Guild, \$224) .....	363 00
In Sunday School, ..	58 55
<hr/>	
<b>Total Parochial, .....</b>	<b>\$2,705 30</b>
<b>Extra-Parochial—For Bishop's Fund, .....</b>	<b>\$60 00</b>
Diocesan Missions, .....	16 90
Disabled Clergy Fund of Diocese .....	20 30
Domestic Missions, .....	5 65
<b>Total Extra-Parochial, ———</b>	<b>102 85</b>
<hr/>	
<b>Grand total, .....</b>	<b>\$2,808 15</b>

*St. George's Church, New Orleans; The Rev. Geo. R. Upton, Rector.*

<b>Baptisms—Adults, 4; Infants, 40—Total, .....</b>	<b>44</b>
Confirmations, .....	1
Communicants—Present number, .....	40
Marriages .....	4
Burials, .....	31
Sunday School—Teachers, ....	13
Scholars, .....	65
<b>Total, —</b>	<b>78</b>
<b>Pew Rents, .....</b>	<b>\$413 65</b>
<b>Offertory—Weekly, .....</b>	<b>79 65</b>
Easter, .....	20 35
Lenten, .....	6 50
<b>Sunday School—Weekly, .....</b>	<b>48 45</b>
Easter, .....	79 40
Donations .....	17 00
<b>Parish Aid Society—Dues, .....</b>	<b>49 75</b>
Work, .....	22 55
Donations, .....	5 00
Entertainment, .....	355 00
<b>Rents, .....</b>	<b>90 00</b>
<b>Bishop's Fund, .....</b>	<b>39 65</b>
<b>Communion Alms, .....</b>	<b>41 10</b>
<b>Total, .....</b>	<b>—\$1,268 05</b>

*Christ Church, New Orleans; The Rev. W. T. Leacock, Rector.  
The Rev. W. P. Kramer, Assistant Rector.*

<b>Baptisms—Adults, 14; Infants, 62—Total, .....</b>	<b>76</b>
Confirmations, .....	59



Communicants—Removed, 18; Died, 25—Total,.....	43
Present number, .....	761
Marriages,.....	27
Burials, .....	107
Sunday School—Teachers,..	47
Scholars,..	436
Total,..—.....	483
Industrial School—Teachers,..	9
Scholars,..	120
Total,.. —.....	129
Offerings—Communion Alms, Benevolent Association, and Charity Hospital Funds,.....	\$3,533 64
Christ Church City Mission,.....	312 07
“ “ Ladies’ Aid Association, .....	193 00
For Sunday School—	
Teachers for Christmas Festival,.....	\$ 58 66
For Sunday School Choir,.....	150 00
Total,..... ————	\$ 208 66
For Children’s Home—	
By Sunday School,.....	\$ 240 00
By Parish,.....	1,118 00
Total,..... ————	\$1,358 00
For Industrial School,.....	32 35
Church Mission to Deaf Mutes,.....	23 57
Disabled Clergy,.....	66 50
Diocesan Missions, .....	145 50
Pew Rents, Taxes, Weekly Offertory, .....	7,363 45
Total,.....	\$13,236 74

The Offerings seem to indicate a want of interest in the general work of the Church, as there are none reported for Domestic and Foreign Missions. This however, is not the result of want of interest, but of the very heavy demands made upon us, in consequence of the Epidemic last Summer, and the distress and want which grew out of it and has continued through the Winter. A comparison with previous years will show that the Parish has not been less liberal, but that its offerings have been devoted to relieve the distress at home. Situated in the centre of the city, the appeals that are made to us for ministerial service and financial assistance are innumerable. It is a source of thankfulness to be able to say that no one has appealed in vain. The generosity of the people has been equal to the demand made upon it, and a Gracious Providence preserved the lives and health of the clergy that they might minister the Gospel of Everlasting Life in the midst of disease and death.

In this connection, it is but proper to express the sense of obligation felt by the Parish to the Reverend R. C. Cleburne, and their appreciation of his untiring and self-denying service while acting as Assistant Minister.

Through the City Mission Society, the Parish employs a Missionary whose work among the poor and criminal classes in the city has been greatly blessed.

She visits regularly and systematically the Parish Prison, the Charity Hospital, and the Asylums for the Poor and Insane, ministering to the inmates, and reporting to the clergy such as need and desire their ministrations, — besides visiting at their homes many who would never otherwise be reached and brought under the Christian influences.

Besides the regular services, given by the Clergy at the Parish Prison, &c., through her work, the clergy have been enabled to carry the Blessed Gospel and Sacraments of the Church to the sick and dying, — in places where obscenity and profanity reign, — where prayer is unusual and strange.

This Society has also undertaken to provide the inmates of the Prison with healthful reading; and has furnished it with a library of some hundreds of volumes.

The Ladies' Aid Association, in addition to the amount of money raised, as reported above, has raised several hundreds of dollars to place in the Church a Chancel window as a memorial to the late Bishop Wilmer, which will be reported next year. It also, distributes annually a large amount of clothing to the poor.

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*Mt. Olivet Church, Algiers; The Rev. C. S. Hedges, D. D., Rector.*

Baptisms—Adults, 1; Infants, 23—Total, . . . . .	24
Confirmations, . . . . .	18
Communicants—Reported to last Council, . . . . .	40
Added, . . . . .	18
Total, . . . . .	58
Removed, . . . . .	4
Died, . . . . .	4
Total, . . . . .	8
Present number, (about), . . . . .	50
Marriages, . . . . .	4
Burials, . . . . .	25
Sunday School—Teachers, . . . . .	18
Scholars, . . . . .	150
Total, . . . . .	168
Collections, Contributions and Offerings (in all) \$547 10	

A Church Debt of \$247 80 was made a short time before the last Council assembled. This remains unpaid.

Early last Summer, the present Rector accepted the temporary charge of two churches in New Orleans, — dividing his services and duties between them.

The Yellow Fever soon began its terrible ravages, and then his labors and duties became so great and arduous that he must have

failed but for the health and strength and faith which a merciful Providence daily supplied.

The Rector expresses devout gratitude to all those zealous Christian friends who afforded him much material aid in this distressing emergency. This enabled him to relieve in many instances the poor, the sick and the suffering. Lists of Burials, of Baptisms, and of Marriages that came to his ministry, in addition to the work above reported in his own Parish, have been given to the Rectors of the Churches where they properly belonged.

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*St. Paul's Church, New Orleans; The Rev. H. H. Waters, M. A., Rector.*

Baptisms—Adults, 7; Infants, 33—Total,.....	40
Confirmations .....	25
Communicants—Former number,.....	325
Added,.....	46
Total,.....	— 371
Removed, and ceased to communicate, .....	50
Died,.....	11
Total,.....	— 61
Present number,.....	310
Marriages,.....	19
Burials,.....	67
Sunday School—Teachers,.....	30
Scholars,.....	209
Total,.....	— 239

FINANCIAL STATEMENT.

Pew Rents, .....	\$2,477 50
Weekly Offertory,.....	1,486 22
Communion Alms,.....	280 28
Diocesan Missions,.....	138 85
Sunday School,.....	505 35
Ladies' Parish Aid, (including special efforts and contributions for Church Debt)	2,263 45
Diocesan Assessment,.....	630 00
Church Home, (including \$28.00 from Sunday School),.....	290 00
Disabled Clergy Fund,.....	83 05
Mexican Missions,.....	42 80
Total,.....	———\$8,197 50

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*Trinity Chapel, New Orleans; The Rev. I. N. Marks, Deacon in Charge.*

Baptisms—Adults, 4; Infants, 32—Total,.....	36
Confirmations,.....	13

<b>Communicants—Former number, 98; added, 18—Total</b>	<b>111</b>
Removed, . . . . .	16
Died, . . . . .	4
<b>Total, . . . . .</b>	<b>20</b>
<b>Present number, . . . . .</b>	<b>91</b>
<b>Marriages, . . . . .</b>	<b>4</b>
<b>Burials, . . . . .</b>	<b>30</b>
<b>Sunday School—Teachers, . . . . .</b>	<b>20</b>
Scholars, . . . . .	115
<b>Total, . . . . .</b>	<b>135</b>
<b>Total income from Easter 1878 to Easter 1879, .</b>	<b>\$477 70</b>
<b>Minister's salary (paid) from June 1st, 1878 to</b>	
April 1st, 1879, . . . . .	284 20
<b>Other Expenses, . . . . .</b>	<b>193 50</b>
<b>Sunday School, (Easter Offering), . . . . .</b>	<b>75 15</b>

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*Trinity Parish, New Orleans; The Rev. H. M. Thompson, D. D., Rector.*

*The Rev. I. N. Marks, Rev. Frank Thompson, Deacons, Assistants.*

<b>Baptisms—Adults, 4; Infants, 49—Total, . . . . .</b>	<b>53</b>
<b>Confirmations, . . . . .</b>	<b>19</b>
<b>Communicants—Former number, 450; Added, 20—Total</b>	<b>470</b>
Removed, 5; Died, 5—Total, . . . . .	10
<b>Present number, . . . . .</b>	<b>460</b>
<b>Marriages, . . . . .</b>	<b>14</b>
<b>Burials, . . . . .</b>	<b>49</b>
<b>Sunday School—Teachers, 44; Scholars, 308—Total..</b>	<b>352</b>

#### FINANCIAL REPORT.

<b>Communion Alms, . . . . .</b>	<b>\$ 267 70</b>
<b>Diocesan Missions, . . . . .</b>	<b>135 50</b>
<b>Aged and Infirm Clergy, . . . . .</b>	<b>63 47</b>
<b>Bishop Polk's Society—Charity, . . . . .</b>	<b>600 00</b>
<b>Help to needy Clergy and others, . . . . .</b>	<b>225 00</b>
<b>Church Home, . . . . .</b>	<b>797 00</b>
<b>Trinity Benevolent Society, (the sick and</b>	
<b>poor of New Orleans), . . . . .</b>	<b>1,126 00</b>
<b>Paid on Rectory, . . . . .</b>	<b>1,000 00</b>
<b>Pew Rents and Offertory, . . . . .</b>	<b>11,905 00</b>
<b>Decrease of debt by Church Debt Ass'tion, . . . . .</b>	<b>2,000 00</b>
<b>Total, . . . . .</b>	<b>\$18,119 67</b>

Trinity Parish, the Rector is glad to report, is full of good works and active energy.

It mourns the loss of several valuable members during the last year. Gone to the Church in Paradise, they rest from their labors, and their memory is hallowed in our hearts.

That faithful christian and noble gentleman, J. J. Irby, our late Junior Warden, has left Trinity Church a Social legacy in his spotless name and fame.

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*St. Stephen's Church, Williamsport; The Rev. J. E. Brown, Rector.*

Baptisms—Adults, 2; Infants, 6—Total,.....	8
Communicants—Former number, 34; added, 3—Total,.	37
Removed, 1; Died, 1—Total,.....	2
Present number,.....	35
Marriages,.....	3
Burials,.....	21
Sunday School—Teachers, 4; Scholars, 25—Total,.....	29

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*St. James's Church, Alexandria; The Rev. A. N. Ogden, Rector.*

Baptisms—Adults, 2; Infants, 10— Total,..	12
Confirmations,.....	25
Communicants—Former number, 136; added, 18—Total, 154	
Removed, ..; Died, 2—Total,.....	2
Present number, .....	152
Marriages,.....	7
Burials,.....	8
Sunday School—Teachers, 12; Scholars, 65—Total,....	77
Mission School, (colored)—Teachers, 2; Scholars, 40—Total,	42

FINANCIAL REPORT.

Pew Rents,.....	\$573	75
Offerings,.....	169	55
“ Outside,.....	48	00
Ladies' Guild,.....	107	80
Total,.....	—	—
Debts (about),.....	\$800	00
		\$899 10

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*St. Peter's Church, Pineville; The Rev. A. N. Ogden, Rector.*

Baptisms--Adults, ..; Infants, 4--Total,.....	4
Confirmations,.....	5
Communicants--Former number, 46; added, 4--Total,.	50
Removed, 3; Died, 1--Total,.....	4
Present number,.....	46
Marriages,.....	4
Burials,.....	5
Sunday School--Teachers, 4; Scholars, 25--Total,.....	29
Collections from all sources,.....	\$37 50

The church building has been re-covered, brick pillars substituted for blocks, and the sacred edifice extended, so as to make a Chancel and two rooms.

This work has been done by private individuals with the assistance of some friends in Alexandria.

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*Trinity Church, Cheneyville; The Rev. O. Wilson, Rector.*

Baptisms--Adults, 7—2 white; 5 colored—Total,	7
Infants, 21—16 white; 5 colored-- "	21
Total,.....	28
Confirmations—5 white, 3 colored—Total,.....	8
Communicants—Former number, 43; added, 4—Total,.	47
Removed,..	6
Present number,....	41
Marriages,.....	5
Burials,.....	3
Sunday School—Teachers, 7; Scholars, 43— Total,....	50

COLLECTIONS, &C.

Bishop and Council,.....	\$ 74 50
For Repairs,.....	63 00
Sunday School expenses,.....	27 75
Balance for Bishop's Fund for 1877-'78,..	41 35
Salary,.....	407 70
From Missions,....	22 00
Total,.....	———— \$636 30

The work here is in good order and promising. We are laboring with some encouraging results among the colored people. Our Sunday School, under the Superintendency of Mr. C. J. Barstow, is doing well. The Church at this date is out of debt. We are hopeful; but are impatient for a Bishop.

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*St. Mary's Church, Franklin; Senior Warden, H. H. Smith.*

Baptisms—Adults, . . ; Infants, 10—Total,.....	10
Communicants—Former number,.....	56
Removed, 13; Died, 1---Total,.....	14
Present number, .....	42
Sunday School---Teachers, 5; Scholars, 35—To'al,.....	40

The Reverend C. Dowe left this Parish 30th of June, 1878, and was absent till 1st December, 1878, when he sent in his resignation as Rector. The resignation was accepted. We have had no service in the Church since June, 1878.

*St. John's Church, Thibodaux; The Rev. C. F. D. Lyne, M. A., Rector.*

Baptisms—Adults, 1; Infants, 7—Total,.....	8
Communicants—Former number, 33; added, 1—Total,.	34
Present number, .....	34
Marriages,.....	4
Burials, . . . . .	24
Sunday School—Teachers, 4; Scholars, 27—Total,.....	31

*Church of the Incarnation, Amite; The Rev. L. D. Brainard, B. D. Rector*

Baptisms—Adults, 3; Infants, 10—Total, .....	13
Communicants—Former number, 3; added, 9—Total,..	12
Present number, .....	12
Marriages,.....	1
Burials,.....	1
Sunday School—Teachers, 5; Scholars, 35—Total,.....	40

This report dates from January 1, 1878 to April 1, 1879. In 1878 I held on an average only two services a month here; but this year, so far, have had regular services twice a month; and also, during Lent as often as I could, consistent with my duties as a teacher, in Gullett's Free School. In connection with this Mission, I hold occasional services at Arcola and Pontchatoula, and regular monthly services at Magnolia and Osyka. At Arcola we hope soon to build a church, as quite a number of enterprising Western Church people are buying property and settling there.

*St. Matthew's Church, Houma; The Rev. W. D. Christian, Rector.*

Baptisms—Adults, . . ; Infants, 5—Total, .....	5
Communicants—Former number, 29; added, 5—Total,..	34
Removed, .....	1
Present number,....	33
Burials,.....	6
Sunday School—Teachers, 4; Scholars, 33—Total,.....	37

FINANCIAL STATEMENT.

Communion Alms (not otherwise specified),....	\$ 32 85
Ordinary Offertory,.....	44 40
Diocesan Assessment,.....	60 75
Domestic and Foreign Missions,.....	12 25
Ladies' Aid Society,.....	129 00
For Yellow Fever Sufferers,.....	58 00
Private Offerings for Church objects, .....	62 37
Sunday School Collections, — Lenten Offerings	
for Missions,.....	6 25
Other Offerings,.....	3 25
Total,.....	————\$409 12

## SOME REPORTS OF MISSIONS.

### *Grace Church, Hammond; Senior Warden.*

Baptisms—Infants, .....	6
Communicants—Former number, 9; added, 1—Total, ..	10
Removed.....	3
Present number, .....	7
Burials, .....	5
Sunday School—Teachers, 6; Scholars, 50—Total, .....	56
Our collections for the year have been .....	\$417 95
From this amount we have paid towards our Church debt..	234 00
To Clergymen, .....	14 65
For Sunday School, .....	40 00
Actual Church debt, .....	\$1,034 86

The Hammond Mission Society, under whose auspices this Church was built and is maintained, are using every effort to pay the debt incurred by its erection. This being accomplished, Grace Church will be transferred to the Diocese of Louisiana, praying its care and protection. Until that time we remain a mission field, dependent on the kindly consideration and assistance of our more fortunate fellow-workers, who we trust, will bear us in remembrance through the year to come.

Though the Lay Services which are held every Sunday are greatly enjoyed by us and esteemed as a blessed privilege by which our hearts and souls are saved from utter want of Divine Service,—yet we deplore the fact that so seldom is it granted us to enjoy the ministrations of a clergyman.

Three times only during the year which has passed has this blessing been vouchsafed to us. On June 26th, 1878, the Reverend Dr. C. S. Hedges visited us and administered the Sacrament of Baptism. The Reverend A. J. Tardy of New Orleans, officiated for us January 28th, 1879, burying our dead, baptizing our children and conducting our worship,—and the Reverend Frank Thompson, of New Orleans, favored us with a most delightful service, April 20th—when also, nine of our infants were baptized.

Our most earnest exertions are given to the maintenance of the Sunday School, which yields in every way encouraging results. From this source, we trust to reap an abundant harvest in our Master's work. It will gratify us much, if the clergymen whose names are herein mentioned, would make known to the Council our condition, and interest its members in Mission Work.

### *St. Barnabas' Mission, Pointe Coupee; The Rev. A. G. Bakewell.*

Communicants, .....	16
Burials .....	1
Collections from all sources, .....	\$70 00



*St. John's Church, New Orleans; Warden's Report.*

Baptisms—Infants, . . . . .	6
Communicants—Present number, . . . . .	30
Marriages, . . . . .	1
Burials, . . . . .	2
For the Sunday School, . . . . .	\$ 41 96
Offertory, . . . . .	96 85
Subscriptions, . . . . .	141 50
Parish Guild, . . . . .	164 70
Communion Alms, . . . . .	23 45
Donations, . . . . .	35 30
Total, . . . . .	————\$503 76

Our late respected and beloved Rector, the Reverend A. J. Tardy, resigned the charge of this struggling Parish, January 1, 1879. The Vestry have extended a call to the Reverend Charles Stewart, St. James's Church, Baton Rouge, La., which we hope and pray that he will feel it his duty to accept.

*St. John's Church, West Baton Rouge; The Rev. Jno. Philson, Rector.*

Baptisms, . . . . .	1
Communicants—Former number, . . . . .	8
Died, . . . . .	1
Present number, . . . . .	7
Burials, . . . . .	1
Sunday School—Teachers, 2; Scholars, 16—Total, . . . . .	18

Services are held at this Mission once a month, and are well attended. Religious instruction is also given to a class of young people on the occasion of every monthly visit, and the children are catechised.

Should the present year prove a prosperous one, it is earnestly hoped that an attempt will be made to rebuild the Church edifice, destroyed by fire several years ago.

*Livonia, Pointe Coupee; The Rev. Jno. Philson.*

Communicants—Former number, 3; added, 8—Total, . . . . .	11
Present number . . . . .	11
Burials, . . . . .	1

Services are held at this Mission once a month, and a class in-

structed in Church principles. This is a very promising Mission, comprising many young persons just entering life, who manifest much zeal and love.

The New York Prayer Book Society generously made a donation of Prayer Books to this Mission last year ; and yet, many more are needed.

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*Afton Villa, West Feliciana; The Rev. A. G. Bakewell.*

The Services are continued here every alternate Sunday.

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*Chapel of the Good Shepherd, West Feliciana; The Rev. A. G. Bakewell.*

Baptisms, .....	3
Communicants, .....	7
Burials, .....	1

Lay Reader, Mr. F. E. Evans.

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*St. Philip's Mission, West Feliciana; The Rev. A. G. Bakewell.*

This station has just been established in a neighborhood where services have not heretofore, ever been held; and with good attendance and promise of continuation.

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*St. Philip's Church, New Orleans; The Rev. C. H. Thompson, D. D.*

Baptisms—Infants, 11; Adults, 6—Total, .....	17
Confirmations, .....	11
Communicants—Former number, 31; added, 16—Total, .....	47
Died, .....	2
Present number, .....	45
Marriages, .....	2
Burials, .....	17
Sunday School—Teachers, 7; Scholars, 83—Total, .....	90

# SUMMARY OF STATISTICS, DIOCESE OF LOUISIANA, for the Year 1878-'79.

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1. Baptisms—Adults, .....	71	
Infants, .....	498—	569
2. Confirmations, .....		248
3. Communicants, .....		2,983
4. Marriages, .....		157
5. Burials, .....		557
6. Sunday Schools—Teachers, .....	306	
Scholars, ....	2,338—	2,644
7. Industrial Schools—Teachers, .....	9	
Scholars, .....	120—	129
8. Mission Schools (colored)—Teachers, .....	2	
Scholars, .....	40—	42
9. Communion Alms, .....	\$4 610	27
10. Collections for debts, .....	8,032	10
11. For current expenses, .....	34,780	73
12. Diocesan Missions, .....	748	82
13. Disabled Clergy, .....	292	27
14. Sunday Schools, .....	1,620	75
15. Home Charities, .....	4,340	20
16. Diocesan and Council Fund, ....	815	70
17. Domestic Missions, .....	124	57
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Grand Total, .....	\$55,365	41

APPENDIX II.

REPORT OF THE TREASURER OF THE DIOCESE.

DIOCESE OF LOUISIANA, "Episcopal Fund," in Account with  
McWm. WRIGHT, Treasurer.

1878.

May 1.	To Balance.....	\$275 55
	St. James's Church, Alexandria.....	55 00
	St. Peter's Church, Pineville.....	17 75
	Mt. Olivet Church, New Orleans.....	50 00
	Grace Church, Hammond.....	9 00
	St. John's Church, Thibodaux.....	35 00
	St. James's Church, Baton Rouge.....	37 00
June 18.	St. John's Church, Laurel Hill.....	1 00
Nov. 16.	Trinity Church, Cheneyville .....	41 35

1879.

January 3.	Protestant Episcopal Association.....	616 00
March 26.	St. John's Church, Laurel Hill .....	21 00
April 8.	St. Anna's Church, New Orleans.....	283 50
April 16.	St. Mary's Church, Franklin .....	62 75
April 21.	Trinity Church, Cheneyville .....	64 50
	St. George's Church New Orleans.....	60 00
	Protestant Episcopal Association.....	220 00
April 23.	Mt. Olivet Church, New Orleans.....	50 00
April 24.	St. John's Church, Thibodaux .....	67 00
	Christ Church, New Orleans.....	600 00
May 6.	Church of the Annunciation, New Orleans....	150 00
		<u>\$2716 40</u>

1878.

May 17.	By cash paid Equitable Life Assurance Comp'y	\$344 70
	Premium on above.....	86
June 4.	Cash for Bishop Wilmer... ..	57 56
August 16.	Cash for Bishop Wilmer... ..	35 00
Nov'ber 19.	Paid Equitable Life Assurance Company....	344 27
Dec'ber 30.	Paid Notary, A. S. Beck.....	4 00

1879.

January 30.	Telegram Message.....	5 65
February 14.	Telegram Message.....	5 25
	Total,.....	<u>\$ 797 29</u>
	Balance.....	<u>\$1919 11</u>
		<u>\$2716 40</u>

**THE DIOCESE OF LOUISIANA, "Council Fund," in Account with  
Wc Wm. WRIGHT, Treasurer.**

1878.

May 1.	To balance.....	\$206 55
	Christ Church, Napoleonville.....	10 00
	Mount Olivet Church, New Orleans.....	10 00
	St. James's Church, Alexandria.....	10 00
	St. John's Church, Thibodaux.....	10 00
May 18.	St. John's Church, Laurel Hill.....	1 00

1879.

Feb'ry 4	St. Paul's Church,(opening Council) New Orl'ns	20 20
March 26.	St. John's Church, Laurel Hill.....	10 00
April 8.	St. Anna's Church,(opening Council)New Orl'ns	20 00
April 21.	Trinity Church, Cheneyville.....	10 00
	St. George's Church, New Orleans.....	10 00
April 23.	Mount Olivet Church, New Orleans.....	10 00
April 24.	St. John's Church, Thibodaux.....	10 00
"	Christ Church, New Orleans .....	50 00
		<hr/>
		\$387 75

1878.

May .....	By cash paid S. M. Wiggins.....	34 00
May 6.....	" John Higgett.....	5 00
June 1.....	" Sauve & Waggaman .....	7 35
June 7.....	" Sexton... ..	10 00
June 25....	" Sauve & Waggaman. ....	20 70
June .....	" M. Sagendorph, ....	150 00
July 30.....	" F. N. Norman .....	3 50

1879.

Feb'ry 21..	By cash paid Reverend J. F. Girault.....	1 50
March 12..	" Reverend Jno. Percival .....	5 00
April 3....	" Mr. S. M. Wiggins.....	5 00
April 8....	" Reverend J. F. Girault.....	6 15
....	" Picayune paper.....	2 25
....	" C. C. Haley.....	7 00
....	" Postage & Stationery.....	1 50
		<hr/>
		\$128 80
		<hr/>
		\$387 75

**THE DIOCESE OF LOUISIANA, "Mission Fund," in Account  
with McWm. WRIGHT, Treasurer.**

1879.

April 23....	To balance.....	\$308 80
May 6....	Trinity Church, New Orleans. ....	15 00
May 19....	St. Joseph's Church, St Joseph .....	7 10
....	Mrs. Decker.....	6 00
May 22....	Calvary Church, New Orleans.....	16 90
June 2....	Collection Council Meeting.....	165 50
June 25....	Annunciation Church, New Orleans.....	9 05
July 8 ...	Christ Church, New Orleans.....	3 70
August 1....	Annunciation Church, New Orleans .....	4 45
" 5....	St. Paul's Church, New Orleans.....	2 00
" 7....	Christ Church, New Orleans.....	1 30
March 14....	Estate of Bishop Wilmer through Reverend John F. Girault.....	530 00
" ....	Interest.....	7 50
April 12....	Christ Church, New Orleans.....	145 50
" ....	St. Paul's Church, New Orleans.....	88 85
Total,.....		<u>\$1,311 65</u>

1878.

May 20....	By cash to Reverend Mr. Dalzell,.....	25 00
" ....	" Reverend A. G. Bakewell,.....	10 00
" ....	" Reverend Jas. Philson,.....	10 00
" ....	" Reverend O. Wilson,.....	10 00
" ....	" Reverend Jno. Philson,.....	10 00
" ....	" Reverend Dr. Lawson,.....	10 00
" ....	" Reverend Mr. Brown. ....	25 00
July 3....	" Reverend Robt. Stuart,.....	25 00
Sept. 7....	" Reverend John Francis Girault,..	13 00
" 10....	" Reverend C. A. Cameron,.....	25 00
" 17....	" Telegram,.. ..	1 70
Nov. 11....	" Reverend R. C. Cleburne,.....	15 00

1879.

Jan. 25....	" Reverend R. C. Cleburne, .....	20 00
Feb. 4....	" Reverend A. G. Bakewell,.....	50 00
" 21....	" " .....	4 50
March 14....	" St. Philip's Church, .....	500 00
" ....	" Telegram,.....	2 75
April 7....	" Reverend C. S. Hedres, .....	25 00
" ....	" Reverend J. E. Brown, .....	25 00
" ....	" Reverend L. D. Brainard,.....	25 00

Total,..... \$ 831 95  
Balance,..... 479 70

\$1,311 65

**MEMORANDUM of Amounts Due The Diocese of Louisiana by the  
Country Churches, May 23, 1879.**

St. Matthew's Church, Houma . . . . .	69 75
Church of the Nativity, Rosedale . . . . .	63 00
Christ Church, Bastrop . . . . .	160 00
Emmanuel Church, Jefferson City . . . . .	147 00
Church of the Redeemer, Prairie Jefferson . . . . .	137 00
Christ Church, Mansfield . . . . .	133 00
Grace Church, Monroe . . . . .	145 00
St. Andrew's Church, Prairie Merouge . . . . .	174 00
Church of the Incarnation, Amite . . . . .	161 00
Annunciation Church, Pontchatoula . . . . .	63 00
Grace Church, Bellair . . . . .	89 00
St. Jude's Church, Arcola . . . . .	20 50
Grace Church, Lake Providence . . . . .	191 00
St. Peter's Church, Pineville . . . . .	271 00
Grace Church, Hammond . . . . .	28 50
Grace Church, St. Francisville . . . . .	174 75
Trinity Church, Natchitoches . . . . .	210 00
St. James's Church, Baton Rouge . . . . .	127 15
St. John's Church, West Baton Rouge . . . . .	90 00
St. James's Church, Alexandria . . . . .	509 75
St. Mary's Church, Bayou Goula . . . . .	110 00
Christ Church, Covington . . . . .	192 50
Zion Church, St. Martinsville . . . . .	166 00
St. Mark's Church, Shreveport . . . . .	585 50
Church of the Ascension, Donaldsonville . . . . .	260 00
St. Andrew's Church, Clinton . . . . .	274 00
Christ Church, Napoleonville . . . . .	235 00
St. Alban's Church, Jackson . . . . .	75 00
St. Stephen's Church, Williamsport . . . . .	209 50
Church of the Epiphany, Opelousas . . . . .	440 00
St. Joseph's Church, St. Joseph . . . . .	186 50
St. John's Church, Washington . . . . .	255 90
Church of the Epiphany, New Iberia . . . . .	514 00
St. Mary's Church, West Feliciana . . . . .	95 00

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Total, . . . . . \$6,563 30

McWM. WRIGHT, Treasurer of the Diocese of Louisiana.

**B. BISCOE, Treasurer, In Account with the Disabled and Superannuated Clergy Fund, of the Protestant Episcopal Association.**

1878.

Dr.

April . . . 16..	For Balance on hand at last Annual Report	\$208 03
April . . . 30..	Offering received from St. Mark's Church,	12 50
May . . . . . 2..	" St. Stephen's Church, . . . . .	10 00
. . . . .	" St. Mary's Church, Frank in ..	14 10
. . . . .	" St. John's Church, Thibodaux	13 00
June . . . . 3..	" St. Matthew's Church, Houma	10 00

1879.

February 18..	" Trinity Church, New Orleans,	63 47
March . . . 24..	" St. Paul's Church, "	83 05
. . . . . 28..	" Annunciation Ch. "	21 05
April . . . . 1..	" Mt. Olivet Church, "	6 55
. . . . . 10..	" St. Matthew's Church, Houma,	10 10
. . . . . 15..	" St. Anna's Church, New Orleans	23 55
. . . . .	" Calvary Church, "	20 30
. . . . . 21..	For 12 months' interest, from Sun Insurance on 1 Share stock . . . . .	10 00

Total . . . . . \$505 70

Cr.

April . . . 21..	By this amount paid Reverend C. W. Hilton in monthly instalments, \$25 each, . . . . .	300 00
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Balance at credit, . . . . . \$205 70

E. & O. E., New Orleans, April 21, 1879.

B. BISCOE,  
Treasurer.

The Securities belonging to this fund remain as at the last Annual Report. Say

Fifty Premium City Bonds of \$20 each, and 1 Share Sun Mutual Insurance Stock.

**B. RISCOE, Treasurer, In Account with the Protestant Episcopal Association.**

1878.

Dr.

July . . . . 20..	For Dividend from Carrollton Railroad, 2½ per cent. on 88 shares, . . . . .	\$220 00
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Dec'ber. 4.. For dividend from Carrollton Railroad, 2 per cent. on 88 shares,..... 176 00

1879.

January 20.. For dividend from Carrollton Railroad, 2½ per cent. on 88 shares,..... 220 00

April...20.. For dividend from Carrollton Railroad, 2½ per cent. on 88 shares,..... 220 00

—  
\$836 00

1878.

Cr.

July....20.. By Payment to Diocesan Treasurer,..... .. \$220 00

Dec.... 5.. By Payment to Diocesan Treasurer,.... .. 176 00

1879.

January 20.. By Payment to Diocesan Treasurer,.... .. 220 00

April....21.. By Payment to Diocesan Treasurer, ..... 220 00

—  
\$836 00

E. & O. E., New Orleans, April 21, 1879.

B. BISCOE,

Treasurer.

The Securities belonging to the Association, are unchanged since the last Annual Report, and comprise:—

6 Consolidated City Bonds for \$1000 each, bearing interest at six per cent.

140 City Premium Bonds for \$20 each, bearing interest at five per cent.

88 Shares Carrollton Railroad Stock par, \$100 each, and present market value, \$132 per share.

**CHARTER OF THE**  
**Protestant Episcopal Association**  
**OF LOUISIANA,**

**OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

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Approved, April 15, 1853.

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1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA**, and its domicil is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rents and hereditaments,— any sum or sums of money, and any portion of goods and chattels, and any and all movables and immovables, bank or other stocks, choses in

action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to-wit:—said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said Church; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicile, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead—vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election. A quorum to do business shall consist of at least seven Directors. In the absence of the President, the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the following named persons, to-wit:—The Right Reverend Leonidas Polk, Bishop of the Diocese of Louisiana; the Reverends Messrs. Leacock, D. D., Goodrich, Preston, Dobb, Hedges, and McCoy, Clergy-

men of said Diocese; and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall be hereafter chosen by said Convention, at its annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and shall be and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do every thing needful for the good government and support of this Corporation, to receive the titles for property of all donations and bequest of movables, immovables, or other property, and the same to dispose of according to the will and directions of the respective donors or testators, or, in absence of any specific directions, to dispose of the same by sale, lease, or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in like manner; they shall make a report, in full detail, of all their doings to each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the regular order of their several dates, all business or other transactions of the Association, which said books shall be open to the inspection of any of the members of this Association.

8. The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of except with the assent of said Diocesan Convention, and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

9. The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

10. It shall be the duty of the Treasurer to keep a set of books, in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinbefore named, as proposed recipients of said funds.

11. Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case, the person or persons shall be a life member, or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or such other fund as the Directors and Convention may consider necessary to aid at the time of receiving said subscriptions, and in the manner hereinbefore provided.

Signed, LEONIDAS POLK,	Signed, JOHN L. LOBDELL,
" W. T. LEACOCK,	" GEORGE S. GUION,
" CHAS. GOODRICH,	" WM. M. GOODRICH,
" ALEXANDER F. DOBB,	" CHARLES HARROD,
" N. O. PRESTON,	" G. B. DUNCAN,
" AMOS D. MCCOY,	" JAMES McCONNELL,
" J. LLOYD JOHNSTON,	" GEO. M. GILBERT,
" ELIJAH GUION,	" JOHN R. THOMPSON,
" L. C. DUNCAN,	" J. GRIMSHAW.

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## CERTIFICATES.

THE STATE OF LOUISIANA, }  
PARISH OF ORLEANS, }

I have perused and examined the foregoing instrument of writing, wherein the subscribers thereto have specified the purposes and objects of their Association, and the name and style thereof; and it is

the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained, are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853.

Signed,

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
April 15th, 1853. }

Having examined the Constitution and Act of Incorporation, entitled, the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of Incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

P. O. HEBERT,

Governor of the State of Louisiana.

OFFICE OF THE SECRETARY OF STATE.

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 9th day of May, A. D., 1853.

Signed,

ANDREW S. HERRON,

Secretary of State.

**CONSTITUTION**  
— OF THE —  
**DIOCESE OF LOUISIANA.**

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**ARTICLE I.**

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

**ARTICLE II.**

There shall be an annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be *ex officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when, in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

**ARTICLE III.**

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in union with the Council thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and

Chaplains in the Army and Navy, shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it consists of more than fifty families, by five; to be chosen by the Vestry; a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish shall, before they are admitted to a seat, be laid before the Council. A representation, Clerical and Lay, from one-third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation, or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President, and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an abstract



of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting when requested by any two of its members.

### ARTICLE VII.

The election of the Bishop shall be in the following manner:—At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office: whereupon such choice shall be communicated to the Lay Delegates: and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election, a majority of each order shall determine the choice; *Provided*, Two-thirds of the Clergy entitled to a vote be present, and two-thirds of the congregations entitled to a vote be represented; otherwise, two-thirds of the vote of each order shall be necessary to determine the choice.

### ARTICLE VIII.

At every Annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.

There shall also be elected at every Annual Council four Presbyters and four Laymen as *alternate* Deputies, from whom the Bishop, or in his absence, or a vacancy in the Episcopate, the Standing Committee, shall select one to take the place of any Deputy who shall decline or be unable to attend the General Convention.

### ARTICLE IX.

This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present, nor unless such alteration shall have been proposed and accepted at a previous annual meeting; *Provided however*, That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.

# **C A N O N S .**

## **CANON I.**

### **OF NEW PARISHES.**

The formation of New Parishes is vested in the Bishop of the Diocese; or during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The parish shall be organized under and in accordance with the provisions of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of \_\_\_\_\_ Church, in \_\_\_\_\_;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the parish has complied, or not with the foregoing provisions.

## **CANON II.**

### **OF PARISH MEETINGS.**

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the parish, and during the period have belonged to the same, shall be entitled to vote.

## **CANON III.**

### **OF THE WARDENS AND VESTRY**

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns; to elect and call a Minister; and to provide for his maintenance; to keep order in the Church during the celebration of Divine worship; and in general to

act as helpers to the Minister in whatever is appropriate to Laymen for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of Public Worship, and the instruction of the congregation by occasional clerical services or by lay reading, as circumstances may permit.

#### CANON IV.

##### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat—and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be in the list aforesaid, or omitted.

#### CANON V.

##### OF THE COUNCIL FUND.

It shall be the duty of every parish in union with the Council to send annually to the Treasurer of the Council, a sum equal to *one per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for publishing the Journals and other Contingent expenses of the Council. Each Parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council: the delegates from each Parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

#### CANON VI.

##### OF PARISH REGISTERS AND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his Cure, agreeably to Title 1, Canon 15, § 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized, with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married, and of the persons buried; and also the time when each rite was

performed. The Register shall be kept by the Minister, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every Annual Council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:—

The Rector (or Minister) of the.....Church, at....., reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said Parish: —

Baptisms—Adults,.....	_____	
Children,.....	_____	
	_____	Total,..... _____
Confirmations, .....	_____	
Communicants—Former number,..	_____	
Added, .....	_____	
	_____	Total,..... _____
	Removed,.....	_____
	Died,.....	_____
		Total,..... _____
		Present number, .....
Marriages,.....	_____	
Funerals,.....	_____	
Sunday School—Teachers,.....	_____	
Scholars, .....	_____	
	_____	Total, .. _____
Parochial School—Teachers,.....	_____	
Scholars,.....	_____	

[Collections, contributions and debts connected with the Parish may here follow.]

Remarks.

....., RECTOR.

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if there be no Bishop, before the Clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.

If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had, it shall be the duty of the Bishop, unless there shall be, in his judgment good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight Presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge or charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall appoint, from the eight Presbyters first nominated, five, who shall constitute a court for the trial of the accused.

The five Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial hearing, to be prosecuted by the Court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence; and, if guilty, the sentence which, in their judgment, ought to be pronounced.

The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not

guilty, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall give the accused a certificate of acquittal, and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty on any of the points at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such decision; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication; and shall be pronounced by the Bishop only in convocation. But if there be no Bishop, the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of clergymen shall be public, unless both parties wish them to be otherwise; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side; the other party having had sufficient notice of the time and place of taking the same, and being allowed to attend and cross-examine when it is taken. The person examined for written evidence may also be put under oath. No charge shall be substantiated but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

### CANON VIII.

#### OF THE COUNCIL.

Every Council shall be opened with prayers and the Bishop's Address or a Sermon and the ministration of the Lord's Supper; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office by the Standing Committee. There shall also be prayers every morning during the session of the Council.

### CANON IX.

#### ATTENDING COUNCIL.

As the regular attendance of the clergy at the meeting of the Council is of essential importance to the interests of the Church, this is hereby enjoined upon them; and in case of their inability to attend, they shall communicate in writing, prior to the meeting of the Council the reasons thereof to the Bishop. And as the expenses in attending the Council are oftentimes considerable, it shall be the duty of every parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

### CANON X.

#### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice.

## RULES OF ORDER.

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberate assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the House. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the House. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance, he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to-wit : --

- 1—Committee on New Parishes.
- 2—Committee on Elections.
- 3—Committee on the State of the Church.
- 4—Committee on Canons.
- 5—Committee on Reports and Accounts of Treasurers.
- 6—Committee on Unfinished Business.
- 7—Committee on Incorporations.
- 8—Committee on Assessments.
- 9—Committee on Parochial Reports.

VII. The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

VIII. The Order of Business shall be as follows:—

1—The reading, correcting and approving of the Minutes of the preceding day.

2—Calling the names of absent members, and entering on the Journal those who appear.

3—Reports from the various committees.

4—Motions, resolutions and miscellaneous business.

IX. Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the House.

X. No motion shall be put or debated unless seconded; and when seconded, it shall be stated by the President before debate; and every motion shall be reduced to writing when required by the President or any member.

XI. If the question in debate contains several distinct propositions, any member may have the same divided.

XII. When a question is under debate, no motion shall be received, unless to postpone indefinitely; to postpone it to a certain day; to lay it on the table; to commit it, or amend it; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate; if it be negatived, it shall not be renewed until some new business has intervened.

XIII. A motion to lay on the table shall be decided without debate.



XIV. On a question being put by the President, it shall be determined by the sound of the voices for or against it; but any member may require a count of the votes; and tellers for that purpose shall be appointed by the Chair; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling Clerical members and the Churches represented, and the vote shall be entered on the Journal.

XV. Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

XVI. No member shall speak more than twice on the same question, without leave of the House.

XVII. A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision; nor shall any question be re-considered more than once.

XVIII. All special committees shall be appointed by the Chair, unless otherwise specially directed by the House, in which case they shall be appointed by ballot; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention shall be appointed by ballot, unless the House shall unanimously direct otherwise.

XIX. No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

XX. Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

XXI. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.

## TABLE OF CONTENTS.

---

p's Journal, . . . . .	31-33
p Wingfield's Letter, . . . . .	30-33
raphical Sketch of the late Reverend Otis Hackett, . . . . .	37
nittee of the Council, . . . . .	4
er of the Protestant Episcopal Association, . . . . .	63-67
itution of the Protestant Episcopal Association, . . . . .	68-70
ns of the Protestant Episcopal Association, . . . . .	71-75
ial of Proceedings, . . . . .	10-33
of the Clergy of the Diocese, . . . . .	5
orial Page to the late Bishop Wilmer, . . . . .	35
rs of the Council, . . . . .	3
hes Represented in the Council, — Names of Lay Dele- gates, etc., . . . . .	6 9
hial and Clerical Reports, . . . . .	39-52
rt of the Registrar of the Diocese, . . . . .	23
rt of the Standing Committee, . . . . .	15-17
rt of the Committee on the State of the Church, . . . . .	26-27
rt of the Committee on Assessments, . . . . .	23
rt of the Committee on Canons, . . . . .	26
rts of Missions, . . . . .	53-55
rt of the Treasurer of the Diocese, . . . . .	57-62
of Order, . . . . .	76-78
au of Assessments, . . . . .	25



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# JOURNAL

OF THE

32736

THIRTY-NINTH

ANNUAL COUNCIL

OF THE

DIOCESE OF LOUISIANA.

A. D. 1880.

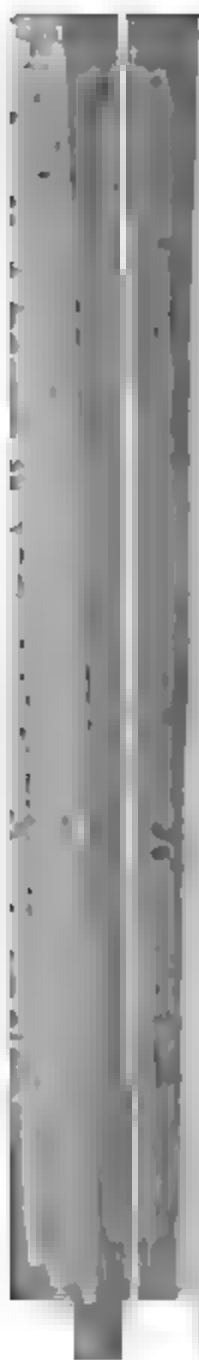


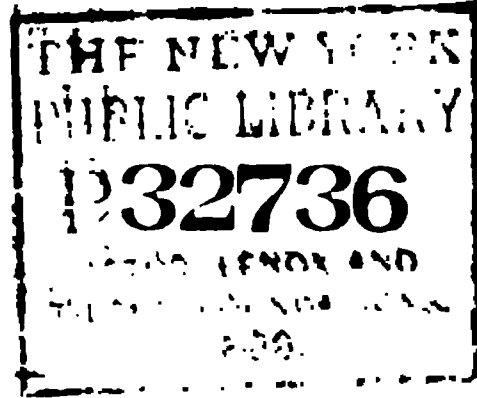
*Cathedram habet in celis, qui corda movent.*

*He has a seat in Heaven who moves us.*

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JOURNAL

OF THE

THIRTY-NINTH

ANNUAL COUNCIL

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF LOUISIANA.

HELD IN

ST. PAUL'S CHURCH,  
(Camp Street.)

NEW ORLEANS,

THE 7TH, 8TH AND 9TH DAYS OF APRIL, A. D. 1880.

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NEW ORLEANS:  
M. Sagendorph, Printer, No. 90 Camp Street.  
1880.

**T H E**  
**FORTIETH ANNUAL COUNCIL**  
**OF THE**  
***PROTESTANT EPISCOPAL CHURCH,***  
**IN THE**  
**DIOCESE OF LOUISIANA,**  
**WILL MEET IN**  
**Christ Church, Canal Street, New Orleans, La.,**  
**ON THE**  
**Second Wednesday after Easter Day.**  
**A. D. 1881.**

# **OFFICERS OF THE COUNCIL.**

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## **PRESIDENT.**

**THE RIGHT REV. J. N. GALLEHER, D. D., NEW ORLEANS.**

---

## **SECRETARY.**

**THE REV. JOHN PERCIVAL, D. D.,  
195 Eighth Street, New Orleans.**

---

## **ASSISTANT SECRETARY.**

**W. L. ROWLEY, New Orleans, 249 Felicity Street.**

---

## **TREASURER OF THE DIOCESE.**

**MR. MCWILLIAM WRIGHT, NEW ORLEANS.**

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## **TREASURER OF THE PROTESTANT EPISCOPAL ASSOCIATION.**

**MR. B. BISCOE, NEW ORLEANS.**

---

## **REGISTRAR AND HISTORIAN**

**THE REV. S. M. WIGGINS, NEW ORLEANS.**

# COMMITTEES OF THE COUNCIL.

---

## I—STANDING COMMITTEE.

The Rev. Jno. F. Girault, *Presid't.* Mr. H. V. Ogden, *Secretary.*  
The Rev. Jno. Percival, D. D. Mr. James McConnell.  
The Rev. W. P. Kramer. Mr. Robert Mott.

---

## II—DEPUTIES TO THE GENERAL CONVENTION.

The Rev. John Francis Girault Mr. James McConnell.  
The Rev. H. H. Waters, M. A. Mr. George W. Race.  
The Rev. John Percival, D. D. Mr. J. P. Hornor.  
The Rev. W. P. Kramer. Mr. P. L. Cox.

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## ALTERNATE DEPUTIES.

The Rev. C. S. Hedges, D. D. Mr. W. M. Levi.  
The Rev. Herman C. Duncan, M. A. Mr. Charles E. Fenner.  
The Rev. G. R. Upton. Mr. S. B. Rogers.  
The Rev. James Philson. Mr. H. V. Ogden.

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## III—BOARD OF DIRECTORS OF THE PROTESTANT EPISCOPAL ASSOCIATION.

The Rev. John Francis Girault. Mr. B. Biscoe, *Treasurer.*  
The Rev. John Percival, D. D. Mr. James McConnell.  
The Rev. C. S. Hedges, D. D. Mr. George W. Race.  
The Rev. W. P. Kramer. Mr. Jules A. Blanc.  
The Rev. H. H. Waters, M. A. Mr. H. V. Ogden.  
The Rev. G. R. Upton. Mr. W. W. Howe.

---

## IV—TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Rev. H. H. Waters, M. A. Mr. George W. Race.  
The Rev. W. P. Kramer, Mr. W. W. Howe.

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## V—TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

The Rev. Edward Fontaine. Mr. James McConnell.  
Mr. J. A. Blanc.

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## VI—TRUSTEES OF THE CHURCH EDUCATION SOCIETY.

The Rev. A. G. Bakewell. Mr. Robert Mott.  
The Rev. John Percival, D. D. Mr. James McConnell.  
Mr. W. Flash.

## LIST OF THE CLERGY OF THE DIOCESE OF LOUISIANA.

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(N. B. —The Asterisk is used to denote those who attended the Council.)

---

- 1 The Rev. A. G. Bakéwell, Grace Church, St. Francisville,
- 2 The Rev. J. Emmart Brown, St. Stephen's Church, Williamsport
- 3 The Rev. L. D. Brainard, B. D., Church of the Incarnation, Amite.
- 4 \*The Rev. R. C. Cleburne, Deacon, Church of the Epiphany, New Iberia.
- 5 The Rev. C. A. Cameron, Deacon, Trinity Church, Natchitoches.
- 6 \*The Rev. W. D. Christian, St. Matthew's Church, Houma.
- 7 \*The Rev. A. S. Clark, Calvary Church, New Orleans.
- 8 \*The Rev. Herman C. Duncan, St. James's Church, Alexandria
- 9 The Rev. C. Dowe.
- 10 \*The Rev. Edward Fontaine, D. D., St. John's Church, New Orleans.
- 11 \*The Rev. Charles Goodrich, D. D., St. James's Church, Baton Rouge.
- 12 \*The Rev. John Francis Girault, St. Anna's Church, New Orleans.
- 13 \*The Rev. E. J. Hall, Emmanuel Church, Plaquemine.
- 14 The Rev. Charles W. Hilton, New Orleans.
- 15 \*The Rev. C. S. Hedges, D. D., Mt. Olivet Church, New Orleans.
- 16 \*The Rev. W. P. Kramer, Christ Church, New Orleans.
- 17 The Rev. W. T. Leacock, D. D., Christ Church, New Orleans.
- 18 The Rev. C. F. D. Lyne, M. A., St. John's Church, Thibodeaux.
- 19 \*The Rev. D. S. Lewis, D. D., New Orleans.
- 20 \*The Rev. I. N. Marks, Jr., Trinity Chapel, New Orleans.
- 21 The Rev. A. N. Ogden, St. Mark's Church, Shreveport.
- 22 \*The Rev. John Percival, D. D., Church of the Annunciation, New Orleans.
- 23 The Rev. John Philson, Church of the Nativity, Rosedale.
- 24 \*The Rev. James Philson, Grace Church, Monroe.
- 25 \*The Rev. Robert S. Stuart, Church of the Ascension, Donaldsonville.
- 26 \*The Rev. Charles Stewart, New Orleans.
- 27 \*The Rev. H. M. Thompson, D. D., Trinity Church, New Orleans.
- 28 \*The Rev. F. Thompson, Deacon, Trinity Church, New Orleans.
- 29 \*The Rev. C. H. Thompson, D. D., (colored) St Philip's Church New Orleans.
- 30 \*The Rev. Geo. R. Upton, St. George's Church, New Orleans.
- 31 \*The Rev. H. H. Waters, M. A., St. Paul's Church, New Orleans.
- 32 \*The Rev. Oliver Wilson, Trinity Church, Cheneyville.
- 33 \*The Rev. S. M. Wiggins, New Orleans.

**PARISHES REPRESENTED IN THE COUNCIL.  
NAMES OF LAY DELEGATES.**

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(N. B.—The Asterisk is used to denote the Lay Delegates who attended the Council.)

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**PARISH OF ASCENSION.**

*I—Donaldsonville*—Church of the Ascension.—Messrs. R. T. Hanson, R. N. Sims, E. N. Pugh.

**ASSUMPTION.**

*II—Napoleonville*—Christ Church.—Messrs. W. W. Pugh, W. Guion, L. Guion.

**EAST BATON ROUGE**

*III—Baton Rouge*—St. James's Church.—Messrs. \*W. Markham, \*R. S. McCullough, W. T. Cluverius.

**WEST BATON ROUGE.**

*IV—West Baton Rouge*—St. John's Church—Mr. James R. Devall.

**CADDO.**

*Shreveport*—St. Mark's Church—

**DESOTO.**

*Mansfield*—Christ Church—

**EAST FELICIANA.**

*V—Clinton*—St. Andrew's Church.—Messrs. Joseph H. Norwood, John S. Lanier.

*Alternates*—Messrs. John H. Stone, Thomas B. Lyons.

*Jackson*—St. Alban's Church—

WEST FELICIANA.

*VI—Laurel Hill—St. John's Church—Messrs. \*V. D. Walsh, J. B. McGehee.*

*St. Francisville—Grace Church—*

ST. LANDRY.

*VII—Opelousas—Church of the Epiphany—Mr. J. H. Overton.*

WASHINGTON.

*St. John's Church—*

IBERVILLE.

*VIII—Rosedale—Church of the Nativity—Mr. \*H. B. Slack.*

*IX—Bayou Goula—St. Mary's Church—Messrs. J. P. R. Stone, John D. Murrell.*

MOREHOUSE.

*Bastrop—Christ Church—*

NATCHITOCHES.

*X—Natchitoches—Trinity Church—Messrs. W. M. Levi, J. W. Cockerham.*

*Alternates—Messrs. H. A. Walmsley, C. A. Bullard.*

ORLEANS.

*XI—New Orleans—St. Anna's Church—Messrs. \*A. J. Lewis, \*P. L. Girault, James H. Black, John Houlgrave, James T. Butler.*

*XII—New Orleans—Church of the Annunciation—Messrs. \*R. Rhodes, \*J. P. Hornor, \*H. F. Warner, \*W. L. Rowley, \*L. C. Arny.*

*Alternate—\*Mr. G. P. Harrison.*

*XIII—New Orleans—Calvary Church—Messrs. F. N. Ogden, N. W. Casey, \*H. Haskell, \*George Palfrey, Charles E. Black.*

*XIV—New Orleans—St. George's Church—Messrs. \*B. T. Walsh, L. C. Tebo, M. D., S. Snodgrass.*

*XV—New Orleans—Christ Church—Messrs. \*W. W. Howe, J. A. Campbell, Robert Mott, W. D. Wallace, \*C. Hunt.*

*XVI—Algiers—Mt. Olivet Church—Messrs. T. H. Jones, R. F. Nicholls, D. D. Hackney.*



*XVII—New Orleans—St. Paul's Church—Messrs. \*James McConnell, \*W. G. Coyle, \*B. Biscoe, \*S. Hayward, \*S. B. Rogers.*

*Alternates—Messrs. C. B. Amory, \*John Calder, S. W. Clark, \*A. LeBlanc, W. Cunningham.*

*XVIII—New Orleans—Trinity Church—Messrs. \*W. Flash, \*H. V. Ogden, \*G. W. Race, \*F. N. Butler, \*Chas. E. Fenner.*

*Alternates—Messrs. Charles Whitney, J. P. Davidson, M. D., Thomas L. Mason, \*Jules A. Blanc, John Chaffe.*

#### OUACHITA.

*Monroe—Grace Church—*

#### LAFOURCHE.

*XIX—Thibodeauxville—St. John's Church—Messrs. \*P. L. Cox, D. Pugh, R. J. Perkins.*

#### TANGIPAHOA.

*Amite—Church of the Incarnation—*

#### TERREBONNE.

*XX—Houma—St. Matthew's Church—Messrs. \*H. C. Minor, \*T. F. Brooks, \*J. R. Bisland.*

#### ST. MARY'S.

*XXI—Franklin—St. Mary's Church—\*W. D. Parkerson, T. J. Shaffer.*

#### RAPIDES.

*XXII—Alexandria—St. James's Church—Messrs. \*H. St. John, \*M. St. John, \*G. W. Bolton, B. Turner.*

*Cheneyville—Trinity Church—*

#### POINT COUPEE.

*Williamsport—St. Stephen's Church—*

#### ST. MARTIN.

*St. Martinsville—Zion Church—*

## IBERIA.

*XXIII—New Iberia*—Church of the Epiphany—Mr. Overton Cade.

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LIST OF CHURCHES AND MISSIONS NOT IN UNION  
WITH THE COUNCIL.

Mission Church, Holmesville, Parish of Avoyelles, Rev. O. Wilson

“ Kanonie, Parish of Rapides, Rev. O. Wilson.

“ Evergreen, Parish of Rapides, Rev. O. Wilson.

St. John's Chapel, Bayou Rapides, Rapides Parish.

Mission Church, Vidalia, Parish of Concordia.

Trinity Church, Keachi, Parish of DeSoto.

St. Paul's Church, Delta, Parish of Madison.

Trinity Church, Tullula, Parish of Madison.

St. John's Chapel, Colony, Parish of Ouachita.

Mission Church, Whitehall, Parish of Plaquemine, Rev. E. J. Hall.

“ Pilot Town, Parish of Plaquemine, “

St. Philip's Chapel, Letenache, Parish of Pointe Coupee, Rev.  
E. Brown.

Grace Chapel, Letenache, Parish of Pointe Coupee, Rev. E. Brown.

Mission Church, Livonia, Parish of Pointe Coupee, Rev. John  
Philson.

St. Barnabus Church, Mission, Lakeland, Parish of Pointe Cou-  
pee, Rev. A. G. Bakewell.

Mission Church, Girard, Parish of Richland.

St. Stephen's Church, Waxia, Parish of St. Landry, Rev. W. T.  
Leacock.

Trinity Church, Morgan City, Parish of St. Mary.

All Saints' Chapel, Mandeville, Parish of St. Tammany.

Grace Chapel, Semi Lucie, Parish of St. Tammany.

St. Luke's Chapel, Madisonville, Parish of St. Tammany.

Christ Church, Covington, Parish of St. Tammany.

Church of the Holy Spirit, Southern Car Works, Parish of Tan-  
gipahoa.

Grace Church, Hammond, Parish of Tangipahoa

St. Jude's Church, Arcola, Parish of Tangipahoa

St. John's Church, Minden, Parish of Webster.

Mission Church, Mt. Willing, Parish of East Feliciana.

Mission Church, Afton Villa, Parish of West Feliciana, Rev. A.  
G. Bakewell.

Mission Church, Tunica, Parish of West Feliciana, Rev. A. G. Bakewell.

Mission at Oooley's Plantation, Point Coupee, Rev. A. G. Bakewell.

Mission in the Corner, West Feliciana, Rev. A. G. Bakewell.

Mission at Grossman's Landing, West Baton Rouge, Rev. John Philson.

Mission, Avery's Island, Parish of New Iberia.

Mission, Delhi, Parish of Madison.

Mission, West Baton Rouge, Parish of Baton Rouge, Rev. C. Goodrich, D.D., and Rev. J. Philson.

St. John's Church, New Orleans, Parish of Orleans, Rev. Edward Fontaine.

St. Philip's Church, New Orleans, Parish of Orleans, Rev. C. H. Thompson, D. D., (colored).

## THIRTY-NINTH ANNUAL COUNCIL.

### JOURNAL OF PROCEEDINGS.

ST. PAUL'S CHURCH, NEW ORLEANS, }  
Wednesday, April 7th, 1880. }

The Thirty-Ninth Annual Council of the Protestant Episcopal Church in the Diocese of Louisiana, assembled according to appointment, in St. Paul's Church, New Orleans, at 11 o'clock, A. M., of this date.

The clergy in their robes entered the church in procession, and took their seats within the altar rail, and in the chancel, the Right Rev. John N. Galleher, D. D., Bishop of Louisiana, occupying the episcopal chair.

Divine worship was begun by the venerable Dr. D. S. Lewis.

The Rev. Jno. Percival, D.D., read the Lessons as appointed for the first Sunday after Easter.

The Rev. Jno. Philson of Mouroe, said the creed and the prayers, -- the Rev. Herman C. Duncan, M. A., continuing the order of worship from the Litany to the close of the morning service.

The Rev. H. H. Waters, M. A., gave out the one hundred and fifth hymn from the Hymnal.

The Ante-Communion office was said, and the Gospel read by the Rev. Jno. Francis Girault, -- the Rector of the Church, the Rev. H. H. Waters, having read the Epistle. The Rector notified the congregation of the services to be held daily, during the session of the Council, and gave out the two hundred and second hymn. The Council sermon from ii Tim., chap. iv, part of verse 2. "Preach the Word," was delivered by the Rev. A. S. Clark, Rec-

tor of Calvary Church, New Orleans. The Rev. H. H. Waters stated that the offertory would be devoted to the cause of missions. After its presentation and the saying of the prayer for the church militant, the Rector proceeded to deliver the exhortation to Holy Communion. The Bishop consecrated the elements and was assisted in delivering them to the communicants, by the Rev. Dr. Lewis, the Rev. H. H. Waters and the Rev. Jno Percival

After the Benediction, the clergy marched through the church, in procession to disrobe.

Re-entering shortly afterwards, they took their seats in the nave, the Bishop in the chair.

The Bishop called the council to order and proceeded to the work of organization.

On calling the roll of the clergy, entitled to seats in the council, the following, being a quorum for business, answered their names :—

1 Rev. R. C. Cleburne,	1 Rev. D. S. Lewis, D. D.,
2 " A. S. Clark,	2 " Jno Percival, D. D.,
3 " W. D. Christian,	3 " Jas Philson,
4 " C. Goodrich, D. D.,	4 " R. S. Stuart,
5 " Jno. Francis Girault,	5 " Chas. Stewart,
6 " C. S. Hedges, D. D.,	6 " F. Thompson,
7 " W. P. Kramer,	7 " C. H. Thompson, D.D.,
8 " Herman C. Duncan,	8 " Geo. R. Upton,
9 " Edward Fontaine,	9 " H. H. Waters, M. A.,
	10 " O. Wilson,

Bishop Galleher appointed the Rev. Jno. Francis Girault, Dr. Percival, the Secretary of the last council, and Mr. P. L. Cox a committee of three to examine the certificates of Lay Delegates.

The Committee reported that the credentials of the Delegates were in order, and that twenty-three Parishes were represented as follows :

1. Church of the Ascension, Donaldsonville,—Messrs. R. T. Hanson, R. N. Sims, E. N. Pugh.

2. Christ Church, Napoleonville,—Messrs. W. W. Pugh, W. Guion and L. Guion.

3. St. James's Church, Baton Rouge, Messrs W. Markham, R. S. McCullough and W. T. Cluverius

4. St. John's Church, West Baton Rouge,—Mr. Jas. R. Devall.

5. St. Andrew's Church, Clinton,—Messrs Jos. H. Norwood and

Jno. S. Lanier. *Alternates*.—Messrs. Jno. H. Stone and Thos. B. Lyons.

6. Church of the Epiphany, Opelousas,—Mr. J. H. Overton.

7. St. John's Church, Laurel Hill,—Messrs. V. D. Walsh and J. B. McGehee.

8. Church of the Nativity, Rosedale,—Mr. H. R. Slack.

9. St. Mary's Church, Bayou Goula, Messrs. J. P. R. Stone and Jno. D. Murrell.

10. Trinity Church, Natchitoches,—Messrs. W. M. Levi and J. W. Cockerham. *Alternates*.—Messrs. H. A. Walmsley and C. A. Bullard.

11. St. Anna's Church, New Orleans.—Messrs. A. J. Lewis, P. L. Girault, Jas. H. Black, Jno. Houlgrave, James T. Butler.

12. Church of the Annunciation, New Orleans,—Messrs. R. Rhodes, J. P. Hornor, H. F. Warner, W. L. Rowley, L. C. Arny. *Alternate*.—Mr. Geo. P. Harrison.

13. Calvary Church, New Orleans.—Messrs. F. N. Ogden, W. N. Casey, H. Haskell, Geo. Palfrey and Chas. E. Black.

14. St. George's Church, New Orleans.—Messrs. B. T. Walsh, L. C. Tebo, M. D., and S. Snodgrass.

15. Christ Church, New Orleans.—Messrs. W. W. Howe, J. A. Campbell, R. Mott, N. D. Wallace and C. Hunt.

16. Mount Olivet Church, Algiers—Messrs. T. H. Jones, R. F. Nicholls and D. D. Hackney.

17. St. Paul's Church, New Orleans—Messrs. J. McConnell, W. G. Coyle, B. Biscoe, S. Hayward and S. B. Rogers. *Alternates*—Messrs. C. B. Amory, J. Calder, S. W. Clark, A. LeBlanc, W. Cunningham.

18. Trinity Church, New Orleans Messrs. W. Flash, H. V. Ogden, F. N. Butler, George W. Race, Charles E. Fenner. *Alternates*—Messrs. Charles Whitney, J. P. Davidson, M. D., Thos. L. Macon, John Chaffe and Jules A. Blanc.

19. St. John's Church, Thibodaux, Messrs. P. L. Cox, D. Pugh and R. J. Perkins.

20. St. Mary's Church, Franklin—Messrs. W. S. Parkerson and T. J. Shaffer.

21. St. Matthew's Church, Houma,—Messrs. H. C. Minor, T. F. Brooks and J. R. Bisland.

22. St. James's Church, Alexandria—Messrs. H. St. John, M. St. John, G. W. Bolton and B. Turner.

23. Church of the Epiphany, New Iberia, Mr. Overton Cade. The Bishop declared the council to be fully organized and ready for business.

Nominations for Secretary being in order, the Rev. H. H. Waters, M. A., moved that the Rev. Dr. Percival be re-elected. The motion was seconded and unanimously carried. Dr. Percival appointed W. L. Rowley, Esq., to be the Assistant Secretary.

On motion of Dr. Goodrich, Mr. McWm. Wright was re-elected Treasurer of the Diocese.

The Secretary moved an adjournment to half past seven, P. M., which was passed.

By invitation, through the Rector, from the ladies of St. Paul's, the Council on adjourning, retired to the basement of the Church, to partake of the hospitalities of the Parish.

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#### EVENING SESSION.

ST. PAUL'S CHURCH, APRIL 7, 1880.

The Council assembled pursuant to adjournment at 7:30, P. M., this day, when it was called to order by the Bishop. The proceedings were opened with prayer. The Secretary read the minutes, which, on motion, were approved, as corrected.

Mr. P. L. Cox moved that the Rules of Order, printed in the journal of 1879, be adopted by the Council. The motion was passed.

The Chair requested the Secretary to call the roll of members, when the following Clerical and Lay deputies absent at the morning session, answered their names:

The Rev. I. N. Marks, Jr., the Rev. S. M. Wiggins, Messrs. R. S. McCullough, H. R. Slack, A. J. Lewis, R. Rhodes, J. P. Hornor, S. Snodgrass, C. Hunt, J. McConnell, W. G. Coyle, S. B. Rogers, J. Calder, A. Le Blanc, W. Flash, H. V. Ogden, F. N. Butler, Chas. E. Fenner, Jules A. Blanc, H. C. Minor, T. F. Brooks and G. W. Bolton.

The Rev. Jno. Francis Girault offered the following resolution, which was adopted:—

*Resolved*, That clergymen of other Dioceses, clergymen of this Diocese, not otherwise entitled to seats, and candidates for Holy Orders, who may be present, be admitted to honorary seats in

the Council, and that they be requested to hand their names in to the Secretary.

Under this resolution, the Rev. M. M. Moore, Church Hill, Mississippi, and the Rev. F. W. Boyd, D. D., Waukesha, Wis., were admitted to seats.

Mr. James McConnell presented a letter from the Hon. W. M. Levi, which was referred to the Committee on credentials.

The President appointed the following Committees:—

1. *Committee on Parochial Reports*—Rev. R. C. Cleburne, Mr. S. Snodgrass.

2. *Committee on New Parishes*—The Rev W. D. Christian, Mr. Wm. Markham.

3. *Committee on the State of the Church*—The Rev. W. P. Kramer, Rev. Geo. R. Upton, Messrs. H. V. St. John and R. Rhodes.

4. *Committee on Canons*—The Rev. H. M. Thompson, D. D., the Rev. Chas. Goodrich, D. D., Mr. Geo. W. Race.

5. *Committee on Reports and Accounts of Treasurers*—The Rev. A. S. Clarke, Mr. Jas. T. Butler.

5. *Committee on Unfinished Business*—The Rev. James Philson, Mr. Wm. Flash.

7 *Committee on Corporations*—The Rev. H. H. Waters, M. A., Mr. Geo. Palfrey.

8. *Committee on Assessments*—Messrs. W. W. Howe, Jas. McConnell, A. J. Lewis, J. P. Hornor and H. V. Ogden.

The Rev. O. Wilson moved that the Council proceed to the election of the permanent Committees.

The motion was seconded and carried.

The Chair appointed the Rev. Herman C. Duncan and Mr. H. V. Ogden to be tellers of the vote in the election for the Standing Committee

Mr. S. Snodgrass asked to be relieved from service on the Committee on Parochial Reports.

The request was granted, and Mr C. Hunt, of Christ Church, New Orleans, appointed to serve thereon.

The Rev. W. P. Kramer moved that the Committee on Parochial Reports be discontinued, on the ground that the Committee on the State of the Church performed all the duties of that Committee.

The motion was seconded and carried.

The Rev. John Francis Girault moved the appointment of new



tellers for the vote in the election of Deputies to the General Convention, pending the count of the vote for the Standing Committee. The Chair appointed the Rev. I. N. Marks, Jr., and Mr. F. N. Butler.

The Rev. John Francis Girault further moved that the Rules of Order be suspended, in order to elect the other permanent committees of Council *viva voce*.

Mr. P. L. Cox seconded this motion and it was carried.

The Rev. Herman C. Duncan read the following report by the tellers of the vote for the Standing Committee:—

Total number of votes cast, forty-four; necessary to a choice, twenty-three.

Reverend John Francis Girault received .....	39	votes.
“ John Percival, D. D., received .....	30	“
“ W P. Kramer received ... ..	26	“
“ H M. Thompson, D. D., received .....	12	“
“ A. S. Clarke received .....	11	“
“ C. S. Hedges, D. D., received .....	9	“
“ H. H. Waters, M. A., received .....	4	“
“ Chas. Goodrich, D. D., received .....	1	“
Mr Robt. Mott received .....	37	“
“ H. V. Ogden received .....	36	“
“ Jas. McConnell received .....	35	“
“ Geo. W. Race received .....	7	“
“ B. Biscoe received .....	6	“
“ R. Rhodes received .....	5	“
“ Jules A. Blanc received .....	1	“

From these results the President declared the Standing Committee to be:—

<i>Clerical Members.</i>	<i>Lay Member .</i>
Rev. John. Francis Girault,	Mr. Robt Mott,
“ John Percival D. D.,	“ H. V. Ogden,
“ W. P. Kramer.	“ Jas. McConnell

The subjoined Alternate Deputies to the General Convention were unanimously elected:

1. Rev. C. S. Hedges, D. D.,	1. Mr. W. M. Levi,
2. “ Herman C. Duncan, M. A.,	2 “ Chas E. Fenner,
3. “ G. R. Upton,	3. “ S B Rogers,
4. “ Jas. Philson,	4. “ H V. Ogden.

The following gentlemen were elected by acclamation to serve as the Board of Directors of the Protestant Episcopal Association:—

*Of the Clergy.*

Rev. John Francis Girault,  
 “ John Percival, D. D.,  
 “ C. S. Hedges, D. D.,  
 “ W. P. Kramer,  
 “ H. H. Waters, M. A.,  
 “ Geo. R. Upton.

*Of the Laity.*

Mr. B. Biscoe,  
 “ Jas. McConnell,  
 “ Jules A. Blanc,  
 “ Geo. W. Race,  
 “ H. V. Ogden,  
 “ W. W. Howe.

The Trustees of the General Theological Seminary were elected by acclamation, as follows:—

*Clerical.*

Rev. H. H. Waters, M. A.,  
 “ W. P. Kramer,

*Lay.*

Mr. Geo. W. Race,  
 “ Jas. McConnell.

The former members of the Committee having been proposed to serve as Trustees of the University of the South, by Rev. John Francis Girault, Rev. W. P. Kramer requested to withdraw from the Committee, and nominated the Rev. Edw'd Fontaine for the vacancy. The resignation of the Rev. W. P. Kramer was accepted, when the following Committee was elected *viva voce*:—

The Rev. Edw'd Fontaine, Messrs. Jas. McConnell and Jules A. Blanc.

The Rev. A. G. Bakewell, the Rev. John Percival, D. D., Messrs. Robt. Mott, James McConnell and Wm. Flash were elected by acclamation, Trustees of the Educational Society.

The Rev. C. S. Hedges requested to be relieved from serving on the Committee on Unfinished Business. The request was granted, and the Rev. James Philson was appointed to the vacancy.

The Rev. I. N. Marks, Jr., reported the vote prepared by the Tellers for the Deputies to the General Convention, as follows:—

Total number of votes cast, forty-four; necessary to a choice, twenty-three:—

Rev. John Francis Girault received . . . . .	38	votes.
“ H. H. Waters, M. A., received . . . . .	29	“
“ John Percival, D. D., received . . . . .	25	“
“ Chas. Goodrich, D. D., received . . . . .	21	“

Rev. H. M. Thompson, D. D., received .....	21	"
" W. P. Kramer received .....	19	"
" W. D. Christian received .....	7	"
" James Philson received ... ..	7	"
" D. S. Lewis D. D., received .....	3	"
" A. S. Clark received .....	1	"
" A. N. Ogden received .....	1	"
" C. S. Hedges, D. D., received .....	1	"
Mr. Jas. McConnell received .....	39	"
" Geo. W. Race received .....	33	"
" Jos. P. Hornor received .....	20	"
" A. J. Lewis received .....	17	"
" P. L. Cox received .....	16	"
" F. N. Butler received .....	10	"
" Robt. Mott received .....	10	"
" H. V. Ogden received .....	9	"
" B. Biscoe received .....	7	"
" W. M. Levi received .....	6	"
" W. W. Howe received .....	3	"
" S. B. Rogers received .....	2	"
" B. Rhodes received .....	1	"

The President declared that the Rev. John Francis Girault, the Rev. H. H. Waters, M. A., and the Rev. John Percival, D. D., of the Clergy, as also Messrs. James McConnell and Geo. W. Race, of the Laity, had been elected by the Council Deputies to the General Convention. The Chair further stated that to complete the Delegation, one more Clerical and two more Lay Deputies were required. On proceeding to the second ballot, the Rev. John Francis Girault nominated the Rev. Chas. Goodrich, D. D., and Messrs. J. P. Hornor and P. L. Cox. The Tellers reported the result of the ballot through the Rev. I. N. Marks, Jr., as follows:—

Total number of votes cast, forty-four; necessary to a choice, twenty-three:—

Rev. Chas. Goodrich, D. D., received .....	30	votes.
" H. M. Thompson, D. D., received .....	11	"
" W. P. Kramer received .....	2	"
" D. S. Lewis, D. D., received .....	1	"
" C. S. Hedges, D. D., received .....	1	"
Mr. Jos. P. Hornor received .....	32	"

Mr. P. L. Cox received.....	32	“
“ Robt. Mott received.....	4	“
“ H. V. Ogden received.....	3	“
“ F. N. Butler received.....	3	“
“ W. Flash received.....	2	“

The President declared the Rev. Chas. Goodrich, D. D., and Messrs. J. P. Hornor and P. L. Cox elected.

The Rev. W. P. Kramer requested to be relieved from serving on any Committee. The Chair ruled that Mr. Kramer's resignation as a member of the Standing Committee, must be made to that Committee. The Rev. John Francis Girault moved that Mr. Kramer's resignation from other Committees be not accepted. Mr. Geo. Palfrey seconded the motion. A call for the yeas and nays being made, the motion was carried, by twenty-one against eighteen votes.

There being no further business, on motion of the Secretary, the Council adjourned to meet Thursday Evening, April 8th, at 7:30. On adjourning, the Council, by invitation from the ladies of St. Paul's, through their Rector, retired to the basement of the Church, to enjoy the refreshments so generously provided by this hospitable Parish.

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ST PAUL'S CHURCH, NEW ORLEANS, }  
April 8th, 1880. }

The Council assembled at 7:30 P. M., of this date. The proceedings were opened by the Bishop with prayer. On calling the roll the Rev. E. J. Hall answered his name. The President requested the Secretary to read the minutes. On motion of Mr. Jas McConnell, the reading was dispensed with.

The Bishop delivered his charge—

### THE BISHOP'S CHARGE.

*Brethren of the Clergy and Laity:*—I only indulge my own feeling and echo yours, when I devote my first words from this place, to the memory of him who but lately filled it. You have already given public expression to the sense of your loss in the death of the Bishop whose grave you watered with your grieving tears; but it may be permitted to me, who loved and revered him, to come at an hour like this, and claim my own place in the thronged circle that gathers sadly

about the place where he was wont to stand in the pure majesty of his Christian manhood. It is not needful that I should strive to portray his character for you; not needful, for you knew him. It is not needful that I should challenge for him the right to a lofty place in the Church's grateful regard; it has been gladly, eagerly conceded. It is not needful that I should endeavor in phrase of eulogy to number his titles to the honoring sentiment of men; not needful, for his name lives on the lips of multitudes, who delight to name him "friend," "teacher" and "benefactor." I would but pause solemnly here on the threshold of my sacred office, to look again, in thought, on the Christian man, whom God's grace and gift fashioned so nobly,—to listen again to the voice that gave high truth a new charm, and wisdom a more winning grace, and love a tenderer tone.

And so, thanking the Giver of all good gifts for this godly, learned and lowly man, we may fitly pass to the affairs of that Church which his pure life honored and his death bereaved.

I was consecrated Bishop in Trinity Church, New Orleans, on the 5th of February in this present year. The venerable Bishop of Mississippi was the consecrator, assisted by the Bishops of Alabama and Missouri, and the Assistant Bishop of Kentucky. The latter, the Rt. Rev. Dr. Dudley, was the preacher.

Remaining in New Orleans until the 23d of February, I officiated at Trinity, Christ Church, St. Paul's, Mt. Olivet (Algiers), St. Anna's, St. John's and the Church of the Annunciation. On the date last mentioned, I went to Franklin, on the Teche, and in the Evening held service in the Church, there. It has been for some time without a Rector and without public services. But the attendance at my service was good; and it is expected that regular ministration will soon be supplied.

February 24—Service, Sermon and Holy Communion at Franklin, the afternoon.

Proceeded to New Iberia, 25th February. A. M. service in Church of the Epiphany, with Sermon and Holy Communion. Baptised an infant. 7:30 P. M., Service with Sermon. Here, I confirmed one person presented by Rev. R. C. Cleburne, Minister in charge. The notice of my visitation was not given in time to prepare a Confirmation Class.

February 26—Returned to Franklin, and on 27th February performed burial service there. Same day, proceeded to Morgan City, and in the Evening held service, with sermon and address, in Trinity Church. It is hoped that this Church, which has no pastor, will be supplied by the minister who shall be in charge at Franklin.

February 28th, I returned to New Orleans, and on the 29th of February, (Sunday), attended at St. Paul's Church, where I preached, baptized two infants, and read service with the Rector.

Tuesday, March 2, I took boat for Red River, reaching Alexandria on the 5th. Service at 11 A. M., in St. James's Church.

March 6th, service at same place, in connection with Rev. O. Wilson, who preached.

Sunday, March 7th, at 10:30 A. M., I addressed the children of the Sunday School at St. James's Church. At 11 A. M., held service, preached, confirmed five persons, administered Holy Communion, made address to the persons confirmed, and afterwards addressed the congregation in regard to the affairs of the parish, which has been for nearly a year without a Rector. It is expected, however, that the Rev. Herman C. Duncan, who is cordially welcomed back to this Diocese, after some years' absence, will shortly take charge of this important post.

March 7th, in the afternoon of this same day, visited and addressed the Sunday School of colored children, conducted in St. James's Church by an earnest layman. At 4 P. M., held service with sermon and address, at the Church in Pineville. At night, service and sermon again at "St. James's," Alexandria.

March 9. At 11 A. M., held first service and preached in the new Chapel at Kanonie, which has been erected lately by the Church people of that neighborhood.

March 10. Service with sermon at Trinity Church, Cheneyville. Confirmed eight persons and addressed them.

March 12. Having returned to Alexandria, took steamer for Shreveport, where I arrived at midnight.

March 15. On the intervening Sunday, held service and preached on the steamer "Kate Kinney."

March 16. Service with sermon at St. Mark's Church, Shreveport. Confirmed six persons.

March 17. 11 A. M. service and sermon at the same church.

March 20. Reached New Orleans, returning from Red River.

March 21. Sunday, preached at St. Paul's Church, New Orleans, and confirmed a class of fifteen persons.

In the Evening, preached and confirmed six persons at Calvary Church, New Orleans. During Holy Week, I took part in the services at Christ Church, New Orleans; and on 24th March confirmed two persons in that church. The regular confirmation will be held after the Council.

March 27. Baptised an infant at Christ Church, New Orleans. Received Letter Dimissory for the Rev. Herman C. Duncan, M. A.

March 28, Easter day, 11 A. M., preached at St. Anna's Church, celebrated Holy Communion, and confirmed a class of twenty-three persons.

At 4:30 P. M., preached at Mt. Olivet Church, Algiers, and confirmed fifteen persons. At night, preached at the Free Church of the Annunciation in New Orleans, and confirmed fifteen persons.

March 30. In conjunction with Rev. W. P. Kramer, performed marriage ceremony at Christ Church, New Orleans.

April 5. Held two services with the Rector, at St. James's

Church, Baton Rouge; preached twice and confirmed seventeen persons.

**SUMMARY**—Sermons, 25; Addresses, 16; Services, 28; Holy Communion, 4; Baptisms, 4; Marriages, 1; Burials, 1; Confirmations, 11. (113 persons).

It will be observed that this report is made while my visitation is still in progress. It will be resumed, if God will, after the session of the Council.

The subject which has been selected for our special consideration at this time, is the "Nature and Need of Organization in the Church of God."

Its importance need not be urged; and I am sure I do not ask in vain for your patient attention. When the Church was called a "Kingdom" by our Lord, its specific nature was indicated. It was to be a body of many members, all participating in a common life,—and all subject to the common bodily law or principle.

A kingdom is an organization; and the Kingdom of God here on earth is therefore, an organization. It is not merely a number of individuals, but a cohering organism of which individuals are the elements. The idea of such an organization was sufficiently familiar to the thought of men in the first age of Christianity. It was presented in the Jewish Church, in the Nation and in the Family. The wide-reaching Empire of Rome was a visible fact which made prominent the conception of humanity massed into ordered system,—and, moreover, the Church's reason of being postulated organized life. It was a Body with a purpose to fulfil. It was as a Body, to minister to the need of its every part, to nourish its constituent members, and also, to perform a work beyond itself—even to penetrate and evangelize the world. To do this, its methods must necessarily be of some definiteness. The lines of action must be marked. While the New Testament is not a manual of rules and instructions in this regard, it shows the organized body living, working and fulfilling its purpose, in accordance with the law of its life.

That law is apparent in the earliest Ecclesiastical records, which shew the Kingdom formulating its faith, distributing its functions, and wielding its strength in conscious subjection and allegiance to the invisible King throned at the right hand of God. There was creed, ministry, worship, instruction and evangelistic labor—the bringing of the Gospel of the Kingdom to them that were without. These things were not left to the chance purposes and judgments of individuals. They constituted the regular, ordered and characteristic working of THE KINGDOM, and exhibited its living principle. It is already organized. It is the Kingdom of God which He has established. When the Gospel is, by it, preached to men and accepted by them, they are naturalized into it. They were added to the Church when baptized into Christ; and as faithful citizens of



the Kingdom, they "continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in prayers." The Church had a consciousness that she was a body, not a disjointed mass. It was a Body obeying the law of the Body. What was the Law? In answering the question, let us note more precisely the nature of the Kingdom.

A civil kingdom has its statutes and its penalties. It can compel obedience, or punish disobedience. It can and does say to every citizen:—Do this, or suffer. Its object is to secure actual compliance, willing or unwilling, with the law which it accepts for itself. It brooks no refusal; it does not argue and persuade—it acts. But with all this, it cannot transform bad citizens into good ones.

And this, the transforming of men, in life and character, in their moral nature, is precisely the object of Christ's Kingdom; and the law is therefore different in kind from civil law. It comes not to destroy men's lives, but to save them. It therefore does not move characteristically on the lines of coercion and retributive penalty. The obedience it seeks is a willing, spontaneous obedience,—the filial action of a child, not the compulsory performance of a servant or subject. Civil kingdoms ask for conduct; the divine Kingdom, for character. In it, Love is the fulfilling of the law. It has, indeed, its ideal and standard of action which it presses always on the regard of those who, by means of habitual, thoughtful action, are to acquire character; and Christianity is pre-eminently the teacher of duty, the instructor in righteousness.

When we inquire, then, as to the law of the Kingdom, we find it to be *parental* or *family law*,—the law of a father for his children; a law unchanging in its demands, but pliant in its administration, and one which *cannot* be obeyed by bare compliance with its letter.

The Kingdom of God is the Father's house, and the object of its continued operation is the developement of the children into the Father's likeness. This is unquestionably the controlling idea of that Kingdom which was set up on earth by our Divine Lord. Its bearing on the matter of organization will be readily seen when we consider that the contrasted methods and principles of a civil kingdom have often found place in the historic evolutions of Christendom. When the ideal household of God, the one family of loving and faithful children disappeared from the world as an existent fact, men went back to the Kingdom conception, and sought in the civil state the typical principles of compact, of powerful organization, and applied them to the Church. No doubt that method has been largely successful in giving solidity and corporate strength when it has been adopted and used. If administrative power can be centralized and unquestioning obedience to its commands obtained, if individual thought and judgment be placed under ban, and



free action suppressed as deadly sin; and, if the system so compacted be able to visit offenders with temporal or spiritual penalties that terrorize the soul,—the result is organization which will challenge the admiration of all who can find something admirable in the subjugation of intelligence and moral quality, by resistless power. It is organization, but it is not christianity. It is not the kingdom of free, emancipated souls, which has the promise and sanction of the Son of man, the Divine Liberator, the Revealer of the *Father*. The idea of discipline and compulsory, coercive administration, in order to procure united ecclesiastical action is not in place in that system which asks not only that men shall do right, religious and helpful things, but that they shall love to do them and freely choose them. That truth indicates for us the animating spirit of legitimate organization in the church and kingdom of God. It is the spirit which speaks in these notable words.—“The love of Christ constraineth us.” In this view, the kingdom is a body which is conscious of itself as a body, organized for corporate activity, gathering up individual thought, purpose, judgment and energy into concentrated forms of expression, and thus exhibiting the strength that dwells in unity.

Let it not be supposed that in thus speaking, we do but picture an ideal which is useless to cure the weakness of a kingdom whose very disease it is that it has lost the consciousness and the love of unity. We have more than a lament to utter here; and we dare not say that the “love of Christ” has disappeared from the hearts of His people. There is, I believe, in history itself an explanatory reason for that disorganization, the results of which, are always before us to be deplored. The Reformation of religion in the sixteenth century was a recovery of freedom for the individual man,—a successful revolt against organized, ecclesiastical tyranny. It was an appeal, and a mighty one, to every man to *think* on matters of highest moment; to think soberly, reverentially, humbly, indeed—but to think for himself, and to work out his own salvation in the holy fear of GOD, not in the fear of an overshadowing spiritual despotism. It was seen clearly that the kingdom was made for man, and not man for the kingdom.

And under the sway of this principle, the interests of the kingdom, as such, have been greatly subordinated in our Protestant thought, to the interests of the single, soul-seeking assurance of pardon through faith in the living Christ. There can be no doubt that Protestant Christendom has been diligent in saying to the individual: “Believe *thou* on the Lord Jesus Christ;” while it has been comparatively remiss in enforcing the Divine instructions given to the Kingdom:—“Go *ye* into all the world and preach the Gospel.” There has arisen, therefore, among us an ideal of Christian living which is imperfect in its scope. It asks for worship, for godly behavior in the daily walk, for devo-

tion to things that are pure and of good report; but it does not ask earnestly and urgently enough for that co-operant religiousness, that public piety which gives to the Kingdom the strength and beauty which personal piety gives to the personal life. We see the need of the candle giving light to all that are in the house; we do not rightly feel the need of the city set on a hill, the compact and ordered city of God that flashes its concentrated lights out on the darkness of earth.

There is recorded no injunction of the Master that Christians shall assemble themselves on the Lord's Day to pray and praise. *That* is safely left to the spiritual instinct of the heirs of salvation. But there is recorded His positive direction to His Church, the kingdom, to do a kingdom's work, to evangelize the world; and *that* for the sufficient reason that men would not know it for their office, would not know the true method of action, would not know it to be the Divine School of love, of humility and liberality of thought, *without* the express intimation given by our Lord. And I look upon the commission given to the Apostle-Church rather as the Founder's Counsel than as the King's decree. It is an instruction in method, addressed to the willing, rather than an order which assumes reluctance and disinclination. For the desire to communicate the Gospel must naturally exist in the hearts of those who have rightly received the Gospel. And our great need is to understand once for all that the Kingdom exists in its organized form, in order to fulfil that desire, to make a way for it by which it may pass rightly and helpfully to its blessed object. It is necessary too that we should learn afresh, that holy labor in the Kingdom and through the Kingdom is not work of supererogation appertaining only to a special class of devoted disciples; but that it is as truly the practice of piety, as truly a part of the life divinely prescribed for Christians, as is prayer, meditation, Scripture study or Sacramental worship. It is itself a means of grace and growth in Christian virtues. Such labor re-acts and was meant to re-act upon those who engage in it. It is the normal, regular and healthful play of the religious principle. By it the Christian mind is drawn away from pomps and vanities which Baptism renounces. By it comes opportunity for sacrifice, strangling the covetousness which is idolatry. By it comes love as a living principle, not a passing emotion, and that breadth of mind which arises from association and consultation with others.

We understand, then, by organization, the outward expression of internal unity, the corporate adjustment and co-ordination of individual forces in a system fitted to act as a system,—supplying by its due operation the real need of every part, or conducting the energies of the whole body to objects beyond itself. It need scarcely be said that in the National Church, the Diocese and the Parish, we are amply provided with organic form. In all these instituted forms, the idea and the fact of representation

are fully preserved, and the Kingdom governs itself under its responsibility to Christ, the King. It makes its own regulations and adopts its own method of working—freely and without dictation. The result is that so far as Ecclesiastical law is concerned, there is no complaint of injustice or oppression. It lays no grievous burdens upon any one. And so also, as regards its effect of organization in one great branch of its purpose—the instruction and edification of the individual disciple. The local Church, with its Pastor, its reading of Scripture, its prayers and sacraments, offers help to all within its reach. It ministers successfully to human need,—developing religious thought, awakening holy aspiration, emphathizing Divine truth and strengthening the tempted soul.

There seems to be no lack of provision in the Church for the development and maintainance of the religious life of those who are gathered into the fold of the Good Shepherd. It is only when the Body essays to work outward from itself, that it exhibits signs of weakness. It is when the Church, National, Diocesan or Parochial, would express the power of its unity, that it begins to feel the nerves slack and the vital impulse feeble.

Let me endeavor to trace the meaning of this. The active work of the National Church is missionary and educational. Its function is to provide Theological instruction for Candidates for Orders, and by its authorized agencies, to maintain missions at home and abroad.

The obviously necessary means to carry on this work properly are not obtained, for the reason that the several Dioceses of the Church fail to place their offerings in the common treasury; and this failure is due, no doubt not to a settled indifference of the Diocesan Church, but to its occupation with kindred enterprises for which it is more immediately responsible. When we come to the Diocese itself we find its own special work in its own borders, often lags and lingers for the reason that the Parishes, the separate congregations are not united in a systematic, vigorous effort to maintain that work. Single Churches endeavoring to do it, grow weary of a task which they cannot by themselves achieve, and finally their energies are addressed in great measure to the strengthening and securing of their own parochial existence. Now the one broad underlying fact explaining our condition is that the people at large have not learned to appreciate the value and obligation of general, united action as a part of their actual religious living,—a part of the godly exercise specially commended to them *for their own spiritual benefit* by the Divine Saviour of men. The undertakings of the Kingdom languish and halt for the lack of a deep, abiding sense that the Kingdom exists, and exists in organized form for a great and worthy purpose—for the cultivation in its people of that which they will not have without it. The result of the defect is a barren individualism which disfigures Christianity—or a narrow, cramp-

ing congregationalism which caricatures intelligent zeal. I have pointed to one cause of this in speaking of the strong tendency of Protestant thought to the exclusive consideration of personal faith, and freedom from ecclesiastical oppression. There are also, certain popular modes of thinking on these matters which are greatly misleading, and prejudicial to the highest interests.

It is, for example, often supposed to be the unquestionable right of an individual Christian to withhold his support and encouragement, from any effort of the body of his brethren, the expediency of which does not at once command his own full assent. But the slightest consideration ought to convince him that his attitude could only be justified by a persuasion that he was asked to violate a moral or religious principle of permanent obligation; that, as a member of the Body, his very presence in it means that he is ready to substitute the common judgment for his own in matters of administration; that the Body is more likely to be wisely right, than any one member of it, and that his refusal to co-operate is not a mere negative thing, but a positive means of defeating or crippling the work undertaken. In submitting ourselves one to another in such matters, we may at least expect the blessing of God on our love and humility, which is far more important than a vindication of our personal wisdom.

Again, it is often tacitly assumed by Christians that the work of the Church must needs be perfect in its character, and that if it is not, it loses all claim to their sympathy and countenance. Its liability to any criticism condemns it utterly. But the assumption is a mistake. The work does not pretend to be perfect. It is done by men who are not infallible. It may not be the best that can be imagined. It may not effect all that we could desire. But it is the Kingdom's work, nevertheless; and he who feels the life of the Kingdom, and knows the purpose of the kingdom, will cherish it and strive to make it better.

If, then, it be true, as it is, that the common conception of the religious life itself is partial and incomplete, if churchmen, from whatever cause, have lost the full idea of the kingdom as expressly organized for the concentration of holy energies upon the world beyond it, the true remedy for the defect is apparent.

It consists in the correction of the Christian ideal; in giving its rightful place in the system of teaching to the neglected truth that God, and not man,—God, and not ecclesiasticism, has ordained the kingdom and its methods for the sake of those who are to use them, for those who are already Christians, as well as for those who are not. I do not find that this truth has been faithfully taught in our day. It has got some faint recognition in the restoration of the Offertory to its position in public worship; it secures some passing attention at Missionary meetings, which are always considered extraordinary departures from the regular course of churchly life; it is briefly noticed on occasions when a care-worn pastor would stimulate his people to some

effort of zeal or discharge of indebtedness; but it is not brought distinctly forward in the literature, the sermons and the instructions by which Christian sentiment is largely moulded. It constitutes a great and important section of that "counsel of God" which needs to be declared in its completeness; and it cannot be disregarded without serious injury and loss. When it is taught again with vigor and fidelity, it will be encountered, no doubt, by many with the objection that it is "not the Gospel of redemption." And it is not; it is the teaching of Christ, the King, addressed to those who have received the Gospel of redemption; the teaching of Him who knew what was in man, and provided in His ordered church and its work, fit means for the cultivation of a large, loving and unselfish spirit in His people. It is, I am persuaded, a mistake to assume that the obligation to work in the kingdom, and through it,—to give to it time, thought and money, is an obligation clearly recognized, and yet, obstinately, deliberately and wickedly disregarded by the masses of the church. It is not. It is an obligation, a privilege imperfectly known. It is thrust out of sight by the historic re-action against ecclesiasticism; it is kept out of sight by our failure to show the special provision made for the nurture of souls in that divine organization which gives great and fruitful meaning to the words: "I believe in the Holy Catholic Church."

Let me pass from this theoretic discussion to the practical application of the thought, while I ask your attention to the public associate action which devolves upon the the church in Louisiana.

The principle of organization demands our co-operation as a Diocese with the work of the national church, conducted by the general Board of missions, formed by the general convention. We have been for many years recipients of aid from that board. It is the proper agency through which our sympathy should find expression. It is doing great work in which we desire to bear our part. Missionary offerings, in aid of it should go annually, at least, to the board from every congregation in the borders of Louisiana. Let me indulge the hope that no one of them will renounce a privilege by the exercise of which we may have as representatives of our faith and love, the devoted men and women who are striving to do the Saviour's bidding, in bearing His Gospel to all nations.

We are not insensible of the advantages derived to our youth from christian and churchly education. In the University of the South, we have an institution which, by its history and its office, invites our cordial interest and our fostering care. By appointing Trustees on its Board of Management, this Diocese has for many years recognized its obligations to the University, and that recognition has been followed, I rejoice to say, by the presence among its students, of many young men of the Diocese. It is a school of good learning which meets the needs of the region



to which it looks for its chief support. It is not an Oxford in great traditions and in prosperous fortunes; it is a place where the best human learning and pure Christian religion are honored and loved and taught *together*.

It is scarcely necessary to say that the existence of a Theological School, at such a point, is one effectual means of drawing the attention of educated young men to the sacred ministry; and thus, of providing for the spiritual needs of our own people. I would respectfully ask the Council to make fit response to the appeal which comes from the University, asking our co-operation with other Dioceses in the support of its thorough and valuable work. There is in this city a Diocesan institution, the Orphan's Home, which expresses the care of the Church for those whose lonely helplessness makes a touching claim on our Christian feeling. Its internal administration has won universal commendation, and I ask for it the cherishing regard of the Church, not only in this city, but throughout Louisiana.

I come, finally, to speak of Diocesan Missions. We have a corporate body,—the Protestant Episcopal Association,—which is empowered to “maintain missions.” But this object is, by the charter, postponed to others which are specified. It is evident that a work so vitally important should have the most careful attention; and I respectfully recommend to the Council, either the utilization of this Association, or the institution of a Mission Board which shall address itself vigorously to missionary enterprise, and the collection and distribution of mission funds. In order to make this arrangement effective, every congregation in the Diocese should have its association of lay people devoting itself to this most Christian and helpful work. In order to secure combined effort, I would suggest that an offering for our missions be made in every parish and station, when it is visited by the Bishop for Confirmation, except when the regular contribution shall be otherwise made. But let not our interest be measured only by a periodical offering in the Church. There can be no adequate dealing with this high matter, except by those who are filled with holy solicitude and love for the souls of men.

There is one field of missionary activity to which I would specially invite your thought. The colored people of Louisiana make a large part of our population. Their religious needs can not be ignored by the Church which knows itself to be catholic and loving unto every man. In the Parish of Rapides, I had the great pleasure of finding in operation well-conducted Sunday Schools for the Christian nurture of children of this race—an example of lay-work which I am sure, we would gladly see imitated whenever opportunity is offered. It is evident that the Sunday School is the beginning of fruitful evangelizing effort in this direction; and it is an agency of sacred influence which is earnestly commended to the use of the Church which has been placed in close contact with this people, for many of whom their

greatest unhappiness, like that of other men, is their freedom from the law of righteousness, and their bondage to sin.

In closing this address I would express the prayerful hope that our fraternal consultations may be blessed of God to the advancement of His glory, the good of His Church, and the salvation of men. Committing ourselves to His guidance and protection, we go to the opening future with the resolute will and joyous confidence of men who know that there is no life nor labor lost which has in it the spirit of Jesus Christ.

The Rev. John Francis Girault offered the following resolution:—

*Resolved*, That a committee of three be appointed by the Chair to consider and report upon that portion of the Bishop's Charge referring to the University of the South.

Mr. Jas. McConnell seconded the resolution, which was passed.

The Rev. Dr. Goodrich requested to be relieved from serving as a Deputy to the General Convention.

Mr. Jas. McConnell moved that the resignation of Dr. Goodrich be accepted.

The motion was seconded by the Rev. R. S. Stuart, and carried.

Mr. Jas. McConnell nominated the Rev. H. M. Thompson, D.D., for the vacancy, and moved that the Council proceed to the ballot.

The Rev. H. M. Thompson, D.D., declined to serve, and nominated the Rev. W. P. Kramer.

The Rev. W. P. Kramer also declined.

The Chair appointed the Rev. Herman C. Duncan and Mr. H. V. Ogden to be Tellers of the election.

The committee on New Parishes, through their chairman, the Rev. W. D. Christian, reported verbally, that no business had been brought before the committee.

The Rev. R. S. Stuart offered the following resolution:—

*Resolved*, That that portion of the Bishop's Charge which refers to Diocesan Missions and the collection of Missionary funds be referred to a special committee of three.

The resolution was seconded by the Rev. John Francis Girault, and passed.

The Chair appointed under this resolution, the following special committee:—

The Rev. R. S. Stuart,

The Rev. H. H. Waters, M.A.,  
Mr. Richard Rhodes.

Mr. H. V. Ogden, Secretary of the Standing Committee presented the report of that committee for the year 1879-'80.

On motion the report was received and read by the Secretary, as follows :—

#### REPORT OF THE STANDING COMMITTEE.

The Standing Committee beg leave to report that, according to Canon they met to organize immediately after election, on April 26th, 1879, in Trinity Church, New Orleans.

A full quorum being present, upon motion, the Rev. John Francis Girault was unanimously re-elected president, and upon motion Mr. Henry V. Ogden was re-elected Secretary.

At meeting of April 29th, 1879, the Secretary was authorized to insure the Episcopal Library of the Diocese for the sum of two thousand dollars.

At meeting of June 26th, consent was given to the Consecration of Rev. Samuel S. Harris, D.D., to be Bishop of Michigan.

At same meeting, notice of the acceptance of the Letters Dimissory of the Rev. A. J. Tardy, to the Diocese of Maryland, were received.

At same meeting, Mr. D. C. Morgan was authorized to act as Lay Reader at Monroe, La., under Supervision of Rev. Jno. Philson.

At meeting July 7th, the Rev. Hugh M. Thompson, and the Rev. W. P. Kramer were appointed examiners upon the application of Mr. S. M. Wiggins to be ordained to the Perpetual Diaconate.

July 10th, Mr. Hunter was authorized to act as Lay Reader for St. John's Church in the City of New Orleans.

At same meeting, upon Canonical Testimonials laid before them the Committee recommended Mr. Sam'l M. Wiggins to the Right Rev. the Bishop of Alabama for ordination to the perpetual Diaconate.

July 12th, at meeting held this day, for the reason that the Right Rev. the Missionary Bishop of Northern California having declined his Election to the Bishop of Louisiana, it was upon motion resolved that a special Session of the Diocesan Council be called to meet Wednesday, Nov. 12th, in St. Paul's Church, New Orleans, for the purpose of electing a Bishop and fixing his Salary, and that the Secretary of the Council be directed to give the Canonical notice of same.

Under date of November 6th, 1879, Letters Dimissory from the Diocese of Connecticut in favor of Rev. Alfred S. Clark, were received and accepted.

November 6th, 1879, notification was received from the Right Rev. the Bishop of Alabama, that he had on July 22d, ordained to the Diaconate the Rev. S. M. Wiggins.

At same meeting, notification was received from the Right Rev. the Missionary Bishop of Northern Texas, that he had accept-



ed his Letters Dimissory from this Diocese of the Rev. T. B. Lawson.

Notification was also received from the Rt. Rev. the Assistant Bishop of Kentucky that the name of Allen L. McDonald had been dropped from the list of Candidates for Holy Orders.

November 6th, notification was received from the Right Rev. the Missionary Bishop of Cape Palmas, that the Rev Sam'l H. Seton had been deposed from the Ministry under date July 2, 1879.

November 14th, 1879. At meeting this day evidence of the election of the Right Rev. Jno. N. Galleher to be Bishop Elect of Louisiana, was submitted to the Committee, and the Secretary of the Committee was directed to transmit to all the Standing Committees in the United States copy of the evidence with copy of the usual Canonical Testimonials.

December 5th, 1879, upon Canonical Testimonials laid before Committee, consent was given to the Consecration of the Rev. Thos. A. Starkey, D.D., to be Bishop of Northern New Jersey.

January 19th, 1880, at meeting this day, notification was received from the Right Rev. the Bishop of Alabama of the deposition from the Ministry of the Rev. F. W. Damus on the date of January 12, 1880.

At same meeting notification was put on file of the confirmation by the Board of Missions of the following appointments for Diocese of Louisiana:

Rev. John Philson, Rosedale,.....	\$100
Rev. Oliver Wilson, Cheneyville,.....	100
Rev. C. A. Cameron, Natchitoches,.....	100
The Rev. R. C. Cleburne, New Iberia.....	100
Rev. L. D. Brainard, B. D., Amite City,.....	100

January 30th, at meeting held this day, it was resolved that the Standing Committee do meet the Bishop Elect on his arrival at the Depot in New Orleans.

Notification was received from the Right Rev. the Presiding Bishop of the Church in the United States directing the following order of Consecration of the Bishop Elect of the Diocese of Louisiana, the Rev. John N. Galleher, D. D.

Time,—February 5th, 1880.

Place, Trinity Church, New Orleans.

Consecrator,—the Right Rev. Dr. Green, of Mississippi.

Preacher—the Right Rev. Dr. Dudley, Assistant Bishop of Ky.

Presenters—Bishop Wilmer of Alabama, Bishop Beckwith of Georgia.

Present and Assisting,—Bishop Robertson of Missouri, Bishop Howe of South Carolina.

The foregoing are all the official acts of the Committee, from April 26, 1879, to April 6, 1880.

HENRY V. OGDEN, Secretary.

The Tellers reported through the Rev. Herman C. Duncan the result of the ballot to fill the clerical vacancy in the deputation to the General Convention, as follows:—

Total number of votes cast .....	41
Necessary to a choice, .....	21
The Rev. H. M. Thompson, D. D., received, ..	25
“ “ A. S. Clarke, .....	7
“ “ W. P. Kramer, .....	6

Dr. H. M. Thompson was declared a duly elected Deputy to the General Convention.

Mr. James McConnell offered the following resolution:—

*Resolved*,—That the assent of the Council be and is hereby given as required by the terms of article VIII of the Charter of the Protestant Episcopal Association, to the sale of the real estate donated by the Rev. James Saul, D. D., to the said Association.

The resolution was seconded and passed.

Mr. McConnell requested to be relieved from serving as one of the Trustees of the General Theological Seminary, and nominated Mr. W. W. Howe to fill the vacancy occasioned by his resignation.

Mr. W. W. Howe was elected Trustee of the General Theological Seminary.

The Treasurer of the Diocese presented his reports, which on motion were received, and referred to the Committee on reports and accounts of Treasurers.

Mr. F. N. Butler offered the following resolution, which was seconded by the Rev. H. H. Waters, M. A., and passed:—

*Resolved*,—That the Committee on Assessments be requested to take into consideration the matter of the indebtedness of the Church in Louisiana, to the representatives of the late Right Rev. J. P. B. Wilmer; and that said Committee be further requested to report to the Council, what can now be done to pay in whole or in part such indebtedness.

The Rev. John Francis Girault offered the following resolution:—

*Resolved*,—That a Committee of two be appointed by the President, to examine and report upon the present condition of the fund, known as the Goodrich Fund, donated by Mr. Wm. M. Goodrich, to be applied under the direction of the Bishop for the relief of new and struggling Parishes.

The resolution was seconded by the Secretary and passed.

The Chair appointed Rev. John Percival and Mr. James McConnell, a committee of two under this resolution.

The Rev. Dr. Goodrich in the Chair.

In the absence of the Chairman of the Committee on assessments, Mr. Jas. McConnell of the committee was requested to present its report.

On motion of Mr. McConnell seconded by the Rev. Jno. Francis Girault, the report was received and read by the Secretary:—

#### REPORT OF THE COMMITTEE ON ASSESSMENTS.

Christ Church, New Orleans .....	\$850
Trinity " .....	850
St. Paul's " .....	450
St. Anna's " .....	200
Annunciation " .....	150
Calvary " .....	75
Mount Olivet " .....	50
St. George's " .....	40
St. John's " .....	10
St. Philip's " .....	15
Ascension, Donaldsonville, ....	30
Christ Church, Napoleonville, ....	30
Grace Church, Simsport, ....	10
St. James's Church, Baton Rouge, ....	75
St. John's Church, West Baton Rouge, ....	10
St. Mark's Church, Shreveport, ....	100
Christ Church, Lake Providence, ....	25
Christ Church, Mansfield, ....	25
St. Andrew's Church, Clinton, ....	75
St. Alban's Church, Jackson, ....	10
Grace Church, St. Francisville, ....	75
St. Mary's Church, West Peliciana, ....	15
St. John's Church, Laurel Hill, ....	25
Church of the Epiphany, New Iberia, ....	40
St. Mary's Church, Bayou Goula, ....	50
Church of the Nativity, Rosedale, ....	15
St. John's Church, Thibodeaux, ....	50
Christ Church, Bastrop, ....	25
Church of the Redeemer, Prairie Jefferson, ....	10
St. Andrew's Church, Prairie Merouge, ....	10
Trinity Church, Natchitoches, ....	60
Grace Church, Monroe, ....	50
St. Stephen's Church, Williamsport, ....	40
St. James's Church, Alexandria, ....	175
Trinity Church, Cheneyville, ....	50
St. Peter's Church, Pineville, ....	60
Church of the Epiphany, Opelousas, ....	100

St. John's Church, Washington,.....	\$ 50
Zion Church, St. Martinsville,.....	25
St. Mary's Church, Franklin, .....	60
Christ Church, Covington, .....	10
Church of the Incarnation, Amite,.....	25
All Saint's Church, Ponchatoula,.....	10
Grace Church, Hammond, .....	10
St. Joseph's Church, St. Joseph, .....	25
St. Matthew's Church, Houma,.....	40
Livonia Church, Point Coupee, .....	15
Afton Villa, .....	10
	<hr/>
	\$4,210
Protestant Episcopal Association.....	836
	<hr/>
	\$5,046

Your committee beg leave to report that in making this assessment, they have been governed both by the expediency of the situation in each particular parish, and by the number of communicants. While the margin left for non-collection of any portion of the assessment is small, the committee hope the amounts assessed will be promptly paid, thus obviating the necessity of providing a larger margin.

HENRY V. OGDEN,  
JAS. McCONNELL,  
A. J. LEWIS,  
JOSEPH P. HORNOR.

Mr. J. P. Hornor of the Committee on Assessments requested that the Committee be relieved from the additional labors proposed under the resolution of Mr. F. N. Butler and recommended that another committee be chosen to act on this matter.

On motion of Mr. McConnell the following gentlemen were appointed by the Chair on this Special Committee, and they were requested to report to the Council as early as convenient.

The Rev. H. H. Waters, the Rev. A. S. Clark, Messrs. H. F. Warner, McWm. Wright and F. N. Butler.

On motion of the Rev. H. H. Waters, M. A., Messrs. Jules A. Blanc, and B. Biscoe were appointed a committee of two to make if possible, arrangements with one of the city banks to meet the payments of the Bishop's salary as they fall due.

The Rev. R. S. Stuart offered the following resolution:—

*Resolved*, That a committee, of three clergymen and three laymen, be appointed, to procure subscriptions, and take other necessary steps to provide an episcopal residence for the Diocese, and the same committee shall have power to sit during the recess of the Council.

Mr. Jas. McConnell supported the resolution, which passed.

The Chair appointed the following committee to act as prayed for :—

The Rev. R. S. Stuart, the Rev. H. M. Thompson, D.D., the Rev. A. S. Clarke; Messrs. Robt. Mott, H. V. Ogden and Richard Rhodes.

The Bishop in the chair.

The Rev. Dr. Goodrich read the following report of the Committee on Canons :—

The committee appointed at the last Council to revise the Constitution and Canons of the Diocese, in order to remove discrepancies which had arisen through misprints and otherwise :—report, that the Constitution and Canons, as printed in the last Journal, (1879), seem to be entirely free from errors which appeared in former issues.

On motion of the Rev. John Francis Girault, the report was received.

The Rev. John Francis Girault, chairman, returned the certificate of Mr. W. M. Levi, referred to the committee on credentials, and stated that it was in due form.

On motion of Mr. Geo. W. Race, the Council adjourned to re-assemble on the 9th of April, at 7:30 P. M.

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ST. PAUL'S CHURCH, NEW ORLEANS, ( )  
Friday, April 9th, 1880. ( )

The Council was called to order by the Bishop, at 7:30 P. M., of this date, and opened with prayer.

The Secretary read the minutes of the sessions of the two preceding days, which on motion, were approved.

On calling the roll of the Delegates, Messrs. V. D. Walsh, L. C. Army and H. H. Howe, answered their names.

The Committee on the state of the Church reported through their chairman, the Rev. W. P. Kramer, as follows :—

#### REPORT OF THE STATE OF THE CHURCH IN LOUISIANA.

The Committee on the State of the Church respectfully report:

The only criterion by which the state of the Church can be determined is the number of baptisms and confirmations and the amount of money raised for Church purposes, but the Parochial reports are so incomplete that it is impossible to get correct statistical information upon which to found a report. Many of

the reports give no financial statistics, and from many of the parishes we have no reports. If we were to report upon the state of the Church from the meagre data in our hands we are satisfied the report would not only be unsatisfactory but would do the Diocese injustice. We therefore suggest, for the benefit of the Diocese, that the parochial reports hereafter be delivered to the Bishop on the first day of the Council, and that the clergy give full statistical information of their respective cures as provided for by Canon vi.

W. P. KRAMER.

HENRY ST. JOHN.

RICHARD RHODES.

GEORGE R. UPTON.

The Committee on unfinished business, through the Rev. Jas. Philson, submitted a verbal report,—That no business had been entrusted to the Committee.

The subjoined report of the Registrar and Historian was read:

#### REPORT OF REGISTRAR AND HISTORIAN.

##### *To the President:*

The Registrar of the Diocese begs leave to submit the following report for the past Conciliar year:—

I have received the journals of about fifty Dioceses and Missionary jurisdictions, and in addition some twenty-five pamphlets, consisting of catalogues of educational institutions, addresses, etc.

In addition to the regular Diocesan journals, the following special donation from the Rev. George M. Hills, of Burlington, N. J., has been received and acknowledged:

Maryland—1831, 1835, 1838, 1839, 1848, 1850, 1853, 1857.

New Jersey—1832, 1835, 1836, 1837, 1838, 1840, 1848.

Tennessee—1837.

Christ Church Statistics—1858.

The Library of the Diocese was somewhat damaged owing to the removal of books to and from Christ Church to their present location. Some volumes have been taken and the names thereof entered in a book prepared for that purpose, but no record exists of their return.

Owing to the accumulation of Diocesan Journals, which are apt to be mislaid if left unbound, I respectfully ask that the sum of twenty-five dollars be set apart for that and other expenses, the same to be deposited with the Treasurer of the Diocese, subject to the order of the Registrar.

Respectfully, S. M. WIGGINS, Registrar and Historian.

Mr. J. P. Hornor moved that the report be received and that the amount asked for be granted. The motion was carried.

The Rev. A. S. Clarke, chairman of the committee on reports

and accounts of the Treasurers, offered the report of the committee, which was read by the Secretary:—

ST. PAUL'S CHURCH, NEW ORLEANS, )  
April 9th, 1880. )

The Committee on Reports and Accounts beg leave to report, that they have examined in detail the different accounts of the Treasurer of the Diocese, and of the Treasurer of the Protestant Episcopal Association,—that they have verified the accounts by vouchers and find them correct.

A. S. CLARKE,  
J. T. BUTLER,

Mr. J. P. Hornor moved that the report be received.

The motion was seconded and carried.

The Rev. Robt. S. Stuart offered the report of the Committee on the Bishop's residence as follows:—

Your Committee appointed to take steps towards securing an Episcopal residence, beg leave to suggest that the Rectors of all Churches in the Diocese be requested to appoint committees among the ladies in their Parishes to solicit subscriptions for that purpose.

Rev. R. S. STUART,	Mr. R. RHODES,
“ A. S. CLARKE,	“ B. BISCOE,
“ H. H. WATERS, M. A.	“ H. V. OGDEN,
	Committee.

The Report was adopted.

The Chairman of the Committee on missionary work, presented the report of that committee which was read by the Secretary:—

#### REPORT OF COMMITTEE ON MISSIONARY WORK.

Your Committee on Missionary Work respectfully report:—

That the missionary work of the Diocese presents to the Council matters of the most pressing concern and vital interest to the health and growth of the Diocese.

Your committee would respectfully repeat and emphasize the earnest words of the Bishop on this subject:—A care for this work is not only a matter that should be one of interest to every baptized member of the Church, but also should be enforced as an element entering of necessity into the Christian character and religious habits.

Your committee recommend that the formation of Parochial Missionary Societies be pressed, and that the Council request the several Rectors and Missionaries of the Diocese to proceed at once with this most important work.

Your committee further recommend that a Board of Missions, of three clergymen and three laymen, be elected, and also a secretary and treasurer, whose special duties shall be to attend to such correspondence as may be necessary, and to receive mis-

sionary funds and disburse the same upon order of the Board, the Bishop to be ex-officio President of the Board.

Your committee further recommend that the clergy of the Diocese be authorized to form themselves into convocations at such places as may from time to time be deemed expedient.

ROBERT S. STUART.

H. H. WATERS.

R. RHODES.

The Rev. Jno. Francis Girault offered the following resolution:—

*Resolved*,—That the report of the committee on missionary work, recommended in the Bishop's address be received and adopted; and that the Council do proceed to elect the missionary Board recommended in the report.

The resolution was adopted.

The select committee on that portion of the Bishop's address, referring to the University of the South, offered the following report which was read by the Chairman:—

#### REPORT OF SPECIAL COMMITTEE ON THE UNIVERSITY OF THE SOUTH.

Your Select Committee to which was referred, so much of the Bishop's address as relates to the University of the South, beg leave to report:—

That in its opinion, that Institution,—conceived and founded mainly by the great mind and large Christian heart of Bishop Polk, is eminently worthy of the patronage of Churchmen in this Diocese. It is struggling to maintain a competent corps of able professors by the small fees from tuition and without any endowment; and unless liberally patronized by the church people of the South it must ultimately fail, and its failure would seriously affect the church in this section of our common country.

Your committee recommend the adoption of the subjoined resolutions.

JOHN FRANCIS GIRAULT, Chairman.

*Resolved*, That this Diocese pledge itself to contribute the sum of five hundred dollars, annually, towards the support of the University of the South,—all in conformity with the action of the other Southern Dioceses.

*Resolved*,—That we earnestly request the friends of Christian education in this Diocese, who are possessed of wealth, to make such permanent endowments of professorships, and scholarships as their means will justify, to support it.



The first resolution or motion, was amended, when the report and both resolutions were adopted:—

First resolution (as amended).

*Resolved*,—That this Diocese respond to the request embodied in the resolution of the Board of Directors of the University of the South, and that a special offering be made in each Parish of this Diocese within thirty days, to meet the sum of \$500, apportioned to this Diocese, in conformity with the other Southern Dioceses.

Professor Yager from the University of the South addressed the Council.

Mr. F. N. Butler of the special committee appointed to examine into the indebtedness of the Diocese to the late Bishop Wilmer, and to report on the best way of discharging the same, made the following statement:—

Statement of the indebtedness of the Diocese to Bishop Wilmer, and of the Assets at the disposal of the Council for the liquidation of the same:—

*Amount Due Rt. Rev. J. P. B. Wilmer, D. D., L. L. D., by the Diocese of Louisiana.*

1878. May 1. Balance as per Treasurer's report.....\$2687 37

Credit:

1878. June 4. By cash. ....\$57 56

Aug. 16. By cash..... 35 00—\$ 92 56  
 — — \$2594 81

Debit.

1878. Dec. 1. Seven months salary from May 1 to  
 Dec. 1, 1878, at \$416 66.....\$2916 66

Total.....\$5511 47

This amount *may* be paid as follows:—

1st.—From assessments realized under Diocesan assessments for 1878-'79, as per statement of committee.....\$2760 60

2d—From assessments for same period not yet collected..... 3022 40—\$5783 00

*d Statement of Assessment for Bishop's Salary for 1878-'79,  
Showing Amounts Paid and Amounts still Due.*

Name of the Church.	Place.	Assessment for 1878-1879		Amount Paid.		Amount Due.	
		Dols.	Cts	Dols.	Cts	Dols.	Cts
of the Ascension	Donaldsonville....	61	50	....		61	50
Church.....	Napoleonville....	57	00	.....		57	00
Church.....	Simmsport.....	9	00	..		9	00
nes's Church....	Baton Rouge.....	60	00	57	85	2	15
n's Church.....	West Baton Rouge	12	00	.....		12	00
k's Church .....	Shreveport.....	175	00	.....		175	00
Church.....	Lake Providence..	39	00	.....		39	00
Church.....	Mansfield.....	37	50	24	00	13	50
drew's Church...	Clinton.....	112	50	20	00	92	50
an's Church.....	Jackson.....	12	00	.....		12	00
Church.....	St. Francisville...	94	50	80	00	14	50
y's Church.....	West Feliciana...	13	50	.....		13	00
n's Church.....	Laurel Hill.....	18	00	18	00	.....	
of the Epiphany	New Iberia.....	42	00	.....		42	00
y's Church.....	Bayou Goula.....	45	00	.....		45	00
of the Nativity.	Rosedale.....	18	00	18	00	.....	
r's Church. ....	Thibodaux. ....	49	50	49	50	.....	
Church.....	Bastrop.....	43	50	.....		43	50
of the Redeemer	Prairie Jefferson..	30	00	.....		30	00
rew's Church....	Prairie Merouge...	37	50	.....		37	50
Church.. ....	Natchitoches. ....	45	00	.....		45	00
Church.....	Monroe.. ....	51	50	40	00	11	50
phen's Church...	Williamsport. ....	53	00	.....		53	00
es's Church.....	Alexandria.....	207	00	77	00	130	00
Church. ....	Cheneyville.....	64	50	61	50	3	00
r's Church.....	Pineville.....	69	00	17	50	51	50
of the Epiphany	Opelousas.....	90	00	.....		90	00
r's Church. ....	Washington.....	60	00	.....		60	00
urch.....	St. Martinsville...	27	00	.....		27	00
's Church.....	Franklin.....	70	00	62	75	7	25
Church .....	Covington.....	37	50	.....		37	50
of the Incarnation	Amite.....	36	00	.....		36	00
t's Church .....	Ponchatoula.....	12	00	.....		12	00
hurch.....	Hammond.....	13	50	9	00	4	50
ph's Church....	St. Joseph.....	52	50	.....		52	50
hew's Church...	Houma.....	43	50	43	50	.....	
the Annunciation	New Orleans.....	142	50	142	50	.....	
Church. ....	New Orleans.....	139	50	.....		139	50
Olivet Church...	New Orleans.....	60	00	50	00	10	00
r's Church .....	New Orleans.....	283	50	283	50	.....	
ge's Church. ...	New Orleans.....	60	00	60	00	.....	
's Church.....	New Orleans.....	600	00	300	00	300	00
hurch.....	New Orleans.....	1200	00	600	00	600	00
Church.....	New Orleans.....	1400	00	746	00	654	00
				2760	60	3022	40

Your committee recommend to the Council the passage of the following resolutions:—

*Resolved*, 1st.—That the amount now in the hands of the Treasurer of the Diocese of Louisiana, realized under the assessment for the Diocesan Fund, made by the Thirty-Seventh Annual Council of the Diocese for the year 1878-'79, be, forthwith, transmitted by said Treasurer to the executor or other legal representative of the late Diocesan, Bishop Wilmer.

2d.—That the several parishes which have not yet paid their respective assessments, made as aforesaid, for the year 1878-'79, be and they are hereby requested to make such payment, to the Treasurer of the Diocese, at once, in order that the same may be forwarded to the executor, or other legal representative of the late Bishop, without further delay.

3d.—That the services of the Special Committee, appointed by this Council to examine into and report upon the indebtedness of the Diocese to the late Bishop Wilmer, be continued during the recess of the Council, with authority to take such steps as may be advisable, or necessary, to bring about a complete settlement of such indebtedness.

F. N. BUTLER, Chairman.

The Rev. Jno. Francis Girault, moved that the statement and the resolutions appended to the same be re-committed with instructions to make a supplemental report, embracing assessment for the year 1880-'81.

The resolution being seconded was passed by the Council.

The Rev. H. M. Thompson, D. D., resigned his appointment on the Deputation to the General Convention.

The Rev. Jno. Francis Girault, moved that the resignation be accepted.

The motion was seconded and carried.

The Rev. W. P. Kramer requested that his name be taken from all the committees on which he had been appointed.

The motion was seconded by the Rev. Robert S. Stuart.

Mr. Jas. McConnell asked for a reconsideration of the action of the Council, by which at the previous session, 8th inst., the Rev. W. P. Kramer's request had been refused,—to facilitate the passage of this motion.

The Council consented to reconsider. Further action in this issue was dropped.

The Rev. H. M. Thompson, D. D., moved a suspension of the rules to elect the fourth clerical delegate to the General Convention, and nominated the Rev. W. P. Kramer.

The chair stated that the election must be by ballot, as provided by the Constitution.

The Rev. S. M. Wiggins, and Mr. J. P. Hornor were appointed tellers of the vote.

Number of votes cast, .....	36
Necessary to a choice, .....	19

The Rev. W. P. Kramer, received .....	28
“ “ H. H. Waters, M. A., ..	1
“ “ Chas. Goodrich, D. D., ..	1
“ “ H. M. Thompson, D. D., ..	2
“ “ D. S. Lewis, D. D., ..	1
Blank, .....	3

The chair declared Rev. W. P. Kramer duly elected.

Mr. Butler offered the supplemental Report of his Committee on the indebtedness of the Council to Bishop Wilmer, as also the subjoined resolution:—

*Supplemental Report of the Committee on the Indebtedness of the Council to Bishop Wilmer.*

CHURCHES.	PLACE.	1878. Assess- ment.	1878. Amount Paid.	1879. Assess- ment.	1879. Amount Paid.
Church of the Ascension....	Donaldsonville.....	\$ 45 00	.....	\$ 30 00	\$ 30 00
Christ Church.....	Napoleonville.....	60 00	.....	40 00	10 00
Grace Church.....	Simmsport.....	9 00	.....	10 00	.....
St. James's Church.....	Baton Rouge.....	60 00	\$ 57 85	50 00	25 45
St. John's Church.....	West Baton Rouge..	12 00	.....	10 00	.....
St. Mark's Church.....	Shreveport. ....	169 50	.....	75 00	.....
Grace Church.....	Lake Providence...	42 00	.....	25 00	.....
Christ Church.....	Mansfield.....	24 0	24 00	25 00	.....
St. Andrew's Church.....	Clinton.....	105 00	20 00	50 00	.....
St. Alban's Church.....	Jackson.....	12 00	.....	10 00	.....
Grace Church.....	St. Francisville....	99 00	80 00	75 00	.....
St. Mary's Church.....	West Feliciana....	10 50	.....	10 00	.....
St. John's Church.....	Laurel Hill.....	18 00	18 00	25 00	25 00
Church of the Epiphany....	New Iberia.....	15 00	.....	25 00	.....
St. Mary's Church.....	Bayou Goula.....	45 00	.....	50 00	.....
Church of the Nativity....	Rosedale.....	18 00	18 00	10 00	10 00
St John's Church.....	Thibodaux.....	51 00	51 00	50 00	51 00
Christ Church.....	Bastrop.....	43 50	.....	25 00	.....
Church of the Redeemer....	Prairie Jefferson...	30 00	.....	10 00	.....
St. Andrew's Church.....	Prairie Merouge....	37 50	.....	10 00	.....
Trinity Church.....	Natchitoches .....	40 00	.....	25 00	.....
Grace Church.....	Monroe.....	40 00	40 00	25 00	.....
St. Stephen's Church.....	Williamsport .....	40 00	.....	25 00	25 00
St. James's Church.....	Alexandria.....	157 50	77 00	175 00	24 65
Trinity Church.....	Cheneyville.....	61 50	61 50	50 00	50 00
St. Peter's Church.....	Pineville.....	69 00	17 75	50 00	.....
Church of the Epiphany....	Opelousas.....	90 00	.....	100 00	.....
St. John's Church.....	Washington.....	60 00	.....	25 00	.....
Zion Church. ....	St. Martinsville....	27 00	.....	25 00	.....
St. Mary's Church.....	Franklin.....	68 00	62 75	40 00	.....
Christ Church.....	Covington.....	37 00	.....	10 00	.....
Church of the Incarnation...	Amite.....	36 00	.....	25 00	.....
All Saint's Church.....	Pontchatoula.....	12 00	.....	10 00	.....
Grace Church.....	Hammond.....	12 00	9 00	10 00	.....
St Joseph's Church.....	St. Joseph.....	52 50	.....	25 00	.....
St. Matthew's Church.....	Houma.....	58 50	50 75	25 00	25 00
Church of the Annunciation	New Orleans.....	151 50	150 00	150 00	.....
Calvary Church.....	New Orleans.....	268 50	.....	100 00	.....
Mount Olivet Church.....	New Orleans.....	204 00	50 00	50 00	50 00
St. Anna's Church.....	New Orleans.....	420 00	283 50	200 00	200 00
St. George's Church.....	New Orleans.....	60 00	60 00	60 00	30 00
St. Paul's Church.....	New Orleans.....	600 00	300 00	500 00	.....
Christ Church.....	New Orleans.....	1200 00	600 00	1000 00	.....
Trinity Church }	New Orleans.....	1400 00	746 00	1000 00	.....
Trinity Chapel }				50 00	.....
St. Philip's Church.....	New Orleans.....	.....	.....	50 00	.....
		\$0204 00	\$2777 60	\$4480 00	\$636 10

*Resolved*,—That with a view of procuring the payment in full of the amount due the estate of the late Bishop Wilmer, as soon as possible, and of facilitating the regular payment of the present Bishop, the assessment as made by the thirty-eighth annual Council, be maintained, and that the several Parishes be earnestly requested to provide for the payment of the same at the earliest possible moment.

The Rev. John Francis Girault moved that the report be received and the resolution adopted.

Mr. J. P. Hornor seconded the motion which was carried.

The Rev. H. H. Waters, M. A., offered the following resolution, which was seconded by Mr. J. P. Hornor and passed:—

*Resolved*,—That a Committee of three be appointed to confer with the Treasurer of the Diocese as to what amounts are due from Churches in the Diocese, during the last five years, to the convention fund, and whether it is expedient to make any alteration in Canon five, and to report at the next annual convention.

The Bishop appointed the Rev. H. H. Waters, M. A., Rev. Geo. R. Upton and Mr. B. T. Walsh, to act under this resolution.

The Rev. H. H. Waters, M. A., offered the following resolution, which was seconded by Mr. J. P. Hornor and passed:—

*Resolved*,—That a Committee of five be appointed to consider whether there appears to be any fair or equitable basis upon which the assessments of the different Churches to the Episcopal fund may be regularly made, and to report at the next annual council.

The chair appointed the following committee:—

The Rev. H. H. Waters, M. A.,	Mr. R. Mott,
“ “ Chas. Goodrich, D. D.,	“ F. N. Butler,
	“ H. F. Warner,

The Rev. Herman C. Duncan offered the following as a Board of Missions under the resolution previously adopted:—

Rev. H. H. Waters, M. A., Rev. W. P. Kramer, Rev. R. S. Stuart, Messrs. Jas. McConnell, F. N. Butler, R. Rhodes. Secretary and Treasurer, Mr. C. B. Amory.

The motion was seconded and passed.

Dr. Percival moved that the Rev. S. M. Wiggins be re-elected Registrar and Historian of the Diocese.

The motion was seconded and carried.

The committee on the Goodrich Fund reported through Dr. Percival, that the time had been too short to examine into the condition and disposition of the fund. The committee was con-

tinued during the recess, with instructions to report to the Bishop, and to the Council of 1881.

The Bishop on behalf of the Council expressed sentiments of high appreciation for the address of Professor Yager, and for the information imparted by him on the University of the South.

The Chair gave notice of the missionary meeting to be held in St. Paul's Church on the evening of the following Sunday at 7:30 o'clock.

The Rev. John Francis Girault, moved that the thanks of the Council be tendered to Cassidy's and the city Hotels for hospitalities received, and to the Railroads and Steamboats for courtesies extended to Delegates of the Council.

The motion was passed.

The Rev. John Francis Girault, moved that the thanks of the Council be tendered to the ladies of St. Paul's Church for their kindness and generous attention in providing a bountiful and refreshing lunch.

The motion passed.

The Rev. S. M. Wiggins, offered the following resolution:—

*Resolved*, That the thanks of the Council be tendered to the Rev. John Percival, D. D., Secretary of the Council, for faithful services rendered the Council, and that the sum of fifty dollars be paid to him for his own use.

Carried.

Mr. F. N. Butler moved that ten dollars be paid to the Sexton of St. Paul's Church for his services.

The motion was carried.

The Rev. John Francis Girault moved that eight hundred copies of the Journal of the Council be printed for the use of the Church.

The motion was carried.

On motion of Mr. James McConnell the minutes of the last day's session of the Council were ordered to be submitted to the approval of the Bishop.

The motion was carried.

On motion, after the usual devotional offices, the Council adjourned *sine die*.

Approved:

J. N. GALLEHER,  
Bishop of Louisiana.

JOHN PERCIVAL,  
Secretary.

## APPENDICES.

### APPENDIX I—PAROCHIAL REPORTS.

*Church of the Ascension, Donaldsonville; Rector, The Rev. Robt. S. Stuart.*

Baptisms—Adults, 3; Children, 15—Total number . . .	17
Communicants—Former number 20; added 0 . . . . .	20
Present number . . . . .	20
Marriages . . . . .	3
Burials . . . . .	8
Sunday School—Teachers, 4; Scholars, 35; total . .	39
Communion Alms . . . . .	\$ 58 65
Rector's Salary . . . . .	600 00—\$658 56

The services have been well attended, and the Church is gradually growing in influence. A class awaits the Bishop's visitation for confirmation.

*St. James's Church, Baton Rouge; The Rev. Chas. Goodrich, D.D., Rector.*

Baptisms—Adults, 4; Children, 24—Total . . . . .	28
Confirmations . . . . .	17
Communicants—Former number . . . . .	51
Added . . . . .	12
Removed . . . . .	4
Present number . . . . .	59
Marriages . . . . .	3
Burials . . . . .	9
Sunday School—Teachers, 10; Scholars, 48—Total . . . .	58
Communion Alms . . . . .	\$ 46 00
Pastoral Aid . . . . .	83 00
Weekly Offertory . . . . .	160 00
Earnest Workers . . . . .	115 00
Easter Offertory (Missions) . . . . .	45 00
Other Contributions . . . . .	70 00
Sunday School (Lent Offering) . . . . .	12 00—\$531 00

*Christ Church, Nopoleonville; The Rev. R. S. Stuart, Missionary in charge.*

Baptisms—Adults, 3; Children, 4—Total.....	7
Communicants—Former number.....	21
Present number.....	21
Burials.....	3
For yellow fever sufferers in Memphis.....	\$ 6 50
Communion Alms.....	49 20
Missionary's Salary, about... ..	400 00—\$455 70

The Ladies' Aid Society are to be commended for their good work. They have placed a beautiful memorial tablet in the Church to the Bishop and founders of the Church, and one to a noble young man, who sacrificed his life during the yellow fever epidemic.

A class for confirmation awaits the Bishop's visitation.

*Grace Church, St Francisville; The Rev. A. Gordon Bakewell, Rector.*

Baptisms—Adults, 3; Children, 20—Total.....	23
Communicants—Former number.....	57
Added.....	3
Removed.....	1
Present number.....	56
Marriages ... ..	7
Burials.....	19
Sunday School—Teachers, 4; Scholars, 34—Total..	38
Collections from all sources.....	\$770 00

The outside of this Church has been put in thorough repair. The Ladies of the Bishop Wilmer Aid Society, of this Church have met every charitable requisition made upon them.

A branch Sunday School has been opened in Bayou Sara, under the superintendence of Young Lady Communicants.

*St. Mary's Church, West Feliciana; The Rev. A. Gordon Bakewell, Rector.*

Communicants—Former number.....	8
Added .....	1
Present number.....	9
Collections from all sources .....	\$100 00

This Parish has never failed before to meet its engagements to the Rector, but the storm, in September last, so shortened the crop that, with other misfortunes, the congregation have been unable to do as usual. Many young people are growing up in this neighborhood, which is adding and will still add greatly to the strength of this zealous little Church. Many await confirmation. It is remarkable that the greater part of the congregation which assembles here is composed of males.



*Church of the Nativity, Rosedale; The Rev. John Philson, Rector.*

Baptisms—Children.....	5
Communicants.....	10
Marriages.....	1
Burials.....	6
Communion Alms.....	\$45 66
Domestic Missions.....	14 10
Council Assessments.....	10 00— \$69 75

*St. Anna's Chapel, New Orleans; The Rev. John Francis Girault, Rector.*

Baptisms—Adults, 2; Children, 33—Total.....	35
Confirmations.....	23
Communicants—Former number.....	208
Added.....	34—242
Removed, 7; Died, 3—Total.....	10
Present number.....	232
Marriages.....	15
Burials.....	23
Sunday School—Teachers, 23; Scholars, 280—Total.....	303
Diocesan—Bishop's Salary.....	\$200 00
Convention Fund.....	45 00
Disabled Clergy Fund.....	27 50—\$ 272 50
Extra Diocesan—Domestic Missions.....	70 90
Parochial—	
Communion Alms.....	83 35
Little Children of the Parish for tablet to the memory of Bishop Wilmer.....	75 00
Parish Aid Society.....	223 50
Young Ladies' Guild.....	141 70
Special Contributions from Ladies of the Congregation.....	150 00
Sunday Schools (of which for Children's Home, \$10 90).....	203 00
Other collections and contributions.....	625 95
Total.....	\$1845 90

In presenting this report the Rector desires to express his grateful appreciation of the labors of the Superintendent and Teachers of the Sunday School. The credit, for the marked increase of the school over the last report and the continuing prospects, is greatly due to their devoted zeal and proficiency.

To the Parish Aid Society and the Young Ladies' Guild, he is greatly indebted for valuable assistance in the work of the Parish.

The little children of the Parish, not to be outdone by their seniors, have of their own motion and by their own effort, caused to be erected in the Church, a very chaste and beautiful Tablet to the memory of the late Bishop of the Diocese. The design and workmanship were by Messrs. Kurshedt & Bienvenue of this city, and are both greatly admired.

*Church of the Annunciation, N. O.; Rev. John Percival, D. D., Rector.*

Baptisms—Adults, 2; Children, 27—Total.....	29
Confirmations.....	15
Communicants—Former number.....	97
Added.....	12—109
Removed.....	11
Died.....	2— 13
Present number.....	96
Marriages.....	7
Burials.....	6
Sunday School - Teachers, 21; Scholars, 160—Total.....	181
Weekly Offertory.....	\$ 653 75
Monthly Envelopes.....	1251 45
Easter Offering.....	390 55
Ladies' Parish Aid Association.....	165 00
Gentlemen's Parish Aid Association.....	370 00
Young Ladies' Parish Debt Association.....	49 00
Donations.....	434 00
Collections for special objects—	
Superannuated Clergy Fund.....	25 00
Southern University.....	20 00
Diocesan Dues.....	160 00
	<hr/>
	\$3508 45

The Parish suffers from bereavements and removals. Mrs. M. E. Brown, widow of the late lamented Senior Warden, Mr. W. S. Brown, who served in the Church of the Annunciation from its foundation A. D. 1844, and whose life was full of prayers, good works and *sufferings*, entered into her everlasting rest, April 17, 1880. She has left to the Parish a rich and imperishable heritage of saintliness in her unwavering faith and endurance to the end.

Under the energetic and devoted administration of Mr. J. A. Pickert, new life and interest have been awakened in the Sunday School, which is now in a very prosperous condition.

*St. John's Church, Thibodaux; The Rev. C. F. D. Lyne, M.A., Rector*

Baptisms—Children.....	13
Communicants—Former number.....	34
Died.....	3
Present number.....	31
Marriages.....	4
Burials.....	13
Sunday School—Teacher, 1; Scholars, 12—Total....	13

*Calvary Church, New Orleans; Rector, The Rev. A. S. Clarke.*

Baptisms—Children,	17
Confirmations,	6
Communicants—Former number,	83
Present number,	83
Marriages,	2
Burials,	2
Sunday School—Teachers, 15; Scholars, 126—Total,	141
Pew rents and general offerings,	\$1068 65
Communion Alms,	95 80
Choir,	19 00
Sunday School Library,	38 00
Ladies' Parish Aid Society, for Church debt,	225 00
Sunday School,	84 00
Bishop's Fund and Council expenses,	107 00
Extra assessment,	25 00
	<hr/>
	\$1662 45

The present Rector having assumed charge the first Sunday in November, 1879, the greater part of his report includes work done within the last five months. With an efficient Vestry, and an active Congregation, he cannot too highly commend the zeal and devotion displayed by his people in sustaining the services of the Church.

*Special Report of the Rev. C. W. Knauff.*

As my Canonical connection remains with the Diocese of Louisiana, I beg leave to offer my personal report:—

Since leaving New Orleans last May, I have been engaged at temporary duty, for three months in Trinity Parish, New York, for about four months at St. Andrews, Stamford, Connecticut and the remainder of the time at St. Luke's, Baltimore, Md.

*St. John's Church, Laurel Hill; The Rev. J. W. Turner, Rector.*

Confirmations.....	2
Communicants—Former number .....	12
Present number.....	12
Sunday School—Teacher.....	1
Scholars, (colord) about.....	40
Total (about).....	41
Communion Alms.....	\$ 14 80
Rector's Salary.....	200 00
Bishop's Salary and Council Fund.....	31 70
Weekly Offertory.....	14 85—\$261 35

*Emmanuel Church, Plaquemine; The Rev. E. J. Hall, Rector.*

Baptisms—Adult, 1; Infants, 24—Total,	-	-	25
Communicants—Present number,	.	.	23
Marriages,	.	.	2
Burials,	.	.	1
Offeritory,	.	.	\$148 30

I have been in charge of this Church since the 16th of February, 1879. The work is an interesting one, beset with the trials and difficulties incident to missionary work, in a section of country where the members are few and far distant from each other, and especially from the church building. But with faith in God, all is possible. Our means are small, and our wants, accordingly, small also. The offertory and few private subscriptions, make up the salary (\$500), which has been sufficient to make a family comfortable, and which has been entirely paid.

Our work ought to be in union with the Council as a Mission and not as a regular Parish.

*St. John's Church, New Orleans; The Rev. Edw. Fontaine, Rector.*

Baptisms—Adult, 1; Children, 4—Total,	.	.	5
Communicants,	.	.	25
Sunday School—Teachers, 8; Scholars, 45—Total,	.	.	53

CITY HOTEL, New Orleans, April 16, 1880.

The Right Rev. John N. Galleher, D. D., Bishop of the Prot. Ep. Church, Diocese of La :

*My Dear Bishop*—I report the following statement of the condition of St. John's Church, New Orleans, and my connection with it as officiating Rector since the first Sunday in last November:—

I was invited by its Vestry to take charge of it as Rector; but they were not able to offer me any salary except the Alms and offerings collected weekly during our morning worship. In addition to this, they promised whatever the congregation could raise, by subscription, concerts and other means, above what was necessary to defray the current expenses of the Church. It is a free Church, with comfortable seats for 250 grown people, and can be made to accommodate about 300 of different ages. From its indebtedness it has lost its right of representation in our Diocesan Council. It owes \$2000, without interest, to the Goodrich Fund; and a debt, secured, I was told, by a first mortgage on the building, of \$864, with 8 per cent. interest from April 28, 1878, no part of which had been paid. It had lost its insurance in the Mechanics' and Traders' Insurance Company, to which it is indebted \$35 50. All these debts are yet unpaid, besides \$40, much needed by the Sexton. The pressing debt is the one due to the mortgagee, who has retired from business and wants his money. He does not wish to foreclose the mortgage

if he can be paid the interest on his debt and have some assurance that it will be liquidated.

Since the resignation of the Rev. A. J. Tardy, in 1878, all of the congregation, who could do so, have connected themselves with other Churches, except a few zealous communicants, and others who remain from necessity. Dr. C. A. Chandler, the Superintendent of the Sunday School, and Mr. Hunter, a young lay reader, conduct the services of the Church and the Sunday School admirably in the absence of the Rector. Six ladies are experienced and faithful teachers, and an excellent choir of four ladies and two gentlemen are always in their places. It is with pleasure that I report these two essentials of a Parish in fine condition. The congregation is small, and rarely numbers fifty. There are a number of persons connected with the Parish, and some of whom yet consider themselves communicants, whose circumstances prevent them from attending Church. The husbands are employed at a distance and receive small wages, and the wives have to stay at home to take care of their houses and young children.

I have found it impossible to fill even this small Church with a congregation, and I could only promise to give it my services until the meeting of the Council, and being compelled to be absent from the Diocese until October, I think it best to resign my charge. I think that it is impossible to sustain St. John's Church as a Parish in its present condition. A missionary station is very necessary for the people where it is located. If the Churches of the city can be induced to aid the accomplished and zealous choir, and the faithful teachers of the Sunday School, and the few vestrymen and other gentlemen and ladies of the parish, to whom it is very dear, in their efforts to pay its pressing debt, it can soon be freed from all embarrassment. If any wealthy christian or righteous men of the right spirit would pay the small sum of \$1000, I have no doubt it could be made a useful Church. If it can be made a Mission of the Diocese, freed from the debt I have mentioned, a small monthly stipend to aid the Minister in charge of it, would probably soon make it self-sustaining.

I cannot conscientiously close this report without stating that I could not possibly have continued my services in St. John's Church from the first of January to the present date, but for the generous assistance of two of my clerical brethren of this city, and others would doubtless have aided me if they had been able.

With great respect, your obedient servant in Christ,

EDWARD FONTAINE.

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*St. George's Church, New Orleans; The Rev. George R. Upton, Rector.*

Baptisms—Adult, 1; Children, 23—Total, . . . 24

Communicants—Died, . . . . . 1

Present number, about	35
Marriages,	5
Burials,	17
Sunday School—Teachers, 13; Scholars, 66—Total,	79
Parish Aid Society,	\$ 546 89
Pew Rents,	356 00
Donations,	271 50
Offerings—Weekly and Lenten,	135 15
Rents,	120 00
Sunday School,	114 30
Little Aid Society,	105 00
Communion Alms,	39 45
Bishop's Fund,	30 00
	<hr/>
	\$1718 29

Since our last report to the Council, we have bought a very desirable site, and moved the Church to it. For the last four years the building has stood upon ground kindly loaned to us. The Rector and Parishioners are much encouraged in owning this property. The Parish is in debt \$2100 for the church site.

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*Christ Church, New Orleans; The Rev. W. T. Leacock, Rector. The Rev. W. P. Kramer, Acting Rector. The Rev. S. M. Wiggins, Deacon, Assistant Minister.*

Baptisms—Adults, 3; Infants, 60—Total,	63
Confirmations,	2
Communicants—Approximate number,	750
Marriages,	22
Burials,	27
Sunday School—Teachers, 50; Scholars, 400—Total,	450
Industrial School—Teachers, 9; Scholars, 120—	129
Communion Alms and Benevolent Association,	\$ 812 84
Pew Rents, Taxes and Offertory,	9035 77
Children's Home,	904 00
For Sunday School Choir,	150 00
For Sunday School,	99 10
By Sunday School,	144 75
For Industrial School,	28 50
Ladies' Aid Society,	625 00
Christ Church City Mission Society,	320 88
For University of the South,	52 75
Daily Lenten Offerings, for Diocesan Missions,	38 20
	<hr/>
	\$12,201 79

*Trinity Church, Natchitoches; The Rev. C. A. Cameron, Deacon, Rector.*

Baptisms—Children.....	5
Communicants—Former number.....	22
Present number.....	22
Marriages.....	2
Burials ...	4
Sunday School—Teachers, 5; Scholars, 25—Total...	30

*Church of the Incarnation, Amite; The Rev. L. D. Rainard, B.D., Rector.*

Baptisms—Children, . . . . .	12
Communicants—Former number, . . . . .	12
Added, . . . . .	4
Removed, . . . . .	7
Present number, . . . . .	9
Marriages, . . . . .	4
Burials, . . . . .	5
Sunday School—Teachers, 6; Scholars, 35—Total,	41
Salary, . . . . .	\$200 00
Sunday School, . . . . .	25 00
Disabled Clergy, . . . . .	5 00
Communion Alms, . . . . .	7 50
Organist, . . . . .	25 00

I teach in the Gullett Institute five hours a day, five days in the week, and hold services two Sundays in the month at Amite, and spend the rest of my time on Sundays at Magnolia and Osyka, Miss.

*Trinity Church, New Orleans; The Rev. H. M. Thompson, D.D., Rector.  
The Rev. Frank Thompson, and The Rev. I. N. Marks, Jr., Assistant Ministers.*

Baptisms—Adults, 2; Children, 47—Total, . . . . .	49
Communicants—Former number, . . . . .	460
Added, . . . . .	30
Removed, . . . . .	27
Died, . . . . .	5
Present number, . . . . .	468
Marriages, . . . . .	7
Burials, . . . . .	18
Sunday School—Teachers, 38; Scholars, 308—Total,	343
Collections from all sources, . . . . .	\$18,976 70

During two months of the year, the Rector was efficiently aided by the Rev. Caleb Dowe, a brother much honored and beloved in the Parish; and he desires again to record his sense of the great help and faithful proof of his ministry, given by the Rev. I. N. Marks, who has immediate charge of the Chapel,

*Mount Olivet Church, Algiers; The Rev. C. S. Hedges, Rector.*

Baptisms—Adults, 3; Children, 41—Total,	44
Confirmations,	15
Communicants—Former number, 50; added, 10—	60
Removed,	3
Died,	5
Present number, (about)	52
Marriages,	8
Burials,	23
Sunday School—Teachers, 18; Scholars, 180—Total,	198
Weekly collections	\$445 00
Other offerings and collections,	208 95
Sunday School collections,	250 09
The former debt of \$247 80 still remains unpaid.	

*St. Paul's Church, New Orleans; The Rev. H. H. Waters, M. A., Rector.*

Baptisms—Adult, 1; Children, 22—Total,	23
Confirmations,	16
Communicants—Former number, 310; added, 45—	455
Removed and dropped, 36; Died, 5—	40
Present number,	315
Marriages,	10
Funerals,	11
Sunday School—Teachers, 27; Scholars, 288—Total,	315
Pew rents and weekly offertory,	\$3650 60
Communion Alms,	196 55
Sunday School,	525 80
Ladies' Parish Aid, including special collections for	
Church debt,	2153 90
Diocesan Missions,	101 25
Diocesan Assessments,	595 00
Church Home (including \$41 20 offering from Sunday	
School)	342 20
Disabled Clergy Fund,	92 60
Missions to Jews,	35 20
Missions to Deaf Mutes,	17 15
	<hr/>
	\$7669 00

*St. Stephen's Church, Williamsport; The Rev. J. Emmart Brown, Rector.*

Baptisms—Adult, 1; Children 16—Total,	17
Communicants—Former number,	38
Present number,	38
Marriages,	6
Burials,	6
Sunday School—Teacher, 1, Scholars, 13—Total,	14



*Trinity Chapel, New Orleans; Rev. I. N. Marks, Rector.*

Baptisms—Adults, 3; Children, 34—Total, . . .	37
Communicants—Former number, . . .	91
Added, . . .	3
Removed, . . .	8
Died, . . .	3
Present number, . . .	83
Marriages, . . .	9
Burials, . . .	9
Sunday School—Teachers, 20; Scholars, 192—Total, 212	

*St. Mark's Church, Shreveport; The Rev. A. N. Ogden, Rector.*

Baptisms—Adults, 2; Children, 6—Total, . . .	7
Confirmations, . . .	6
Communicants—Former number . . .	91
Added, . . .	6
Removed, . . .	9
Died, . . .	1
Present number, . . .	76
Marriages, . . .	2
Burials, . . .	4
Sunday School—Teachers, 6; Scholars, 40—Total, 46	
Communion Alms, . . .	\$ 48 75
Weekly Offertory, . . .	56 00
Rector's Salary, . . .	1200 00
Diocesan Offering, . . .	12 30
Ladies' Guild, . . .	102 00
	<hr/>
	\$1418 05

Records of the Parish lost, and this report is made from those which have been obtained during the year.

*Grace Church, Monroe; The Rev. James Philson, Rector.*

Baptisms—Adult, 1; Children, 9—Total, . . .	10
Communicants—Former number, —; added, . . .	17
Died, . . .	2
Present number, . . .	36
Marriages, . . .	4
Burials, . . .	6
Sunday School—Teachers, 5; Scholars, 32—Total, . . .	37
Communion Alms, . . .	\$44 25
Weekly Offertory, . . .	26 40

*St. Matthew's Church, Houma; The Rev. W. D. Christian, Rector.*

Baptisms—Children, . . . . .	11
Communicants—Former number, . . . . .	34
Added, . . . . .	1
Removed, . . . . .	1
Suspended, . . . . .	1
Present number, . . . . .	33
Marriages, . . . . .	2
Burials, . . . . .	2
Sunday School—Teachers, 5; Scholars, 37—Total, .	42
Communion Alms (not otherwise specified), . . . . .	\$ 41 40
Ordinary Offertory, . . . . .	56 25
Diocesan assessment, . . . . .	33 05
Domestic and Foreign Missions, . . . . .	18 30
Private contributions for Church object, . . . . .	67 50
Lenten offerings for Foreign Missions, . . . . .	6 15
Other offerings of Sunday School, . . . . .	11 55
	<hr/>
	\$234 20

*St. James's Church, Alexandria; Henry St. John.*

Baptisms—Adult, 1; Children, 12—Total, . . . . .	13
Confirmations—4 White; 1 Colored—Total, . . . . .	5
Communicants—Present number, . . . . .	120
Sunday School—Teachers, 14; Scholars, 70—Total, .	84
Colored—Teachers, 2; Scholars, 40—Total, .	42
Offerings, . . . . .	\$221 85
Paid to visiting Clergymen, . . . . .	198 85
Collected and disbursed for Sunday School, . . . . .	92 75
	<hr/>
Total, . . . . .	\$513 45
Debts about . . . . .	\$800 00

This Church has been without a Rector since last Easter. Nevertheless, the Church doors have not been closed on any Sunday. The services and a sermon have been read by the Superintendent of the Sunday School, Mr. J. M. Barrett. There has been at all times a fair congregation. I can report the Sunday School increasing and doing good work. The offerings have excelled last year \$169 95—this year \$221 85. The Bishop and Council Fund last year was:—Council Fund, \$10; Bishop's Fund, \$20;—This year, Council Fund, \$10; Bishop's Fund, \$124 65. During the past year we have had the pleasure of welcoming seven visiting Clergymen. The Holy Sacrament has been administered on six occasions.

## LATER.

The Rev. Herman C. Duncan has accepted a call, and will become Rector of St. James's.

*St. Mary's Church, Franklin; H. H. Smith, Senior Warden.*

Communicants—Former number,	42
Removed,	7
Died,	5
Present number,	30
Burials,	2
Sunday School—Teachers, 4; Scholars, 30—Total,	34

The Church was badly damaged by the storm of September 1. 1879. We have partially repaired the same at an outlay of four hundred dollars.

*Trinity Church, Cheneyville; The Rev. Oliver Wilson, Rector.*

Baptisms—Adults, 2; Children, 18—Total,	20
Confirmations,	8
Communicants—Former number,	41
Added,	8
Present number,	49
Marriages,	7
Burials,	4
Sunday School—Teachers, 7; Scholars, 40—Total,	47
Episcopal Fund,	\$ 50 00
Council Fund,	10 00
Parochial,	396 67
Mission,	85 00
Communion Alms,	40 45
Sunday School expenses,	21 00
Total,	\$603 12

The Colored Sunday School is flourishing. One of our Missions now has a Chapel on beautiful grounds.

*St. Mary's Church, Bayou Goula, Rev. R. S. Stuart, Missionary in charge.*

Baptisms—Children,	5
Communicants—Former number,	10
Present number,	10
Sunday School—Teachers, 2; Scholars, 10—Total,	12
Communion Alms,	5 00
Minister's salary,	75 00
Total,	\$80 00

I have been able to hold only one afternoon service in this Parish each month. There is about \$600 in hand for a Rectory, and we hope soon to build one and have a resident minister for this interesting mission field. A class is in preparation for confirmation.

*St. John's Church, Washington; The Rev. W. Leacock, Rector.*

Baptisms—Adults, 0; Children, 2—Total,	2
Communicants—Present number,	20
Burials,	2

This report embraces three months to March 31, 1880.

I have been here for three months holding services at Opelousas and Washington on Sunday and Monday afternoon's alternately; and on Wednesday and Friday once a month. I have held service at Waxia.

*Church of the Epiphany, Opelousas; The Rev. W. Leacock, Rector.*

Baptisms—Adult, 1; Children, 1—Total,	2
Communicants—Present number,	20

This report embraces three months, ending March 31, 1880.

*Grace Church, Monroe; The Rev. James Philson, Rector.*

Baptisms—Adult, 1; Children, 9—Total,	10
Confirmations,	2
Communicants—Former number	21
Added,	17
Died,	2
Present number,	36
Marriages,	4
Burials,	6
Sunday School—Teachers, 5; Scholars, 32—Total,	37
Communion Alms,	\$ 44 25
Weekly Offertory,	26 40
General Missions,	8 25
Bishop and Council Funds,	121 50
Consecration Fund,	15 00
	<hr/>
	\$ 215 40

## SOME REPORTS OF MISSIONS.

*Chapel of the Good Shepherd, West Feliciana; The Rev. A. G. Bakewell.*

Rev. J. W. Turner, of Woodville, and Mr. F. E. Evans, Lay Reader, have relieved me of the care of this mission. It is, however, discontinued at present on account of removal of the families in attendance.

*Mission in the Corner, West Feliciana: The Rev. A. G. Bakewell.*

This mission is in a private house, and intended to accommodate those who have no mode of travel to St. Francisville. It is a populous neighborhood, but not many church people. It is intended, however, to gather in all kinds.

*St. Barnabus Mission, Pointe Coupee; The Rev. A. G. Bakewell.*

Baptisms—Adults, 3; Children, 8—Total,	-	-	11
Communicants,	-	-	16

This mission was established last year, and gathers in to worship once a month, a good congregation. There are a number ready and awaiting confirmation. This Mission does a good charitable work among its poor widows. It contributed last year \$130, and this year \$70, toward the support of the Rector.

*Afton Villa, West Feliciana; The Rev. A. G. Bakewell.*

The services are continued once a month in this Seminary for Young Ladies. It is an excellent institution and a great acquisition to our Parish.

*Mission at Cooley's Plantation, Pointe Coupee; The Rev. A. G. Bakewell.*

This Mission was opened last year in a neighborhood where there had been no services for twenty or thirty years. The service is held in a private house and the attendance is excellent. I can only give them one afternoon in each month. They contribute about sixty dollars per year to my expenses. Several are awaiting confirmation.

*Grossman's Landing, West Baton Rouge; The Rev. John Philson.*

Baptisms—Adult, 0; Children, 5—Total,	-	-	5
Communicants—Former number,	-	-	7
Added,	-	-	5
Removed,	-	-	1
Present number,	-	-	11
Sunday School—Teachers, 2; Scholars, 10—Total,	-	-	12
Communion Alms,	-	-	16 45
Domestic Missions,	-	-	17 90
			<hr/> \$34 35

*St. Philip's Church, colored, N. O.; Rev. C. H. Thompson, D.D., Rector.*

Baptisms—Adults, 9; Infants, 8—Total,	-	-	17
Communicants—Former number,	-	-	47
Added,	-	-	5
Removed,	-	-	2
Present number,	-	-	50
Marriages,	-	-	4
Burials,	-	-	11
Sunday School—Teachers, 11; Scholars, 117—Total,	-	-	128
Offerings,	-	-	\$ 240 75
Subscriptions from Congregation,	-	-	126 05
Ladies' Parish Aid Society,	-	-	138 35
Donations from friends to Organ Fund,	-	-	574 00
			<hr/>
			\$1079 15

By the large liberality of kind friends, we were able, in February last, to put up a new pipe organ for our church, and the increase in our congregation since then is very marked.

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*Mission School, col., North Bend, Rapides, La. Report of Miss H. McKean.*

The school has been in operation about six years. The attendance was good at the beginning, and has gradually increased to thirty-eight in number, and embraces all the children on the plantation who are old enough to attend school. I have two young colored teachers who have been taught by myself. A majority of the children cannot read, and are taught orally. The books used in instructing are the Bible, Prayer Book, Huntington's Questions, Catechism simplified and Calvary Catechism. The children come to school very regularly and most of them seem very anxious to learn.

I have frequent applications for admission into the school from the neighboring plantations, but I am obliged to refuse, as I could not do justice to more than those on my own place, who fully absorb my Sunday evenings.

# SUMMARY OF STATISTICS,

## DIOCESE OF LOUISIANA, FOR THE YEAR 1879-'80.

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1. Baptisms—Adults.....	52
Children.....	545
2. Confirmations.....	117
3. Communicants.....	2957
4. Marriages.....	120
5. Burials.....	250
6. Sunday Schools—Teachers.....	327
Scholars.....	2755
7. Industrial Schools—Teachers.....	9
Scholars.....	120
8. Mission Schools (colored)—Teachers.....	2
Scholars.....	40
9. Communion Alms ..	\$ 1,707 60
10. Collections for debts.....	3,001 90
11. For current expenses.....	43,726 79
12. Diocesan Missions.....	553 18
13. Disabled Clergy.....	150 00
14. Sunday Schools.....	1,771 22
15. Industrial School ..	28 50
16. Home Charities.....	3,951 49
17. Diocesan and Council Fund ..	1,530 20
17. Domestic Missions.....	232 90
	<hr/>
	\$56,653 90

## APPENDIX II.

### REPORT OF THE TREASURER OF THE DIOCESE.

#### *DIOCESE OF LOUISIANA, "Mission Fund," in Account with Mc Wm. Wright, Treasurer.*

1879.				
May	8.	To Balance brought forward.....	\$479	70
		Trinity Church, New Orleans.....	10	55
		“ “ “ “.....	67	20
	15.	St. Paul's Church, “.....	3	65
	30.	Annunciation Church, “.....	5	90
July	10.	To Christ Church, “.....	5	00
	15.	St. Paul's Church, “.....	2	70
	29.	Annunciation Church, “.....	1	60
August	3.	To Christ Church, “.....	1	05
	11.	St. Paul's Church, “.....	2	55
	19.	Trinity Church, “.....	2	55
	25.	Annunciation Church, “.....	2	00
Sept.	8.	To St. Paul's Church, “.....	1	45
	20.	Annunciation Church, “.....	4	40
	29.	Christ Church, “.....	3	00
Oct.	6.	To St. Paul's Church, “.....	1	40
	12.	Trinity Church, “.....	8	80
	19.	Annunciation Church, “.....	7	50
	27.	Christ Church, “.....	1	75
	27.	St. Mark's Church, Shreveport.....	17	10
1880.				
April	7.	To St. Paul's Church, New Orleans.....	82	00
			<hr/>	
			\$721 65	
			<hr/>	
April	.	To Balance cash on hand.....	\$253	75
1879.				
May	24.	Paid to Rev. J. E. Brown,.....	\$	25
June	12.	“ M. Sagdendorph.....	7	
	16.	“ Rev. E. J. Hall.....	10	
	30.	“ Rev. L. D. Brainard.....	25	
	30.	“ Rev. C. S. Hedges.....	25	
	30.	“ Rev. John Francis Girault (telegram)	1	90
July	8.	Paid to Rev. Charles Stewart.....	45	



Sept.	12.	Paid to Rev. A. G. Bakewell .....	50
	24.	“ Rev. J. E. Brown .....	50
	24.	“ Rev. L. D. Brainard .....	25
	24.	“ Rev. C. S. Hedges .....	25
1880.			
Jan.	8.	Paid to Rev. C. S. Hedges .....	25
	8.	“ Rev. L. D. Brainard .....	25
	29.	“ Rev. John Philson .....	50
	39.	“ Rev. George R. Upton .....	5
March	26.	Paid to Rev. C. Stewart .....	50
April	6.	Paid to Rev. C. S. Hedges .....	25
		Balance .....	253 75
			<hr/>
			\$721 65

*Mc Wm. Wright, Treasurer, in Account with the “Episcopal Fund,”  
Diocese of Louisiana.*

1879.		Dr.	
April	25.	To amount Balance .....	\$1919 11
	25.	To St. Matthew's Church, Houma .....	50 75
	25.	Christ Church, Mansfield .....	24 00
	25.	St. James's Church, Baton Rouge .....	20 85
	25.	Grace Church, St. Francisville .....	80
	25.	St. James's Church, Alexandria .....	22
	25.	Church of the Nativity, Rosedale .....	18
May	2.	To St. Paul's Church, New Orleans .....	300
	13.	St. Andrew's Church, Clinton .....	20
June	19.	To Trinity Church, New Orleans .....	200
July	22.	To Protestant Episcopal Association .....	220
1880.			
Jan.	23.	To Protestant Episcopal Association .....	440
	28.	Calvary Church, New Orleans .....	25
Feb.	4.	To St. Anna's Church, “ .....	20
	4.	Christ Church, “ .....	125
	4.	Grace Church, Monroe .....	15
	4.	Trinity Church, New Orleans .....	125
	4.	St. Paul's Church, “ .....	65
March	16.	To Trinity Church, “ .....	546
	30.	St. Anna's Church, “ .....	200
April	1.	To Grace Church, Monroe .....	121 30
	2.	St. John's Church, Laurel Hill .....	22
	6.	Ascension Church, Donaldsonville .....	30
	6.	Christ Church, Napoleonville .....	10
	7.	Mount Olivet Church, Algiers .....	50
	7.	Trinity Church, Cheneyville .....	50
	7.	St. George's Church, New Orleans .....	35
	7.	Church of the Nativity, Rosedale .....	10
	7.	St. James's Church, Alexandria .....	124 65

## OF THE DIOCESE OF LOUISIANA.

65

8.	St. James's Church, Baton Rouge.....	25	55
8.	St. Matthew's Church, Houma.....	25	
8.	Annunciation Church, New Orleans ...	150	

\$5089 31Balance.....\$1869 76

1879.

Cr.

April 29.	By amount paid	Rev. J. F. Girault.....	\$ 500
May 7.	"	Telegraph.....	2 90
8.	"	Bishop Wingfield.....	400
8.	"	Exchange for .....	1
June 2.	"	Rev. J. F. Girault.....	100
30.	"	Rev. J. F. Girault.....	100
July 8.	By amount paid	T. W. Bothick.....	237
31.	"	Rev. J. F. Girault.....	100
Aug. 28.	"	Rev. J. F. Girault.....	100
Oct. 2.	"	Rev. J. F. Girault .....	100
31.	"	Rev. J. F. Girault.....	100
Dec. 31.	"	Rev. J. F. Girault.....	100

1880.

Jan. 1.	By amount paid	Rev. J. F. Girault.....	100
1.	"	Rev. J. F. Girault.....	116 65
	"	Bishop Greene.....	Special— \$ 50
	"	Bishop Wilmer.....	50
	"	Bishop Dudley.....	100
	"	Bishop Robertson...	100
	"	Carriage hire.....	4— 304
March 1.	By amount paid	Bishop Galleher.....	500
1.	"	T. Fitz William.....	3
April 2.	"	Bishop Galleher.....	350
2.	"	Postage and stationery.....	5

\$1869 76

New Orleans, April 15, 1880.

\$5089 31

*McWm. Wright, Treasurer, in Account with the "Conncil Fund,"  
Diocese of Louisiana.*

1879.

Dr.

April 23.	To Balance on hand.....	\$128 80
25.	St. Matthew's Church, Houma.....	10
25.	Christ Church Mansfield.....	10
25.	St. John's Church, Alexandria .....	10
25.	Trinity Church, Natchitoches.....	10
25.	St. James's Church, Baton Rouge.....	10
May 2.	To St. Paul's Church, New Orleans.....	30

	6.	St. Anna's Church,	"	.....	20
	7.	Trinity Church,	"	.....	50
	7.	{ Christ Church, New Orleans.....			Special—\$150
	22.	{ St. Paul's " " .....			75—225
1880.					
April	1.	To St. John's Church, Laurel Hill...		.....	10
	7.	St. Paul's Church, New Orleans.....			30
	7.	Trinity Church, Cheneyville.....			10
	7.	St. James's Church, Alexandria.....			10
	8.	St. Jame's Church, Baton Rouge.....			10
	8.	St. Matthew's Church, Houma.....			10
	8.	St. John's Church, Thibodaux.....			10
	15.	St. Anna's Church, New Orleans.....			20
					<hr/>
					\$613 80
					<hr/>
Balance on hand.....					\$82 85

1879.

Cr.

April	25.	By amount paid	I. Marks.....	\$	1 00
	25.	"	Rev. John Percival.....		10 00
	25.	"	L. S. Graham.....		76 00
May	2.	"	Advertising in Times.....		9 00
	2.	"	" Picayune....		11 25
	2.	"	Mr. Fittzwilliam....		4 00
	2.	"	Postage, etc.....		4 00
	5.	"	Sexton.....		10 00
	15.	"	Rent of Episcopal room....		90 00
July	1.	"	M. Sagendorph.....		130 00
	16.	"	M. Sagdendorph.....		8
	16.	"	L. Graham.....		72 75
Oct.	15.	"	M. Sagendorph.....		4 00
Dec.	12.	"	E. Galbraith .....		12 25
	12.	"	James Buckley.....		11 05
1880.					
Jan.	1.	By amount paid	Rev. J. F. Girault.....		2 00
	31.	"	M. Sagendorph.....		55 00
Feb.	25.	"	Sun Mutual Insurance Co..		15 75
March	9.	"	M. Sagendorph.....		1 50
	13.	"	Advertising in Times.....		1 10
	13.	"	F. N. Norman.....		1 50
April	3.	"	M. Sagendorph.....		3 00
Balance.....					<hr/> \$ 82 85

New Orleans, April 15, 1880.

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\$613 80

*B. Biscoe, Treasurer, in Account with Disabled and Superannuated  
Clergy Fund of the Protestant Episcopal Association.*

1879.

Dr.

April 21.	For Balance on hand.....	\$205 70
24.	Offering received from Christ Church, N. O.	66 50
Dec. 22.	“ St. Paul’s “ “	92 60
30.	from St. Matthew’s Church, Houma.....	10 00
1880.		
March 31.	“ “ .....	7 00
Jan. 21.	Am’t rec’d for 5 prem. city bonds \$20 each	100 00
21.	4½ years interest at 5 per cent. on same...	22 50
Feb. 29.	Offering from St. Anna’s Chapel, N. O....	25 10
March 21.	“ Mt. Olivet Church, “ ....	4 70
April 3.	Church of the Annunciation, “ ....	20 00
3.	Offering from Trinity Church.....	56 15
5.	“ St. Anna’s Church—additional	2 50
5.	12 mos. int. from Sun Mut. Ins. Co. 1 share,	10 00

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\$622 75

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Balance in hands of the Treasurer.....\$197 90

1880.

Cr.

Jan. 24.	By purchase of 22 premium bonds of \$20 each	
	at 28½ .....	\$124 85
April 5.	12 monthly payments of \$25 each to the	
	Rev. C. W. Hilton.....	300 00

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Balance in hands of the Treasurer....\$197 90

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\$622 75

The securities belonging to this Fund comprise 67 premium city bonds, \$20 each; one share Sun Mutual Insurance stock, \$100 par value.

# **ACT OF**

## **INCORPORATION OF THE CHURCH EDUCATION SOCIETY.**

### **AN ACT TO INCORPORATE THE CHURCH EDUCATION SOCIETY**

**SECTION I.** Be it enacted by the Senate and House of Representatives in General Assembly convened. That there be, and there hereby is created and incorporated a body corporate, to be called the "Church Education Society" whose domicil shall be at New Orleans, and whose object shall be the education of children, youths and adults, if requiring it, of both sexes, in all branches of human knowledge, and in the arts and employments of life, together with imparting religious instruction, according to the usages of the Anglican Communion. It may have a common seal, and make or break at will; shall have perpetual succession, and may acquire by purchase, device, bequest, donation, lease, or any other lawful way, lands, tenements, goods, chattels, chose in action, rights or credits, or other movable or immovable property, or interests therein, and the same hold and keep, use and employ, sell, let or lease; provided, that the same or the proceeds thereof, shall be used for the purposes for which said Society is created, or for the maintenance of teachers and pupils and religious worship.

**SEC. II.** Be it further enacted, etc. That the Board of Trustees of said Society shall have power to make all needed regulations to carry into effect the objects of the Society, for the regulation and uses and disposal of its property and its effects, and for the government of the educational institutions under their charge.

**SEC. III.** Be it further enacted, etc. That the Board of Trustees of said Society; in whom shall be vested its administration, shall be ex-officio the Bishops of the Communion known as the Protestant Episcopal Church in the United States of America, and their successors,

by whatever name they or their Church may be hereafter designated who may have jurisdiction as Diocesan Bishops within the State of Louisiana and six other communicants of said Church, at least one half of whom must be laymen, to be chosen by the Diocesan Council, of each and every Diocese within the State of Louisiana, now existing or hereafter to be created, to hold as such until their successors are chosen by the same authority which elected them, which may elect annually if it see fit so to do or otherwise.

SEC. IV. Be it further enacted, etc. That until such election of Trustees shall take place by the existing Council of said Church for the Diocese of Louisiana, Rev W. F. Adams, Rev. John Percival, and Rev. J. N. Galleher, and Geo. S. Lacey, W. S. Brown and Robert Mott, shall, together with the Right Rev. J.P.B. Wilmer, D.D.L.L.D., now Bishop of said Diocese, be such trustees.

SEC. V. Be it further enacted etc. That this act shall take effect, and have force from and after its passage.

Signed, **MORTIMER CARR,**  
Speaker of the House of Representatives.

Signed, **OSCAR J. DUNN,**  
Lieutenant Governor and President of the Senate.

Approved March 16th, 1870.

(Signed), **H. C. WARMOTH,**  
Governor of the State of Louisiana

A true Copy:

**GEO. E. BOVEE,**  
Secretary of State.

**CHARTER OF THE  
PROTESTANT EPISCOPAL ASSOCIATION  
OF LOUISIANA,**

**OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN LOUISIANA.**

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**Approved, April 15, 1853.**

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1. The said Corporation shall be called **THE PROTESTANT EPISCOPAL ASSOCIATION OF LOUISIANA, OF THE FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF LOUISIANA,** and its domicil is fixed in the City of New Orleans.

2. The said Corporation is established for the purpose of raising funds, the annual interest of which will pay the yearly salary for the Bishop or Bishops of the Protestant Episcopal Church of the Diocese of Louisiana; for the support of superannuated Clergymen of said Church, and the destitute widows and orphan children of the Clergy of said Church; for the support of Missions of said Church, within said Diocese; and for the establishment, maintenance and support of Schools and Colleges in connection with the said Church in said Diocese. And the said interest shall be appropriated to the objects above expressed, in the order named: and it is hereby declared to be a fundamental principle, that no appropriation shall be made to an object while any previous one remains unprovided for and unpaid, unless the primary fund shall have been given with an expressed condition of a particular application to some other object.

3. The members of this Association and their successors, in conformity with the provisions of said Act of 30th April, 1847, are hereby authorized, able and capable in law to take, receive and hold all and all manner of lands, tenements, rent and hereditaments,—any

sum or sums of money, and any portion of goods and chattels, and any and all moveables and immoveables, bank or other stocks, choses in action, etc., given or bequeathed unto them or acquired by them in any manner, to be employed and disposed of according to the objects aforesaid, to wit:—said Bishop's or Bishops' annual salary; the support of the said superannuated Clergymen and the destitute widows and orphan children of the Clergy of said Church; the support of the said Missions, and the support of said Schools and Colleges, or in strict conformity to the will and intentions of the donors (where there has been such expression of will and intention), and the amount and value of the property so held and received by this Association, to be limited in the aggregate to the sum of three hundred thousand dollars.

4. This Corporation shall go into operation and be organized as soon as the District Attorney of the Parish of Orleans (where a majority of the undersigned reside) shall certify and state his opinion that the objects, articles and conditions of this Association, as set forth in this Charter and writing, are lawful; the opinion and concurrence of the Governor of the State being obtained, requiring the Secretary of State to enrol the same in the records of his office, and the actual enrolment of the same in the records of the office of the Secretary of State, being duly effected.

5. The business of this Corporation shall be conducted at its domicil, in the City of New Orleans, by a Board of thirteen Directors, of whom the Bishop of the Diocese shall be ex-officio member and President of the Board; the remaining twelve, of whom six shall be Clergymen and six Laymen, shall be chosen from among the members of the Association, by the Diocesan Convention of the Protestant Episcopal Church of said Diocese of Louisiana, to serve one year from the time of their appointment, and until others are appointed in their stead—vacancies to be filled by said Directors during the recess of the sittings of said Convention—all such appointments subject to be affirmed or annulled by said Convention at their next regular meeting thereafter. The Directors shall elect one of their body as Secretary and another as Treasurer, at their first meeting after their election, A quorum to do business shall consist of at least seven Directors. In the absence of the President the Board of Directors may elect a President *pro tempore*.

6. The first Board of Directors shall be composed of the follow-



ing named persons, to-wit:—The Right Reverened Leonidas Polk, Bishop of the Diocese of Louisiana; the Reverends Messers. Leacock, D. D., Goodrich, Preston, Dobb, Hedges and McCoy, Clergymen of said Diocese; and Messrs. J. L. Lobdell, Wm. M. Goodrich, L. C. Duncan, G. S. Guion, Ambrose Lanfear and James Grimshaw, Laymen of said Diocese, who shall continue in office until their successors are chosen. Their successors shall hereafter be chosen by said Convention, at its annual sessions.

7. The President and Directors of this Association shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and amend, at their pleasure; and by the name, style and title by them provided and declared aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this State, can do; and shall be and are hereby authorized and empowered to make rules, by-laws and ordinances not inconsistent with the Constitution and laws of this State, and to do everything needful for the good government and support of this Corporation, to receive the titles for property of all donations and bequest of movables, immovables or other property, and the same to dispose of according to the will and directions of the respective donors or testators, or, in absence of any specific directions, to dispose of the same by sale, lease or otherwise, as may be deemed for the best interests of the objects of this Corporation, and the proceeds to invest in a safe and secure manner, at the most beneficial rate of interest; to receive all moneys donated and devised to this Association, and the same to invest and secure in like manner; they shall make a report, in full detail, of all their doings to each annual Convention of said Protestant Episcopal Church in said Diocese; they shall keep a set of books, in which shall be entered, in the regular order of their several dates, all business or other transactions of the Association, which said books shall be open to the inspection of any of the members of this Association.

8. The property or funds of this corporation shall be sacred to the purposes and objects aforesaid, and shall not be sold, alienated or disposed of except with the assent of said Diocesan Convention.

and then only for the purpose of re-investing the proceeds or appropriating the same for the purposes aforesaid, and under such rules and limitations as said Convention may from time to time direct.

9. The said Directors shall have full power to prescribe the discipline to be observed in any schools, seminaries or colleges that shall be established under this charter and incorporation, and establish plans of education, appoint preceptors, teachers, masters, professors and tutors, and all other necessary officers and assistants, and to make all by-laws which shall be thought proper for carrying into effect said schools and colleges, subject to the approval or disapproval of said Convention, at their annual sittings.

10. It shall be the duty of the Treasurer to keep a set of books in which he shall enter each fund, general and special, always keeping the same separate and distinct, and a debtor and creditor account, with each of the objects hereinbefore named, as proposed recipients of said funds.

11. Said Association shall be composed of such free white persons as shall subscribe to said funds the annual sum of ten dollars, or the sum of one hundred and fifty dollars at any one time—in which latter case, the person or persons shall be a life member, or life members of said Association—which said subscription shall be placed by the Treasurer to the credit of a general fund, to be used by said Corporation in aid of the Bishop's, or such other fund as the Directors and Convention may consider necessary to aid at the time of receiving said subscriptions, and in the manner hereinbefore provided.

Signed, LEONIDAS POLK,	Signed, JOHN L. LOBDELL,
" W. T. LEACOCK,	" GEORGE S. GUION,
" CHAS. GOODRICH,	" WM. M. GOODRICH,
" ALEXANDER F. DOBB,	" CHARLES HARROD,
" N. O. PRESTON,	" G. B. DUNCAN,
" AMOS D. McCOY,	" JAMES McCONNELL,
" J. LLOYD JOHNSTON,	" GEO. M. GILBERT,
" ELIJAH GUION,	" JOHN R. THOMPSON,
" L. C. DUNCAN,	" J. GRIMSHAW.

### CERTIFICATES.

THE STATE OF LOUISIANA, }  
PARISH OF ORLEANS, }

I have perused and examined the foregoing instrument of writing, wherein the subscribers thereto have specified the purposes and ob-

jects of their Association, and the name and style thereof; and it is the opinion of the District Attorney that the objects, articles and conditions in such instrument set forth and contained, are lawful.

Thus done and certified at New Orleans, this 12th day of April, 1853.

Signed,

M. C. DUNN,

District Attorney.

EXECUTIVE OFFICE, BATON ROUGE, }  
April 15th, 1853. }

Having examined the Constitution and Act of incorporation, entitled, the Protestant Episcopal Association of Louisiana, and concurring in the opinion of the District Attorney as to the lawfulness of its objects, articles and conditions, the said Constitution and Act of incorporation is transmitted, in accordance with the law, to the Secretary of State, who is requested to enrol the same in the records of his office, at the expense of the applicants.

F. O. HEBERT,

Governor of the State of Louisiana.

OFFICE OF THE SECRETARY OF STATE.

I hereby certify the foregoing to be a true copy of the original Act of Incorporation, entitled the Protestant Episcopal Association of Louisiana, duly enrolled in the records of my office, on the 15th day of April, 1853.

Given under my hand and the seal of the State, at Baton Rouge, this 9th day of May, A. D., 1853.

Signed,

ANDREW S. HERRON,

Secretary of State.

**CONSTITUTION**  
**OF THE**  
**DIOCESE OF LOUISIANA.**

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**ARTICLE I.**

The Church in Louisiana hereby accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

**ARTICLE II.**

There shall be an Annual Council of the Church in this State, to be held at such time and place as shall have been determined by the preceding Council; *Provided*, That in the case of the prevalence of an epidemic, or other urgent cause, the Bishop, or if there be no Bishop, the Standing Committee, shall have power to alter the place of meeting, and give due notice of the same. The Bishop shall be, *ex-officio*, President of the Council, or in case of his absence, or a vacancy in the Episcopate, a President *pro tempore* shall be elected by ballot from among the Clerical members present. A Secretary and Treasurer of the Council shall be chosen at the opening of each Council, and shall continue in office till the next Annual Council. Special meetings of the Council may be called by the Bishop, when in his judgment, the good of the Church shall require them; and when there is no Bishop, by the Standing Committee.

**ARTICLE III.**

The Council shall be composed of both Clergymen and Laymen. All Ministers of this Church in regular standing, who shall be officiating in some Parish in the Diocese, in Union with the Council

thereof, and all Clergymen prevented by age or infirmity from exercising their Clerical functions; Clerical instructors of youth; and Chaplains in the Army and Navy, shall be members of the Council, with right to vote on all matters requiring the suffrages thereof; *Provided*, That no Clergyman shall be entitled to vote in Council, unless he has been actually as well as canonically resident within the Diocese for the space of six calendar months before the meeting of the Council.

Each Parish in the Diocese, in union with the Council thereof, shall be entitled to representation by three Lay Delegates, who shall be baptized members of the Church, and belong to the Parish they represent; and if it consists of more than fifty families; by five, to be chosen by the Vestry, a certificate of whose appointment, signed by the Wardens, either of them, or by the Secretary of said Vestry, or the Rector of the Parish, shall, before they are admitted to a seat, be laid before the Council. A representation, Clerical and Lay, from one third of the Parishes in union with this Council, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

#### ARTICLE IV.

The Clergy and Laity shall deliberate in one body, in all cases not hereinafter provided for; and on every question, a majority of votes of those present shall decide, the Bishop or President being entitled to a casting vote.

#### ARTICLE V.

A Standing Committee, to consist of not more than three Clergymen and three Laymen, communicants of the Church, shall be appointed at each annual meeting of the Council, any three of whom, always including one Clerical member, shall be a quorum for the transaction of business; except for such purposes as, by Canon of the General Convention, shall require a larger number. The Standing Committee shall have power to fill vacancies in their own body, occasioned by death, resignation or otherwise.

#### ARTICLE VI.

The Standing Committee shall organize on the day of their election, by choosing one of the Presbyters of their body to be their President and another of their body to be their Secretary; whose duty it shall be to preserve a record of all proceedings of the Committee, in a book prepared for that purpose, and present an

abstract of the same to each Annual Council. The meetings of the Standing Committee may be called at the discretion of the President; and it shall be his duty to call a meeting, when requested by any two of its members.

#### ARTICLE VII.

The election of the Bishop shall be in the following manner: At least six weeks before the Council to be held for the purpose of such election, the Standing Committee shall send a notice to the Wardens and Vestry of each Parish, specifying the business to be laid before the Council. In the election of a Bishop, the Clergy and Laity shall vote separately; the Clergy choosing by ballot some fit and qualified person to that office; whereupon such choice shall be communicated to the Lay Delegates; and if, on ballot, the person so chosen is approved by the Lay order, he shall be declared to be duly elected.

In the above election a majority of each order shall determine the choice; *Provided*, Two-thirds of the Clergy entitled to a vote be present, and two-thirds of the congregations entitled to a vote be represented; otherwise, two-thirds of the vote of each order shall be necessary to determine the choice.

#### ARTICLE VIII.

At every Annual Council, four Presbyters and four Laymen shall be chosen by ballot to represent this Diocese in the General Convention.

There shall also be elected at every Annual Council four Presbyters and four Laymen as *alternate* Deputies, from whom the Bishop, or in his absence, or a vacancy in the Episcopate, the Standing Committee, shall select one to take the place of any Deputy who shall decline or be unable to attend the General Convention.

#### ARTICLE IX.

This Constitution shall not be subject to alteration, except at the annual meeting of the Council, by a vote of two-thirds of the members present, nor unless such alteration shall have been proposed and accepted at a previous annual meeting; *Provided, however*, That any amendment germane to the subject of the proposed amendment, shall be in order at the time when the Council proceeds to act finally upon such proposition.

# **CANONS.**

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## **CANON I.**

### **OF NEW PARISHES.**

The formation of New Parishes is vested in the Bishop of the Diocese; or, during a vacancy in the Episcopate, in some one expressly authorized by the Standing Committee to act.

The parish shall be organized under and in accordance with the provision of an Act of the Legislature of Louisiana, entitled "An Act for the organization of Corporations for Literary, Scientific, Religious and Charitable purposes." approved March 14, 1855, and to the provisions of such other Act of the said Legislature, passed, or which may hereafter be passed, amendatory or supplementary to the aforesaid Act. The Act of Incorporation shall provide that the name, style and title shall be "Rector, Wardens and Vestrymen of ——— Church, in ———;" shall specify the purposes and objects of the Corporation; the time when and manner in which its wardens and vestrymen are to be chosen, and the officer upon whom citations are to be served; and shall contain an obligation of conformity to the Constitution and Canons of the Diocese of the Protestant Episcopal Church, to which the Parish may at any time thereafter be attached.

A copy of the said Act shall be forwarded to the Standing Committee of the Diocese, who shall report to the Council all such applications, specifying whether the parish has complied, or not with the foregoing provisions.

## **CANON II.**

### **OF PARISH MEETINGS.**

The election of the Wardens, Vestrymen and Parish Clerk, shall be made at the Annual Parish Meeting, to be held on Easter

Monday; which officers shall continue in office till the next annual meeting, or till a new election takes place. In case of manifest expediency, a special meeting may be held for that purpose. All persons who own or hire a pew, or who, for one year previous to said meeting, shall have contributed to the support of the Minister of the parish, and during the period have belonged to the same, shall be entitled to vote.

### CANON III.

#### OF THE WARDENS AND VESTRY.

It shall be the duty of the Vestry to take charge of the property of the Church; to regulate its temporal concerns, to elect and call a Minister; and to provide for his maintenance; to keep order in the Church during the celebration of Divine Worship; and in general to act as helpers to the Minister in whatever is appropriate to Laymen for the furtherance of the Gospel.

It shall be the duty of the Wardens especially to provide the elements of the Lord's Supper; to collect the alms at the administration of the same; and in case the Church is destitute of a Minister, to keep and disburse such alms; to provide for the celebration of Public Worship, and the instruction of the congregation by occasional clerical services, or by lay reading as circumstances may permit.

### CANON IV.

#### A LIST TO BE MADE OF THE CLERGYMEN OF THE DIOCESE.

Before the meeting of every Council of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the ministers of the Protestant Episcopal Church, canonically resident in the Diocese, and entitled to a seat—and such list shall be laid before the Council, immediately after it shall have been called to order on the first day of the meeting, and the names of the clerical members called therefrom. The right of any clergyman of this Diocese to a seat in the Council shall, if disputed, be determined according to the provisions of the Constitution, by the Council itself, whether his name be in the list aforesaid, or omitted.

### CANON V.

#### OF THE COUNCIL FUND.

It shall be the duty of every parish in union with the Council to send annually to the Treasurer of the Council, a sum equal to *one*



*per centum* on the salary of its Minister, at least ten dollars annually; and the sum so raised shall be appropriated by the Treasurer to pay for publishing the Journals and other contingent expenses of the Council. Each Parish shall be entitled to at least ten copies of the Journals. The Treasurer's annual report to the Council shall contain a statement of the sums received, the parishes from which they were received, and the purposes for which they were expended. The Secretary shall have the Journals published and ready for distribution within sixty days after the adjournment of the Council; the delegates from each parish are required to furnish the Secretary with written directions how and where to transmit their respective copies.

CANON VI.

OF PARISH REGISTERS OND PAROCHIAL REPORTS.

Every Minister shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his Cure, agreeably to Title 1, Canon 15, § 1 of the Digest of the Canons of the General Convention. The record shall specify the name and time of birth of the child baptized, with the names of the parents and sponsors; the names of the adults baptized; the names of the parties married and of the persons buried; and also the time when each rite was performed. The Register shall be kept by the Minister, in a book belonging to the Vestry; and in case of a vacancy, by the Senior Warden.

It shall be the duty of the Minister to present, or cause to be delivered, on or before the first day of every Annual Council, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Council, a report of the state of the Parish, as follows:—

The Rector (or Minister) of the.....Church, at..... reports to the Bishop (Council) of the Diocese of Louisiana, the following statistics of said Parish:—

Baptisms—Adults,.....  
Children, .....  
..... Total, .....  
Confirmations, .....  
Communicants—Former number ...  
Added, .....  
..... Total,.....  
Removed, .....  
Died, ..... Total,.....  
Present number, .....

Marriages, .....	_____
Funerals, .....	_____
Sunday School—Teachers, .....	_____
Scholars, .....	_____
_____	Total, .....
Parochial School—Teachers, .....	_____
Scholars .....	_____

[Collections, contributions and debts connected with the Parish may here follow.]  
*Remarks.*

..... RECTOR.

## CANON VII.

### OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters, appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if there be no Bishop, before the Clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.

If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Commit-

tee, shall give the accused a certificate to that effect; but if the Board report that a trial ought to be had it shall be the duty of the Bishop, unless there shall be, in his judgment good reason for doing otherwise, or if there be no Bishop, of the clerical members of the Standing Committee, with the same discretion as is given above to the Bishop, to cite the accused to trial, laying before him a certified copy of the charges and specifications presented by the Board of Inquiry, at least thirty days before the trial, nominating, at the same time, eight Presbyters, nearest resident to the accused, any five of whom, chosen by the accused, shall constitute a court for the trial of the charge or charges preferred against him; but if the accused refuse or neglect to make such choice for ten days after an opportunity has been given him to make it, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee, shall appoint, from the eight Presbyters first nominated, five, who shall constitute a court for the trial of the accused.

The five Presbyters, or at least three of them, thus appointed, meeting at the time and place designated by the Bishop, or, if there be no Bishop, by the clerical members of the Standing Committee, shall after appointing a President and Secretary, proceed to a solemn and impartial investigation of the charges and specifications of the Board of Inquiry, which charges and specifications shall be laid before the court by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, and read to the accused before the trial commences. If the accused refuse or neglect to appear and answer to the charge presented by the Board of Inquiry, the court shall order judgment to be rendered by default; but if he appear and answer to the charges, the court, after a full and impartial hearing, to be prosecuted by the court of Inquiry, shall adjudge him guilty, or not guilty, according to the evidence, and if guilty, the sentence which, in their judgment ought to be pronounced.

The Secretary shall keep a minute and accurate account of all the proceedings of the court, and an attested copy of this record shall be laid before the Bishop, or, if there be no Bishop, before the clerical members of the Standing Committee. If the judgment be not guilty, the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee shall give the accused a certificate of acquittal, and he shall not be subject to a second trial on the same charges. If the court shall adjudge him guilty on any of the points

at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such decision; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication, and shall be pronounced by the Bishop only in convocation. But if there be no Bishop the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of clergymen shall be public, unless both parties wish them to be otherwise; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side; the other party having had sufficient notice of the time and place of taking the same, and being allowed to attend and cross-examine when it is taken. The person examined for written evidence may also be put under oath. No charge shall be substantiated but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

## CANON VIII.

### OF THE COUNCIL.

Every Council shall be opened with prayers and the Bishop's Address or a Sermon and the ministration of the Lord's Supper; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

## CANON IX.

### ATTENDING COUNCIL.

As the regular attendance of the clergy at the meeting of the Council is of essential importance to the interests of the Church, this is hereby enjoined upon them; and in case of their inability to attend, they shall communicate in writing, prior to the meeting of the Council the reasons thereof to the Bishop. And as the expenses in

attending the Council are oftentimes considerable, it shall be the duty of every parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

### CANON X.

#### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice.

## **RULES OF ORDER.**

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**I.** At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberate assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the house. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the house. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

**II.** If the Secretary of the preceding Council be in attendance he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *viva voce* vote.

**III.** After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

**IV.** A constitutional quorum being found to be present, the President shall declare the Council duly organized.

**V.** The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

**VI.** The President shall then appoint the following committees, to-wit:—

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.

**9.—Committee on Parochial Reports.**

**VII.** The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

**VIII.** The Order of Business shall be as follows:—

1—The reading, correcting and approving of the Minutes of the preceding day.

2—Calling the names of absent members, and entering on the Journal those who appear.

3—Reports from the various committees.

4—Motions, resolutions and miscellaneous business.

**IX.** Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the house.

**X.** No motion shall be put or debated unless seconded; and when seconded, it shall be stated by the President before debate; and every motion shall be reduced to writing when required by the President or any member.

**XI.** If the question in debate contains several distinct propositions, any member may have the same divided.

**XII.** When a question is under debate, no motion shall be received, unless to postpone indefinitely; to postpone it to a certain day; to lay it on the table; to commit it, or amend it; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate; if it be negatived, it shall not be renewed until some new business has intervened.

**XIII.** A motion to lay on the table shall be decided without debate.

**XIV.** On a question being put by the President, it shall be determined by the sound of the voices for or against it; but any member may require a count of the votes; and tellers for that purpose shall be appointed by the Chair; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling Clerical members and the Churches represented, and the vote shall be entered on the Journal.

**XV.** Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

**XVI.** No member shall speak more than twice on the same question, without leave of the house.

**XVII.** A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision; nor shall any question be re-considered more than once.

**XVIII.** All special committees shall be appointed by the Chair, unless otherwise specially directed by the house, in which case they shall be appointed by ballot; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention shall be appointed by ballot, unless the house unanimously direct otherwise.

**XIX.** No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

**XX.** Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

**XXI.** The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.



## TABLE OF CONTENTS.

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Act of Incorporation of Education Society.....	68-69
Bishop's Journal.....	19-30
Committee of the Council.....	4
Charter of the Protestant Episcopal Association.....	70-74
Constitution of the Protestant Episcopal Association.....	75-77
Canons of the Protestant Episcopal Association.....	78-84
Journal of Proceedings.....	11-45
List of the Clergy of the Diocese.....	5
Officers of the Council.....	3
Parishes Represented in the Council—Names of Lay Delegates, etc.....	4-10
Parochial and Clerical Reports.....	46-59
Report of the Registrar of the Diocese.....	37
Report of the Standing Committee.....	31-32
Report of the Committee on the State of the Church.....	36-37
Report of the Committee on Assessments.....	34-35
Reports of Missions.....	59-61
Report of the Treasurers of the Diocese.....	63-67
Rules of Order.....	84-87
Report of Committee on Missionary Work.....	38-39
Report of Committee on the University of the South.....	39
Statment of amount due Rt. Rev. J. P. B. Wilmer.....	40-41
Supplemental report of committee on the indebtedness of the Diocese of Louisiana to Bishop Wilmer.....	43

Marriages, .....	_____
Funerals, .....	_____
Sunday School—Teachers, .....	_____
Scholars, .....	_____
	_____ Total,....._____
Parochial School—Teachers, .....	_____
Scholars .....	_____

[Collections, contributions and debts connected with the Parish may  
here follow.]  
Remarks.

..... RECTOR.

CANON VII.

OF THE PRESENTMENT AND TRIAL OF CLERGYMEN.

Whenever the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall have good reason to believe that a Clergyman of this Diocese is under the imputation of discontinuing the exercise of the ministerial office, without lawful cause, or of living in habitual disuse of public worship, or of the Holy Eucharist, according to the office of this Church, or of being guilty of scandalous, disorderly or immoral conduct, or of violating the Canons of this Diocese, or of the General Convention, or of preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee to cite the implicated Clergyman before a Board of Inquiry, consisting of three Presbyters appointed by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee to attend an examination of the alleged charge or charges.

The Board of Inquiry, meeting at the time and place designated by the Bishop, or if there be no Bishop, by the clerical members of the Standing Committee, after electing a Chairman and Secretary, shall proceed to investigate the allegation, or allegations, against the accused; and having procured all the evidence they can procure, shall lay before the Bishop, or, if there be no Bishop, before the Clerical members of the Standing Committee, a minute and accurate account of the charge or charges preferred against the accused, the several specifications under each charge, the evidence adduced to prove the charges, and whether, in their judgment, a trial ought to be instituted or not.

If the Board report there is no cause for trial, the Bishop, or, if there be no Bishop, the clerical members of the Standing Commit-



at issue, the Bishop may disapprove the judgment and order a new trial, stating to the Standing Committee the ground of such decision ; or he may mitigate or approve the judgment. When the accused is found guilty by the Court and Bishop, the sentence shall be either admonition, suspension, degradation from the ministry, or excommunication, and shall be pronounced by the Bishop only in convocation. But if there be no Bishop the Standing Committee shall request a neighboring Bishop to perform the office.

All trials of clergymen shall be public, unless both parties wish them to be otherwise; and then an equal number of communicants of the Church shall be selected by the prosecution and the accused, to be present. Witnesses at any trial may, if desired by either party, be put under oath. Written evidence may be admitted on either side; the other party having had sufficient notice of the time and place of taking the same, and being allowed to attend and cross-examine when it is taken. The person examined for written evidence may also be put under oath. No charge shall be substantiated but by the concurrent testimony of two witnesses. Counsel may be allowed the accused, if he require it; and, in that case, the party prosecuting shall be allowed the same privilege. All the documents of inquiry, trial and judgment, produced in virtue of this Canon, shall be safely kept in the Episcopal archives for inspection and use.

## CANON VIII.

### OF THE COUNCIL.

Every Council shall be opened with prayers and the Bishop's Address or a Sermon and the ministration of the Lord's Supper; and when there is a sermon, the preacher shall be nominated by the Bishop, or, in case of vacancy in that office, by the Standing Committee. There shall also be prayers every morning during the session of the Council.

## CANON IX.

### ATTENDING COUNCIL.

As the regular attendance of the clergy at the meeting of the Council is of essential importance to the interests of the Church, this is hereby enjoined upon them; and in case of their inability to attend, they shall communicate in writing, prior to the meeting of the Council the reasons thereof to the Bishop. And as the expenses in

attending the Council are oftentimes considerable, it shall be the duty of every parish to provide for the expenses of its Rector going to and from the same, by a collection or otherwise.

### CANON X.

#### OF AMENDING OR ALTERING THE CANONS.

These Canons shall not be subject to alteration or amendment, except at the annual meeting, when a majority vote shall suffice.

## **RULES OF ORDER.**

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I. At the opening of any session of the Council, the President shall take the chair, and shall continue to preside during the sitting. He shall possess the usual powers of presiding officers in deliberate assemblies to preserve order and decorum, and shall decide all questions of order, subject to an appeal of the house. He shall have the right to name any clerical member to perform the duties of the Chair; but such substitutions shall not extend beyond an adjournment, unless directed by the house. The person so named shall possess all the powers of the President, but shall not lose the right of voting while so presiding.

II. If the Secretary of the preceding Council be in attendance he shall officiate as such until another be chosen. If he be not present, a temporary Secretary may be appointed, on motion, by a *circa voce* vote.

III. After the chair being taken by the President, the Secretary shall call over the names of the Clergy entitled to seats in the Council, and shall enter in the Journal those who are present. Notice shall then be given to the Lay Deputies to place their certificates on the table. They shall be examined by the Secretary and a committee of two members, to be appointed by the President. Any irregular or defective certificate shall be suspended until a quorum shall have appeared. The names of the Lay Deputies, duly appointed, shall then be called, and those that are present shall be entered on the Journal. The irregular and defective certificates shall then be reported to the Council, who shall decide on the admission of the Deputies named therein.

IV. A constitutional quorum being found to be present, the President shall declare the Council duly organized.

V. The Secretary shall then be chosen for the Council. He may appoint an assistant, who shall perform all the duties of the office in the absence of the Secretary.

VI. The President shall then appoint the following committees, to-wit:—

- 1.—Committee on New Parishes.
- 2.—Committee on Elections.
- 3.—Committee on the State of the Church.
- 4.—Committee on Canons.
- 5.—Committee on Reports and Accounts of Treasurers.
- 6.—Committee on Unfinished Business.
- 7.—Committee on Incorporations.
- 8.—Committee on Assessments.

**9.—Committee on Parochial Reports.**

**VII.** The Delegates are to come prepared with quotas of Publication Fund and support of the Bishop.

**VIII.** The Order of Business shall be as follows:—

1—The reading, correcting and approving of the Minutes of the preceding day.

2—Calling the names of absent members, and entering on the Journal those who appear.

3—Reports from the various committees.

4—Motions, resolutions and miscellaneous business.

**IX.** Every member who shall be present when a question is stated from the Chair, shall vote thereon, unless excused by the house.

**X.** No motion shall be put or debated unless seconded; and when seconded, it shall be stated by the President before debate; and every motion shall be reduced to writing when required by the President or any member.

**XI.** If the question in debate contains several distinct propositions, any member may have the same divided.

**XII.** When a question is under debate, no motion shall be received, unless to postpone indefinitely; to postpone it to a certain day; to lay it on the table; to commit it, or amend it; and motions for either of these purposes shall have precedence in the order herein named. But a motion to adjourn shall always be in order, when no member is speaking, and shall be decided without debate; if it be negatived, it shall not be renewed until some new business has intervened.

**XIII.** A motion to lay on the table shall be decided without debate.

**XIV.** On a question being put by the President, it shall be determined by the sound of the voices for or against it; but any member may require a count of the votes; and tellers for that purpose shall be appointed by the Chair; or any three votes may, previous to a decision by counts, require the ayes and noes to be taken, which shall be done by calling Clerical members and the Churches represented, and the vote shall be entered on the Journal.

**XV.** Any five votes may require the ayes and noes to be taken by orders, and when so taken, they shall be entered on the Minutes.

**XVI.** No member shall speak more than twice on the same question, without leave of the house.

**XVII.** A question being decided, shall not be re-considered during the same session, without the consent of two-thirds of the votes of the Council, nor without the motion for that purpose being made by one of the majority on a prior decision; nor shall any question be re-considered more than once.

XVIII. All special committees shall be appointed by the Chair, unless otherwise specially directed by the house, in which case they shall be appointed by ballot; and the Secretary of the Council, the Treasurer, all the Standing Committees and the Deputies to the General Convention shall be appointed by ballot, unless the house unanimously direct otherwise.

XIX. No standing rule or order shall be suspended, changed or rescinded without one day's previous notice of a motion to that effect, unless by the votes of two-thirds of the persons present entitled to vote.

XX. Before the final adjournment of any session of the Council, the Minutes of the last day's proceedings shall be read, corrected and approved.

XXI. The Secretary shall send a copy of the form of Parochial Report to every Parish in the Diocese one month previous to the meeting of the Annual Council. The Parochial Reports, after an examination by the Committee, shall be laid upon the Secretary's table on or before meridian of the second day's session, and shall be read before the Council, if the Bishop so direct.



## TABLE OF CONTENTS.

---

Act of Incorporation of Education Society.....	68-69
Bishop's Journal.....	19-30
Committee of the Council.....	4
Charter of the Protestant Episcopal Association.....	70-74
Constitution of the Protestant Episcopal Association.....	75-77
Canons of the Protestant Episcopal Association.....	78-84
Journal of Proceedings.....	11-45
List of the Clergy of the Diocese.....	5
Officers of the Council.....	3
Parishes Represented in the Council—Names of Lay Dele- gates, etc.....	4-10
Parochial and Clerical Reports.....	46-59
Report of the Registrar of the Diocese.....	37
Report of the Standing Committee.....	31-32
Report of the Committee on the State of the Church.....	36-37
Report of the Committee on Assessments.....	34-35
Reports of Missions.....	59-61
Report of the Treasurers of the Diocese.....	63-67
Rules of Order.....	84-87
Report of Committee on Missionary Work.....	38-39
Report of Committee on the University of the South.....	39
Statment of amount due Rt. Rev. J. P. B. Wilmer.....	40-41
Supplemental report of committee on the indebtedness of the Diocese of Louisiana to Bishop Wilmer.....	43





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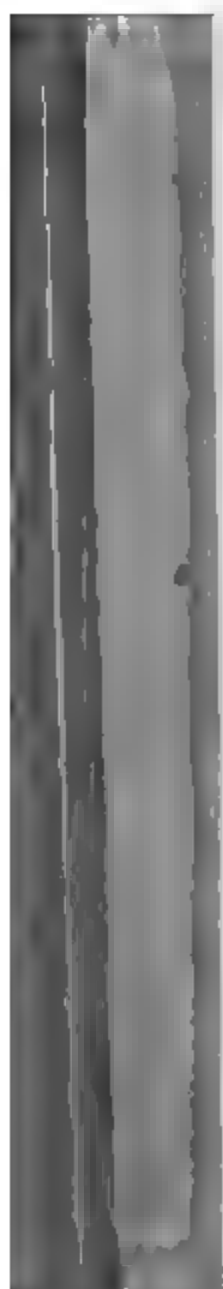
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**This book is under no circumstances to be taken from the Building**

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